

**Saint Father
DUMITRU STĂNILOAE**

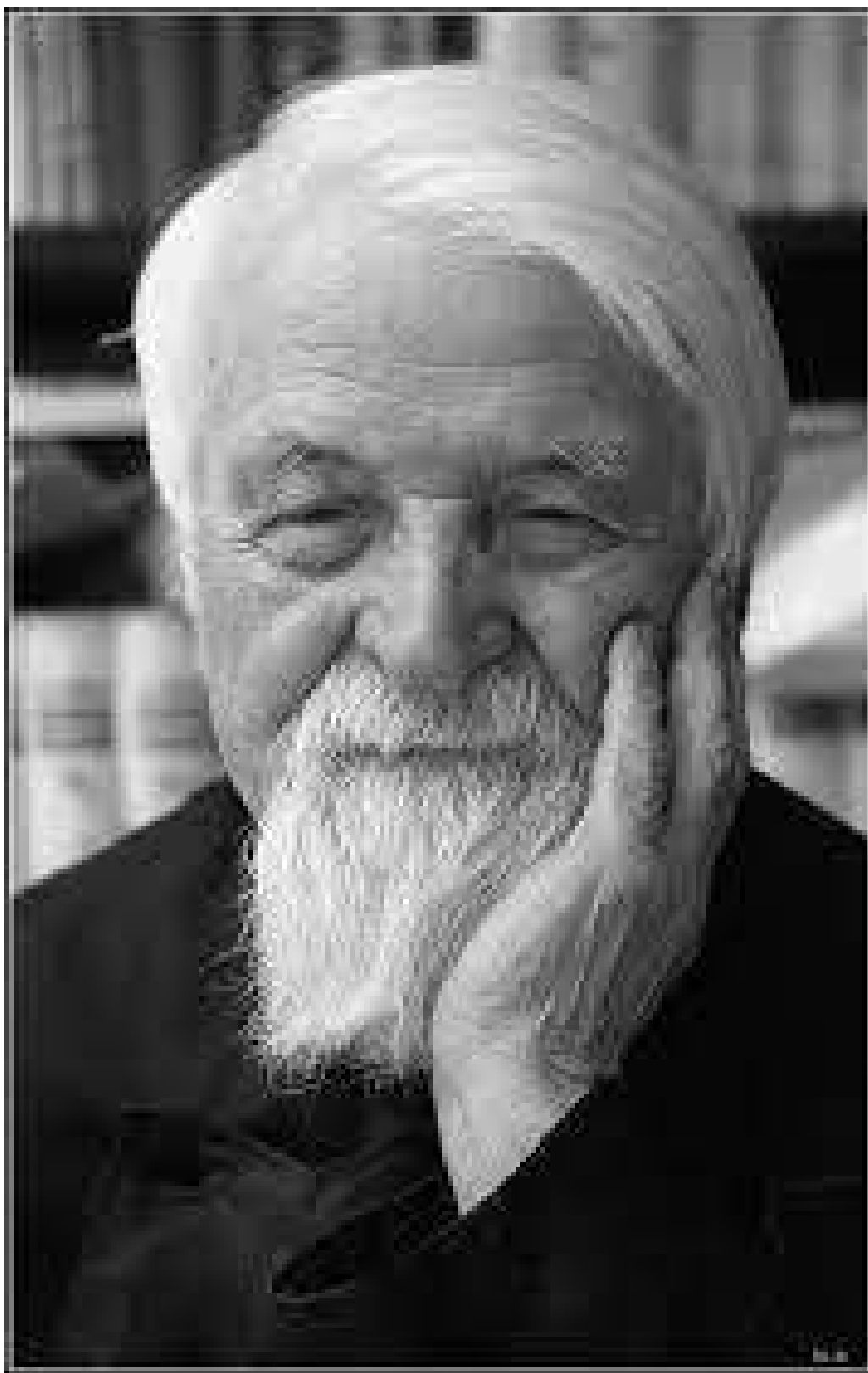
**- The Restorer of Christian
Theology -**

Theological Florilegium

Arad, 09.15.2021

(On the Celebration Day of Saint Hierarch Joseph the New, from Partoş)

Translation by Marius Golea.



Father Professor Academician Dumitru Stăniloae
(Credit for the picture to Centrul Ortodox de Studii și Cercetare „Dumitru Stăniloae")

Motto: “To the extent each person has highlighted the greatness of Christ within world, all of them will walk into the light of Christ and in His love, for eternity.”
(Stăniloae 1995: 174)

The author of this translation encourages the free distribution of the present work, in any form and on any format, to whomsoever would be interested in.

Dedication

**We dedicate this translation work
to the Saint Father Dumitru
Stăniloae, the Restorer of the
Christian Faith.**

Dedication

**We dedicate this translation work
to His Beatitude Daniel
the Patriarch of the Romanian
Orthodox Church**

Dedication

**We dedicate this work to His
Piousness Father Archimandrite
Nestor Iovan
From Hodoş-Bodrog Holy Monastery**

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Foreword

Starting our short considerations on Saint Father Dumitru Stăniloae's writings, we declare ourselves as totally unworthy of doing that, for we are only a sinner, and only a layman¹.

Our endeavor was determined, in the beginning, by our great love for Saint Father Dumitru Stăniloae, whose monumental *Romanian Philokalia* (in twelve volumes) we read; then, to the extent our translations have been accumulating more and more of his works, our admiration has been growing up to awe.

Finalizing the present *Theological Florilegium* out of the ten volumes which we have chosen as texts sources, we have understood the affirmation of Olivier Clement², who said about Father Dumitru Stăniloae, that he was one of the four greatest Christian theologians ever existed, so he was equal to: Saint John the Evangelist, to Saint John Damascene, and to Saint Gregory Palamas.

As many theologians notice while studying Saint Father Stăniloae's works, he put the Christian theology back on its right tracks, namely by bringing it back to its sources: to the Holy Scripture and to the Holy Fathers of the Church, in an era when the Christian theology was dominated by human rationality's speculations. But this ascertainment, consciously or not, it overlooks another merit of his theology: that one of bringing the Christians theology out of the locking down in the ancient and in the medieval doctrinal perspectives, and by bringing the Christian theology up

¹ Though, we humbly let the reader know that we have a master degree in theology and a PhD in translation studies on religious texts translation between English and Romanian languages.

² "Olivier Clement said that in the two Christian millennia, in two thousand years of Christianity, there existed four providential personalities, gifted by God, in a certain space, in a certain context, and who had an essential importance in crystallizing and developing the Christian theology. The first one was, like the French theologian said: SAINT JOHN, so important through his works, and especially through the last book of the New Testament: The Apocalypse. (...) After another seven – eight hundred years, because this is the interval which follow at, one after another, these great religious personalities at – says Olivier Clement - we find SAINT JOHN DAMASCENE, who made for the first time a synthesis of the Christian teaching of faith. After another seven centuries, there lived SAINT GREGORY PALAMAS, the one who made, for the first time, a synthesis of the great currents and spiritual teachings – the ascetic and the mystical ones - of the Eastern Christianity; and look what said, in the end, Olivier Clement: after another seven hundred years, we have Priest Professor DUMITRU STĂNILOAE, the theologian who has turned the true theology to its sources: to the Holy Scripture and to the writings of the Holy Fathers." (According to *Priest Professor Ioan Teșu*, transcripts of the Radio Trinitas broadcasting, entitled "Trinitas Dialogues", from 04.08.2013, a rubric held by priest Bogdan Țifrea, in the year 2013, a year declared by the Orthodox Romanian Church as Commemorative Year of Priest Professor PhD Academician Dumitru Stăniloae).

to date, and by giving the Christian theology the possibility of an eternal openness, no matter the progress which the sciences and the social evolution will ever made. Regarding this, our deep belief is that Christendom, by only existing for less than two millennia³, it still is in its very beginnings, and, in hundred of millions of light years from now on, the knowledge about God will tremendously evolve.

This restoration of the Christian faith means courageous theologoumena on world/universe, on body, on hell, on salvation, on communion, on love, on marriage and sex etc. The Creation is good, both in what concerns the world and the body, seen as environment for salvation and as vehicle of the soul, during the pilgrimage in this life on this planet – and very soon on other planets and further on all over universe -, are by no means evil, neither they are a punishment, but they are a proof of the infinite love God has for us. And how could have been evil the world and the body and still being created by God?!...

For instance, the hell is seen by Saint Father Stăniloae as the total lack / impossibility of communion, of communication, which the soul will be in, after the death, if during the life on Planet Earth⁴ the human being didn't accept the communion with God and with his fellow human beings, and didn't accept God's love and he didn't have love for his fellow humans, and

³ King James Bible: Psalm 90: 4: "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."; Romanian Orthodox Bible: Psalms: 89: 4: "For a thousand years before Your eyes are like the day from yesterday, which passed, and like the watch of the night." Consequently, the Christendom has in God's eyes – at best – almost two days. Who could think that God had created the universe / the Planet Earth, and the human beings, only in order to destroy them after not even two complete days? That's why, we think the Christian theology must immediately change its preaching about the end of the world coming tomorrow, or soon, because God hasn't spent so infinite time and energy, and He hasn't had a plan for eternity, and He hasn't sent His own Son and One of Trinity, only to cut the evolution of the universe so shortly and to destroy it on this very incipient level of evolution and development. We rather believe that God has planned, to assist the human being created in His image and in His likeness, to sanctify the entire universe, and to bring it back to God as a well-pleasant offering and bloodless sacrifice. The human beings will extend all over universe, and they will Christianize the entire universe, before the second coming of Christ.

⁴ We refer to world as to Planet Earth, for we've just crossed to the interplanetary civilization, with the private flights performed in the outer space, by the space visionaries: Richard Branson and Jeff Bezos, in July 2021. We identify here – maybe too soon, maybe too bluntly, maybe as a stumble stone for many... - the need for the Christian Church to extend the religious assistance it provides, to the people who are going to travel and live the interplanetary space, on other planets. Since July 2021, the "world" has become the whole "universe". But this idea isn't even a new one, for Saint Maximos the Confessor spoke about Universe as Church, and about the human being's duty to deify the whole universe and to bring it back to its Creator, to God (See *The Romanian Philokalia*, vol. II and III, a *theological florilegium from the texts of the Holy Fathers of the Church*, translates and put together By Saint Father Dumitru Stăniloae). And Saint Father Stăniloae saw this duty of the human being as the only path to his salvation.

chose to remain isolated in his own egotism. There aren't smoky figures tormenting the poor sinners with fire and brimstone, cutting and pricking the bodies... The hell will be that loneliness for eternity, and that torment caused by no longer possible to be satisfied lusts. But, despite the fact that the souls in hell will totally lack any possibility of communion and of communication, by still being images of God, God won't totally interrupt His relation with them, by maintain a very tiny but still present connection with them, for once being in His image, the souls will always be in His image, and God doesn't interrupt all connections with His image.

Saint Father Stăniloae, when approaching some difficult to explain aspects of the faith, he simply and courageously affirms that, for now, we cannot know the answers to some questions. This is unlike the attempts made by other theologians during the almost two millennia of Christendom, to explain everything, even by employing a very obvious sophisms and with childish mistakes of logics. Though, neither Father Stăniloae got totally rid of affirming that some Christendom's aspects are paradoxical.

The time is divided, in Saint Father Stăniloae's vision, in: current time, history, and eternity. Some of the theological views, and some of the Christian Tradition's elements evolve in time, but there are the Christian dogmas and the Holy Scripture remaining unchangeable. In these conditions, the mankind progresses and accumulates scientific and theological knowledge. The Revelation is explained to every generation, according to their level of civilizational development. Between science and theology there is not contradiction, for the science only unveils the laws placed by God in His Creation. The human being's duty is to try hard and to accumulate enough knowledge in order to work for his own and for others' salvation, and for deifying the whole universe in order to bring it, as offering, back to its Creator.

Salvation is a complex process, undertaken during one's life, through good deeds and through faith, and by being administrated the Holy Mysteries. Each human being must try, according to his powers, to work the Christian ascesis and to be open to the Christian mysticism, for thus he opens himself, gradually, to God. The highly spiritualized persons become transparent to God's presence within them. But ascesis and mysticism doesn't mean that only the monks will be saved and that the married people's walk of life is doomed and, it can at most be tolerated! The family is a Church, the family is a portion of the Kingdom of God. The husbands are priests officiating the faith in this portion of Kingdom created by them, with the help of God, by God's grace, and by their deeds, and love, and by giving birth to children. God created the man and the woman in His image and likeness and commanded them to multiply and to fill the earth up. And that's why the sex isn't actually a sin when taking place within Christian

marriage and aiming to procreate children. Neither is the monks' way wrong, for they chose to live their entire life as living sacrifice to God – but neither must one ask the married people, or all the people, to live a monastic life, as it would have been the only path to salvation.

But salvation is a communion's gift. People pray for one another, even for the dead ones. Even some people from hell would be saved and moved to Paradise, if the living human beings pray for them and use the means of the Church's Mysteries in order to work for those souls' salvation.

Saint Father Dumitru Stăniloae constantly warned about human mind's tendency of making idols, out of human theological considerations, and vision, and ideas... The theology slips so easily in excesses, in idolatry, in deism, in seeing God as a demiurge fighting the devil – and therefore there are logically affirmed at least some chances to lose – for, otherwise, what fighting is for, if the battle is already won?!...

Behold a fragment that expresses in a brief manner the doctrine Father Stăniloae had, concerning the innovation needed in theology, so that theology not to remain a dead letter:

“Any meaning referring God, it has to have fragility, to have a transparence, to have a lack of fixity, it has to urge us to revoke it, and to stimulate us towards issuing another concept, but on the line of the previous one. If the meaning remains fixed in our mind, then we will limit God in that concept's limits, or we will even forget about God, because of the whole our attention will be focused upon that concept or upon the word expressing it. In such a case the respective “meaning” it will become an idol, namely a false god. The meaning or the words used to express it, it always must make God transparent, as not comprised in that concept or meaning, as exceeding any meaning, as making Himself obvious once with an aspect, and then with another aspect, of His infinite richness.” (Stăniloae 2003: 129)

While the first ones of Saint Father Stăniloae writings, though very profound and already containing restoring affirmations on Christian faith, they still maintained what we could call as a classic line in theologizing, his theology gradually evolved to a philosophical theology, or to a theological philosophy, consisting of a complete system of the faith. Even more, his late books approached Christendom from some very strongly highlighted perspectives: from love, from communion, from immortality, from considering that God is luminous light etc.

A special book of his, it is that entitled *Jesus Christ or the Restoration of the Man*, for it is a complete theological analysis on Christ's salvation work, and of all aspects related to that. In His three dignities: Prophet, High

Priest, and Emperor, Christ, both Man and God, worked for our salvation – and He still works and is present, together with the Holy Ghost, within Church.

Of course, we haven't translated all the theological writings of Saint Father Dumitru Stăniloae. But, as far as we can appreciate with our humble measures, we consider the *Theological Florilegium* resulted consequently to our undertaking, as illustrative and as containing all the main themes and renewals the works of Saint Father Stăniloae presented.

We have identified, in the present translation activity, the need for intra-lingual / intra-theological translation, for, as we've said, the necessary Christian perspective is now upon universe as Creation, and not limited to Planet Earth; consequently, when translating the last two books of Saint Father Dumitru Stăniloae, we employed terms and syntagms as: "universe" instead of "world", "present life" instead of "earthly life", "human person" instead of "man" etc. Regarding to the last notion we've mentioned here, a Holy Father whose affirmation we've encountered in one the last volumes of the *Romanian Philokalia* said "If God has created others worlds than this, what do you have to do with that?".

We urge the reader not to limit his research on the translated texts, only by framing them in the same categories as we did. Please use – for this work is available as pdf and therefore the search engine is available to the reader to – the electronically available search engines and identify the core word / notion / collocation / syntagm you are interested in, and you are going to find out that word / notion in a multitude of contexts, so that your research will gain amplitude. For instance, no matter what is the soteriological aspect Saint Father Stăniloae analyzed, he must speak in connection to that, also about God in Trinity, about Holy Mother of the Lord, about Christ's Embodiment – when He assumed the human nature by en-hypostatization -, about His Works on Earth while He was both Man and God, about Preaching, about Crucifixion, about Death and Resurrection and so on.

There are some main directions which Saint Father Stăniloae developed his theological system to: communion, love, light, and personalism. All those directions recorded a great development through his theology, but, amongst all, the personalism we consider it as his main contribution. He defined the personalism as the quality of being a person, and from that he extended his theology to all aspects coming from the fact that God is a Trinity of divine Persons, and the human person still remain a person after death, and, in case one human person is saved, he / she still remain a person in continuous ascension in God's love and luminous light, without losing the quality as person by merging into God. The dialogue between God and the human being, is a dialogue from Person to person, a

dialogue asked for by God but a dialogue that still must be accepted by the human person willingly.

The reader can find in the present translation a very complete theology on the *unapproachable light*, on the *union with God*, on the *uncreated divine energies*, on the *human being's* deification while still living on Planet Earth, to mention only a very few aspects causing some fiery inter-denominational disputes.

We mention here the presence in the selected texts, of the most complete research on *Jesus's Prayer / The Prayer of the Heart*, we have ever come across.

We are keenly aware of the fact that our translation couldn't express the genius rhetorical richness employed by Saint Father Stăniloae, one widening even the Romanian language's borders. But, with our humble measures, we still have constantly attempted to keep in the target text the style from the source text, even by, in a rare-occasions, forcing the creation of new terms and collocations not existing in the English language: "en-hypostatization", "en-hypostatizing", "supra-historicity", "all-luminous", "His-together-with-us sufferance", "the mind's self-looking at itself", "of-One-Being Trinity", "not-silent voices", "not-narrowed Christ" (and Father Stăniloae extensively uses the negation placed before a positive affirmation, in order to somehow express the apophatic meanings) and the examples could continue.

We close our short considerations on the *Theological Florilegium* we have translated out of Saint Father Dumitru Stăniloae the Restorer of the Christian faith, by expressing again our inadequacy to such a huge undertaking, and the fact that we have done it only for deep love and admiration that we have for the huge theologian he was. We hope that we have given the Christendom a due access to Father Stăniloae's writings, almost unknown outside the Romanian language users' environment, and even more than that, an access to the right faith to every human being searching for salvation.

We strongly believe that fact that the access to knowledge by and large, and to Christian theology specifically, it must be for free, for God doesn't ask us to pay for salvation (Mt. 10: 8: "(...) freely ye have received, freely give"), so that we urge the reader to disseminate the present translation on every support and on every way to whomsoever would be interested in.

Marius Golea, Arad, 23th of September, 2021

Acedia

“The passions are a turning of the entire man towards exterior, towards the living according to senses, a transformation of the entire man in “body”, in bodily feeling. The passions, as feeling through the senses crossed through by lust and anger, which have attracted the rationality in their exclusive service, they represent therefore a feeling in the most superficial part of our being, through “epidermis”, or, as they say, an exit of our being from the region of the ontological truths, out of the connection with the existence’s sources, o living on the edge of the nothing’s precipice, from which doesn’t come to us, when we awake from the passion’s fire, except the sensation of emptiness, of false, of vanity of our existence, of nothingness, dominant in the usual life, which has been so terribly analyzed by Heidegger or Sartre. That’s why, the moment of passionate attraction and of satisfying the passion it is the product of a deceit. The superficial attracts us as it would be profound, consistent, and durable. Through passion “we want with infinite force, the nothing”, as says Blondel, of the pass alternatively from the effervescence which pursuits the nothing without realizing it (but which shows its presence in the conscience of a thirst that cannot be satisfied), to feeling the nothing, unveiled in the loathing and in the disgust which follow to this effervescence. Through passions we inflate the nothing, we are stirred up by it, we consume ourselves for it, we move in its area, and we end in the absence of any positive source of existence. Through passions we stretch our increasingly dry throat after some water which is only a momentary illusion, or which, after a short deceit, it appears to us as a drop that makes us even thirstier. As we experience, through long passionate rushing upon, the impossibility to satisfy ourselves with it, or with the nothing from within it, this nothing becomes increasingly obvious to us, and the sentiment of futility overwhelms us increasingly more, and in time it throws us in carelessness, in a killer spiritual idleness. This is what the Holy Fathers called “acedia”. Acedia is, according to Evagrius and Saint Maximos, more burdening than all. While the other passions are distributed preponderantly on one of the three faculties of the soul, as Saint Maximos said, this last drowsiness paralyzes all the soul’s powers: rationality, lust, and wrath. It sometimes comes even upon the ones who are advanced in the spiritual life. Behold what Hausherr describes the acedia like, according Evagrius, in the form that comes upon the ones who strive to reach the consummation: “The demon of acedia is the most difficult to bear with. He drips his bitterness in all our motives of living in a supra-natural mode. There is no love around you. God Himself doesn’t manifest any interest in you, because otherwise, who could he let you be tempted by such devils? The devil of acedia cuts off any hope, making the soul to accept the thought of death in any virtue (12, 14). Either you know or not, if this though persists, it will darken in the time of prayer the holy light in the face of the soul (16). You won’t dare any longer to search for the mercy of God despite all your prayers (18). You feel the need for crying, but an awful suggestion stops your tears: they serve to nothing (19). And this lasts for days and you foresee a long life you will have to live in this torture (24). Decidedly, there is no person there above in order to see my torment! (32, 34). When this burden of acedia falls upon you, you will want to shout out your discouragement and your boredom (37). This

can lead to illness. This is because the intensity of your drowsiness it consumed the whole your force, and you are at the end of your patience, and you feel yourselves nigh to the furious insanity. You groan and you shed tears like a child, and no relief come from anywhere (38)” (Blondel 1946: 1-2; quoted from Evagrius).” (Stăniloae 1992: 81-83)

“The ones on the ascendant path of the spiritual consummation, they exit the crises caused by acedia, for they know the methods and their will is firm enough in order to endure. The faith they have been exercising themselves in, it doesn’t allow them to throw over all the things, in a durable manner, the verdict of futility and nothingness. But beyond these, there is God. But the ones who reach acedia before strengthening themselves on the path of consummation after they have been vainly searching for quenching their thirst for absolute in diverse passions, nothing could have got them out of acedia, if a wonder hadn’t awakened within them a strong faith in God. Those ones easily end in suicide, after crossing through insanity.” (Stăniloae 1992: 83)

Activity

“Blondel discerns between the types of activity: the elementary type of the human action, consisting of doing something out of a substance; the action we “make the man” through, we express in our profound nature our essentially human aspirations, forming our character: and the contemplation, which lack any passive matter from, or any interest, or any useful purpose, and just because of this having the greatest efficacy in perfecting our spiritual energies. But there is no total separation amongst these activities. In working upon nature, the man exercises some virtues too, and he forms his character too, and, indirectly, he pursues a service in the favor of his fellow humans. That’s why, the spiritual toils never disregarded the manual labor as means of purification and of guiding the believer to consummation. And we believe that today, when the technical civilization has brought a great variety of new activities related to the nature, nothing would impede the believer of pursuit his consummation even by practicing a trade by using machineries.” (Stăniloae 1992: 27-28)

The faith experienced by the believer not like a personal product, like a result of his efforts, but like a pressure exercised upon conscience by a presence or by the overwhelming signs of a presence, which is one with the reality which he believes in. The subject feels himself conquered, included, and touched. Only after these states take place, which include within also the knowledge specific to the faith, or only in their frame, it takes place also the activity of the believer, a will to believe even more. (Stăniloae 1993)

The religious cogitation, which moves into interior of the faith, by unfolding its content and by nourishing from the experience of the Revelation, of a live report with God, it does not claim to exhaust the mysteries of this report, but to establish that this report is savior and to see through what it specifically is savior. The report between the self and God, by being the base of the believer’s certitude, of the one who has made the experience of the Revelation, this one knows that through cogitation he cannot think God outside this report and, consequently, into the transcendent unilateralism or in fusion with the immanence. The rationality, which has not the experience of the Revelation, but it is carried only by the not-existential curiosity to know, it can place God either into the transcendent alternative or into the immanent one. It can say either only that God is unchangeable, or only that He is changeable. But the religious man, who experiences God like a true God, but also like God the Savior, like God Who has committed Himself to man’s salvation, he cannot see and cogitate God but only in the paradoxical formula: unchangeable but with an activity who minds about the changing of the world, transcendent but present into the order of

immanence. We cannot know exactly how God is, but the paradox expresses a general truth, certainly valid about Him: He is God, but a God interested in the world. The truth is not, by any means, into formal logic's unilateral and simplistic formulas. (See our article "About dogma", in "The Thinking", April, 1941). (Stăniloae 1993)

The capacity of becoming a subject of the divine love, namely of becoming God through grace, it must correspond to the manner of God into man, and the present state of subject of this love to His resemblance. In itself, the capacity of the man of becoming subject of the divine love it means his capacity to receive the love into an ever-growing measure, through his own efforts, and to manifest it like something of his own. The object cannot receive the love, neither it can acquire and manifest the love like its own. It is required some activity on this purpose, and the fact that love come like a gift, it does not exclude the activity¹. The capability of receiving something and of manifesting that something like an own feature, it is the characteristic of the subject in general. The man is subject before being the bearer of the divine love, though he wholly becomes subject only through by receiving and manifesting this love. (Stăniloae 1993)

The subject is an ultimate center of spontaneity and of conscious self-determination. It is a conscious source of independence. The conscience and the liberty, which means the capacity of freely decided activity, they form his essential features. The man realizes about himself like being an ultimate and sovereign center of all his acts. He has the conscience to realize his sovereign self-determination and to use it, for, if he didn't determine himself consciously, he would have not determined himself, but he would have been determined by something else than himself. But conscience is also knowledge and knowledge offer to liberty a real picture, rich, of all its possibilities. (Stăniloae 1993)

About the insufficiency of the law, we are aware of - no longer being under its regime - and also the prophets realized it. The proof is given by the fact that they showed that the regime of the law was transitory, like one which

¹ About this together work of the activity and passivity throughout our life of knowledge and love, see Louis Lavelle, w. c.: « L'amour jaillit de la partie active de nôtre mais on même temps il est éprouvé dans cette partie passive où nous subissons l'action d'autrui, quelquefois cette pure action de présence qui e déjà en lui une action d'amour avant d'être parvenue à la conscience distincte d'elle-même ». P. 526. « L'attention nous rend admirablement sensible la corrélation de l'activité et de la passivité de l'esprit qui reçoit du réel à proportion même que l'acte de l'attention plus d'intensité et de pureté », p. 482.

asked for a consummation. Therefore, an important part of their prophetic activity was to herald the coming of Jesus Christ. (Stăniloae 1993)

After we have briefly clarified us, from the content of our Christian belief, what God has given us or what He will give us, through Jesus Christ, what targets God pursuits with the man, we can now return, for a moment, back to the prophets and to their law, in order to why they and their activity weren't sufficient to the fulfillment of these goals, and why the Revelation mediated by them it wasn't enough? (Stăniloae 1993)

This phenomenon of emergence of a supreme substance, of a center of the movements into the nature rounded like a whole, it is observed into a categorical and complete way at the human being, which consists of conscious and volunteer nature. At the man, we can clearly see that the hypostasis does not mean only the rounding of the nature into a whole, but also the capacity of this environment of spontaneous movements. The hypostatic whole receives virtues of subject, of activity planned by himself from his center². (Stăniloae 1993)

² These two characteristics of the hypostasis are distinguished also H. Urs von Balthasar, exposing, on the basis of Saint Maxim the Confessor's Christology, the report between **being** and **hypostasis**. "The hypostasis, especially into the creatural domain, the state of itself of a one, namely, that something which a concrete being distinguishes through from others belonging to the same species", *Kosmische Liturgie*, Maximos der Bekenner: *Höhe und Krise des griechischen Weltbildes*, Fr. i. Br., 1941, p. 211. "But it truly comprises over this that active impropriation of which result is the individual" (pg. 213). If we imagine a general nature, repeating itself into many particular countenances, and these having in addition to the commune characteristics of the species also their particular features, these yet aren't hypostasis', because hypostasis is something that cannot be characterized through features which are part of the «existential features» - which distinguish the species - and the «hypostatic features», which refer to the individual as such: for example, the shape of the nose or the color of the hair. But the last ones remain only a sign and a clue for that something which stands alone and which stays at the back of the whole and which still belongs to the nature's order" (p. 213). "That's why the hypostasis can be described only approximately like being formed by two sides, which round up reciprocally: from the side of nature and of its properties which delimit increasingly tightly and from the side of the act, of the impropriation of this nature" (p.214). "The coordinated structure of the being and of the concrete wearer it opens the look over the non-identity between the being order end the order of the concrete existence" (die Nichtidentität von Wesensordnung und Daseinsordnung, p. 215). Maximos the Confessor said: "As the work refers to the one who works, likewise the nature refers to hypostasis". "This report involves, of course, on the one hand a restraint of something general into something particular; it is a concentration". But it is "a concentration bonded to a possession, to a way to be an owner of the being. This report is the cause due to which on one hand it is impossible to cogitate a hypostasis without nature, and on the other hand no nature coincides with its hypostasis; these two notions exclude each – other all the way to the inside of the divinity" (p. 212).

All the difference of Jesus like man from the other people it consists of the fact that He is man not like a different center, separate, but, like human center He is in the same time the godlike center. At Him we have the wonder that a center of human nature and activity, it is in the same time a center of the existence and of the entire power. The humanity is not rounded in Him, like a self-sustained reality, but into the divinity's frames. The human sin and the unhappiness of the human nature, they consist in the fact that the man has weakened at extreme the connections with the divinity - connections which are like a life source to the man - because of the man's too great tendency towards autonomy. The man has accentuated the tendency towards the state of own hypostasis until he went off the obedience to God. In order to reestablish the connection between man and God it was appropriate that one of its rounding to have the center inside God, identified like hypostatic center of the Godhead. The man cannot keep continue to roll down on the slope of the nonentity, of estrangement from God, since the center of his individualization is identical to one of the hypostatic centers of the Godhead. (Stăniloae 1993)

From here it turns out, on one hand, that the Son, by maintaining also into the embodiment state the godlike features and their activity, He did not work through them separately. The inseparability which the dogma speaks about, it is extended also to the works exercised through the natures by their unique person. The natures are not static entities, of whose inseparability would mean only a persistence of them into joining or into interpenetration, like two physical things. They are possibilities in a perpetual working. So, any work committed by the persons of the embodied Word, it meets in itself a movement committed through the godlike nature and one committed by the human nature. (Stăniloae 1993)

Out of all these detailed analyzes it results that the general reason of the irreproachable sufferings traits which were assumed by Jesus, it is that of a bridge between Him and people. We have said before, that the divine person of the Logos means, in the first place, eminent intentionality towards communion. This is shown also by the fact of the assuming of some sufferings which are not at all for Him but for the others too. Like the human activity and the human word too, the human irreproachable suffering of Jesus it was an anchor which He has thrown from Himself into His fellow humans' being. The Son of God has come close to the people in all respects. He hasn't come only in an appearance of an approach, but in a real way, internally, by throwing from Himself to the people, all the uniting savior bridges. Through all of these, God comes closer to us, not to fulfill Himself, but to make Himself accessible and savior to us, and to show His love in noticeable shapes. (Stăniloae 1993)

The kenosis of the godlike nature, like we suggested it, with the noticing of the divine un-changeability, like a weaving of its existence and activity with the human nature, it has like a reverse the Theosis of the human nature. We have seen that the basis of the kenosis, the reason which makes possible and explainable the manifestation of the godlike nature through the human nature, without changing itself, that is the love. Also, the love is the base and the deifying power of the human nature. Like into the divine love manifestation through the human features and possibilities it is present and active the godhead himself, who has descended without to descend himself and without to change Himself, in the same way a human nature, which has become vehicle and center of the divine love, it is deified, without ceasing to be a human nature. Thereby, what is humbleness, like a necessary shape of the manifestation of love, for the thickened sight of the people, it is in reality ascent and deification. (Stăniloae 1993)

These three dignities or ministrations are not simple fantasies, or simple words, or empty names. In fact, Jesus has exercised, in the most proper sense, the hierarchical mission; He has truly accomplished the reconciliation between mankind and God, by bringing Himself sacrifice and by praying like nobody else. He has done and He continues doing the highest work of teacher, of prophet. All His work is either hierarchal ministration, or teaching ministration, or a kingly ministration. There does not exist act or word from His life, which cannot bear the character of one of these ministrations. All His manifestations, and the whole His respiration fits within one of these ministrations, so that the three dignities are anything else but the way of manifestation and activity of His personality, in order to saving the people. To the depth of His being, He is absorbed into these three dignities and works. No one from the people, who are priests and teachers, is so much identified to these ministrations like Jesus Christ is. It is hard to the man through all his personality to identify himself with the priestly service, like also is hard to the teacher to fully identify himself, so much that all his personality to have the character of his ministration. The person of Jesus Christ, by being fully identified to these three ministrations, these are no longer simple accidental works of His, but Himself is fully hierarch, fully prophet, and fully king. Consequently, the three dignities are not empty titles, but the rightest characterization of the entire divine-human mission and personality. The mission itself, which He fulfilled, the reason for which He embodied Himself and for which He works, it is expressed in these three ministrations or dignities. (Stăniloae 1993)

Likewise, like king, into the creational order, the Son of God leads the Universe and the destiny of the mankind in an almighty way, before and after the embodiment, by influencing the history and intervening into it, by leading on unforeseen – by man - paths the man's destiny, by preserving the order of the nature, and by governing the whole Universe with the observation of the elastic frames of the natural laws and powers, and of the human wills. He activates on this plane, somehow from hidden, without entering a clear personal report with the man. As such, He is not into a function of an envoy, neither He has not the dignity of a king like as an office in the service of the salvation. The dignity of a king into the work of salvation He receives it from the Father like an entrustment, like a ministration, and it is differently exercised, not through the almightiness which forces, but through the truth which illuminates, through the love which conquers the souls, through the lamb's sacrifice which impresses and touches the souls. Into the work of the salvation, He accomplishes the paradox of the Lamb that reigns. Of course, we distinguish in the activity of Jesus commanding words and gestures, and ordering and founding ones too. But there commands the love, which does not force, but it urges. In His Savior life there are also deeds of a power from above nature, and which is above death. But it is a power manifested through the organs of the human nature and started from the spirit of the savior love. In a certain sense, this kingly dignity it is a kenotic dignity. It is a weird king in the eyes of the crowd which wanted Him on the throne of the worldly power. But He is a king Who has, over the souls who adhere to Him, more power than any other earthly king. Like a worker of the salvation, He is a king of the Church, of the heavenly Kingdom. Only like a king of the creational order He raises and crushes the kingdoms. But between the two faces of His kingly dignity there is a close bond, not only because through the kingly power manifested on the creational plan, He upholds, for example, through the State, the order, the necessary frame which the salvation of the people it is accomplished in, but also because the manifestation of His power into the unrests of the history and in the painful experiences of the individual life, He raises the man towards receiving Him like a Savior³. The form of the kingly dignity on the creational plan let itself to be put in the service of the salvation reigning. Without that form to contribute itself to the salvation, He is carried rather by the longsuffering than the severity, and through it, Jesus the Pantocrator, He wants to be a pedagogue towards Jesus the Savior. The sufferings and the punishments, even of the people unconverted to him, have not a character of an ultimate punishment, but it aims to the awakening of the conscience, that through them God searches for them like a Savior. (Stăniloae 1993)

³ This idea, that in the historical shakings Jesus works through another manner to raise the people to the report with Him like a savior, Herman Sauer developed it in his epochal work "Abendländische Entscheidung".

All over the place, the raising of a man, like a spiritual being, it cannot be done except through an activity and, so, through a love for this threefold character. They are the natural, and they are inevitable manifestation of the love of a superior spiritual being towards an inferior one, on which the superior being wants to raise the inferior being to the equality of the communion and, so, to happiness. That's why, they are everything that is more noble on earth, in the relations amongst people. But their sublime form hasn't been accomplished except in Jesus Christ. (Stăniloae 1993)

It is understood that between the different phases of the churchly tradition there is not any discontinuity, but a close connection. This entire tradition is a unity in variety, the will of the churchly community being also in its praying activity a divine-human will, by having the cooperation of the Holy Ghost. (Stăniloae 1993)

It is true that in the activity of Jesus there are distinguished the three stages mentioned by Bulgakov each of them being predominated, especially, from one of these three dignities. But these dignities are so interweaved and reciprocally conditioned than, at least in the subsidiary, there always exist and manifest the others two. When Jesus teaches like a prophet, the crowds feel the kingly power from His word. On the other hand, His word is a priestly service, a prayer addressed to the Father. Through His passions He brings sacrifice not only like a high priest, but He also teaches like a prophet and He defeats the sin and the death like a king. The entire spiritual force from Him, starting with the moment of the embodiment, and manifested into a way or another, it has the three aspects, which are all the most sublime in the world. (Stăniloae 1993)

Thereby, through kenosis we believe that must be understood this interweaving of godhead nature into its existence and activity with the human nature, showing to the people the godhead not else but through the humble form of God, and to other persons of the Holy Trinity not separated, but into a whole with the human nature⁴. The kenosis mustn't be

⁴ Maxim the Confessor says: "None of the nature which He was hypostasis to, were activated in a separate way from the another. Through each one the another was made more obvious. Being truly one and another, like God He was the one Who was moving the humanity, and like man the one who was unveiling His own Godhead. He was suffering in a godlike manner, so to say, because He was willingly suffering, because He wasn't a simple man and He was doing wonders, because He was doing them through His body, because He wasn't God unveiled. As the sufferings are wonderful and renewed through the godlike power of the nature of the One Who was suffering, and the wonders suffered, being fulfilled through the suffering power of the One Who was doing them", Migne G. P. 91, 105 B. "Like Gregory the Theologian says (word 45): He didn't do the godlike works in

understood, by any means, in the sense of that, besides what is human, there wasn't manifested any presence of the godlike nature. (Stăniloae 1993)

Let's take the different features by turn, in order to see what their activity became through embodiment. To the almightiness, God did not give up, because we saw that Jesus was doing acts which exceeded the powers of natures. In principle, the almightiness is the feature which God does all He wants through, but to us it is made obvious especially by the victory over the laws of the nature, which seem to us as being the ultimate power. It is true that not on each moment Jesus Christ was doing wonders. The power of God consists also of sustaining the nature's laws. He didn't come to continuously fight the laws of nature. But this thing, forming the permanent habit and not arising with interruptions, it cannot be seen intuitively like having its cause beyond the laws of nature. Who, instead, has the power to suspend a law, by placing in the same time a being or a thing into another law, or by restoring the power of a law over a being who escaped from under it – like it is the case of bringing back of dead man – it is obvious that, and it demonstrates that the laws of the nature, are kept through His power. Jesus Christ had and was exercising also the power of sustaining the natural laws, but, because these ones exist permanently, the exercise of this power wasn't not seen at Him. He showed it only for a few times, as much as to be sufficient. The man would need to be placed on the godlike spiritual plan of life in order to see what the nature's laws existence was depending on Jesus Christ like. They who saw Jesus, they didn't see the pure spiritual reverse, the one that was interior to His activity. But from His depths it started a non-felt power, a quiet one - like everything that is habit and continuation -, of the sustaining of the world. And this power wasn't exercised only through

a divine way, but through His body mentally animated and united with Himself, according to the hypostasis. Not through unveiled godhead, like before. Neither did Him the human works in a human way. Because He was doing them according to His will, the one unlimited in power, and not subjected to any need. The suffering wasn't in His case the fulfillment of any punishment, like it is to us, but it was kenosis of the Logos embodied for us". Maxim the Confessor, Migne G. P. 91, 120 B. "Through an infinite desire for people He became Himself, in a truly and existential way, the desired object, not suffering anything in His own being due to this unspoken kenosis, neither loosing anything from the human nature through this unspeakable assuming of it", Migne P. 91, 104. Christ's sufferings as man, namely the manifestations of the kenosis, they aren't only human, says Maxim the Confessor, because they are received freely, for the love for people. The liberty which Jesus obeys them with, it gives them a godlike character. The kenosis, so, it isn't an actual kenosis, which blocks the presence of godhead, but it is a manifestation of the liberty and of the divine love. It is another way of revelation of God. Behold how H. U. von Balthazar (*Die Komische Liturgie*, p. 250) summarizes, very appropriately, the thought of Saint Maximos the Confessor: "Into the identity of the divine humiliation and of superhuman form which He suffers in, it is accomplished the unification of the contrasts. Because, the divine kenosis is that «supra-infinite power», which is both liberty and love, and which makes possible to God «that through an infinite desire for man to become truly and existentially the object of His desire». And this, without renouncing to His liberty, because this «emptying done for us» it is only a clue and a revelation of an «infinitely powerful majesty». Precisely this place of God's emptying it is also the one of the most godlike godhead, the one of eternal liberty and supreme love".

the human nature, though all the efficiency was due to it. It started from the candlestick of the human nature, of which power, as much as it was, it was still kept in permanent togetherness with the godlike one, by Jesus. Jesus felt also the human power besides the godlike one, whereas it was an effort. That, it wasn't disappearing into His self-evidence about Himself. (Stăniloae 1993)

Addiction / *Passions*

“The nervous lead of any passion it is the addiction, the desire tying us on the seen appearances of the things which promise us a lot and give us very little if nothing.” (Stăniloae 1992: 88)

“The addiction attracts towards exterior all of our soul’s powers. The addiction is the glue sticking us on the surface of the external world. The asceticism’s problem is what this addiction can be killed like, namely the substance of the passions, and not what to kill our authentic being in, or to kill the world we live in. What could we reach like, in this world, as free beings, admiring and understanding the world as creation of God, without this admiration to enslave us to the world’s sensitive and opaque surface, thus impeding our development as beings oriented towards the spiritual infinite order? What could be use this road like, towards our target, without falling down and succumb on it?” (Stăniloae 1992: 88)

“What ties us on things it still is the worry. The worry is the bitter fruit of the passions or of the addiction to the world’s things. The passion lives its apogee in tasting the pleasure and rebelling against pain (sadness, anger). The passionate man alternates his existence between the pleasure’s voluptuousness and the pain’s torments. Often, these ones are not totally separated from each other. The moments preoccupied with pleasure and with pain are actually rare, but both the pleasure and the pain keep the man’s being under tension way before being them actually lived. O great part of the man’s life is in waiting for and searching for pleasures and in the fear of present and future pains. This is a fruit of the passions, and it is the relentless manifestation of the passions’ presence within us. These waiting and these fears cause us worries. But even in the intervals when we aren’t actually aware of waiting for a pleasure, of that we fear of a future pain, we work in order to provide ourselves with some pleasures and for avoiding some unspecified pains. The engine pushing us in this work it is the worry. The worry is appointed by the addiction on the front plan of the life and it is the steadfast deputy of the life, in the intervals which the addiction withdraws on the back plan. While the “lady addiction” sleeps, her maid, lady worry (Frau Sorge) stays awake and takes vigil, “with her hair rebelled and with her murky eyes, due to her almost permanent lack of sleeping.” (Stăniloae 1992: 88)

“Palamas says that being free of passions it doesn’t mean killing the passionate part, but it means directing the passionate part towards the good things, namely towards the godlike things. Thus, free of passions is the one who has forsaken his evil habits, but he is rich in the good things, namely the one getting into his own control his irascible and concupiscent parts, parts which form together the passionate part, parts obeying thus, the cogitating part of the soul, likewise the cogitating part of the passionate ones it obeys the passionate part. The last thing it is an abuse. It is natural that

we know God through our mind, and to gain the virtues through the passionate part and to see in our concupiscence the clean love, and the irascible part to achieve the patience. While the one who modifies the passionate part, he is indifferent both to good and to evil.” (Stăniloae 1993, 2: 50-51)

“Palamas says that through the passionate part we love God and we love our neighbor and we hate the evil. Does the love for God, and the hatred against evil, impede us from seeing God? Like the ones occupying their thought only with God, they do not kill the cogitation, and they remove the evil thoughts, likewise do not kill the passionate part the ones who love the good; they only kill the relations of the passionate part with the evil things, by wholly turning it towards the love for God. This is the condition for detaching from the bodily things, in order to focus our mind at God, in prayer. This idea about dispassion (*apatheia*, apathy, E. l. t.’s n.) or about mortification, Palamas summarizes it once more, by concluding: “ It is clear to everybody that we haven’t been commanded to crucify our body with its passions and desires, in order to kill ourselves, by mortifying the whole body’s work with and the soul’s power; but, by detaching ourselves from dirty lusts and deeds, and by running away from them without looking back, to become men of the Ghost’s lusts, as Daniel says, by living and by moving ourselves within them with a firm thought and by always advancing with manhood, as Lot, who left Sodom.” (Stăniloae 1993, 2: 51)

“The passions are forms of the egotism, of the human being’s locking up into himself, of the reducing of the human body, more or less, to the body only. Searching for the body’s pleasures, it increases the egotism in the soul, weakening the soul in what the soul has as characteristic: the stretching towards God and towards the fellow humans, through body, namely the openness to the spiritual light. The passions intensify the exclusive and blind sensitiveness of the body, and they cover the luminous reality of the spirit, and the passions impede the real sight of the spirit within man. The passions hide the dimension of the spirit deepened into God’s light, and the deep and virtually all-comprising mystery, a mystery which the man is, together with God. The restraining from passions it diminishes the narrow and dark egotism, and it unveils the ever-deeper and more luminous reality of the spirit and, by that, it allows the spirit to understand his own mystery, and the mystery of the material universe, and of God Who stays at the foundation of his and of all things, and out of Whom is being nourished the continuously growing life of the human being’s spirit. The fear of bodily pains it leads to acts of cowardice, and to exaggerate, through imagination, some unpleasant situations, it can lead up to deliriant states, close to madness. The fear narrows the spiritual sight and it weakens the rationality, and it increases the panic and the disorder in the human beings’ thinking

and deeds. Both by exaggeratingly searching for pleasures, be it even about pride's pleasures, and by exaggeratingly fearing the pain, the human being proves that he has allowed his blinded body to occupy the main position in his preoccupations. By this, the human being loses his self-control, due to the weakness brought by passions to his spirit, namely to the human being's will, also due to his spiritual sight's darkening and due to the darkening of his right judgment." (Stăniloae 1995: 95-96)

"It is so unpleasant to the human being to get rid of passions and it is so difficult to the spiritual laziness to stay strained into a constant effort of living according the will of God, and towards the good of the others. The will itself tires under the burden of the inertia and of the egotistic passions of the man." (Stăniloae 1993)

"The passions are the lowest level the human being can descend to. Both their Greek name – *πάθη* – and the Latin name – *passiones*, and also the Romanian *patimi*, they all show that the man is brought by passions to a state of passivity, of slavery. Actually, the passions overwhelm the man's will, so that the passions' man is no longer a will's man, but they say about him that he is "mastered", "enslaved", "carries away" by passions." (Stăniloae 1992: 55)

"Another characteristic of the passions is that in them is manifested a limitless thirst, searching for its quenching but not being able to find it. Blondel says that the passions represent the man's thirst for infinite, turned towards a direction which it cannot find its satisfaction in. This thing is said by Dostoyevsky too." (Stăniloae 1992: 55)

"What Nilus the Ascetic says about stomach, that it becomes through covetousness a sea that cannot be filled, it fits any passions." (Stăniloae 1992: 56)

"This always unsatisfied infinity is due both to the passion *per se* and to the objects which the passions try to satisfy themselves with. The objects searched for the passion they cannot satisfy the passions, for the objects are finite and, as such, they do not correspond to the limitless thirst of the passions. Or, as Saint Maximos the Confessor says, the man is in a continuous preoccupation with the nothing, because of trying to quench his infinite thirst with the nothing of his passions, since the objects which the passions swallow are being transformed in nothing, for being by their nature reducible to nothing. Actually, the passions, by its nature, it has to do only with objects and it searches for the objects only because these ones can be totally under the mastery of the *self*, namely at the *self* free will. But the objects are, by their nature, finite, both as sources of satisfaction and as

duration, by easily passing into nonexistence, through consumption. Just when the passion needs the human person too, in order the passion to be satisfied, it reduces the human person too, to the character of an object, or it sees and it uses from the human person only the object side, missing the person's indefinite depths hidden in the person's side as individual." (Stăniloae 1992: 56)

"The infinite thirst of the passions in itself, it can be explained by the fact that the human being, by having a spiritual basis, it has a tendency towards infinite which is manifested in passions too; but in passions this tendency is turned from the authentic infinite which is or spiritual order, towards world, which only give the illusion of the infinite. Without being himself infinite, the man not that is capable of, but he is even thirsty for infinite, and just for that the man is capable and thirsty of God, the true and the only infinite (*homo capax divini*). The man is thirsty for and capable of infinite not in the sense that the man could be able to achieve the infinite, or to absorb the infinite in his being – because if that had been the case the man's being would have become infinite, or it would have been virtually infinite – but in the sense that he can and he must fuel himself spiritually from infinite and infinitely, by searching for and by being able to live in a communion with the infinite, in a participation to infinite. But the man didn't want to be content with the participation to infinite, but he wanted to become himself the center of the infinite, or he believed that he is such a center, letting himself to be deceived by his nature's thirst for infinite." (Stăniloae 1992: 56-57)

"By not understanding that the infinite thirst of his nature isn't an indication of this nature's infinity, for the true infinite has not thirst – but actually this thirst is a sign of his incapacity of communicating with the infinite which is characteristic to his nature – the human being, instead of being content to remain and to progress in the communication with the true infinite, he wanted to become himself the infinite, by trying to absorb in himself or to subordinate to himself everything that was appropriate to this relation of subordination to the human being, namely dead objects, or finite things. Instead of quenching his thirst of infinite – by searching the infinite as something different from him, due to his gravitational tendency towards a center whom to subordinate himself to – the man tried to gather all things around himself, as around a center. But by not being in himself a real center, this nature of his took revenge by making the man, in reality, to be actually the one to chase the material things, or even enslaving the man to the material things. This is because the passion, as relentless fleeing away after the world, instead of being an expression of the central sovereignty of our being, it is rather a force carrying us away without its will, it is the sing of our being's falling into a state of passiveness. Our nature, willy-nilly, it still must manifest its tendency towards a center from outside it. Through passions, this center has been moved from God to the world. Thus, the

passions are the product of a tortuous impulse of the human nature, or of a human nature that has lost its simple and straight tendency; in it one meets two tendencies, or a tendency that cannot go to the end, but it turns against the human nature. The passion is a knot of contradictions. On one hand, the passion is the expression of egotism, by wanting to make all the things gravitating around itself; on the other hand, the passion denotes the world's transformation in an exclusive center of preoccupations. On one hand, the passion is a product of the will of egocentric sovereignty; on the other hand, the passion is a force lowering the man to the state of an object carried here and there without his will. On one hand, the passion searches for infinite; on the other hand, the passion gains the nothing." (Stăniloae 1992: 57)

"The spirit, by being infinite and capable of being filled up with infinite and by being thirsty for receiving the infinite in itself, instead of searching for the bond with the infinite spirit, he tries to fill himself up with finite and passing objects, not gaining anything and his thirst remaining unquenched." (Stăniloae 1992: 57-58)

"The passion is something irrational. Everything in the world is rational as Saint Maximos the Confessor said, because each thing has its basis in a divine rationality; only the passion is irrational. The supreme passion's irrationality it is shown in the fact that, though the passionate man realizes increasingly more that the finite things cannot correspond to his aspiration for infinite, and this ascertainment fills him up with boredom and discouragement, the man still let himself to be carried away, on the next moment, by his egocentric passion, as he would absorb the infinite through that passions, not realizing that the true infinite it is a free spirit that cannot be absorbed without that spirit's will, for it is a subject whom the man must enter the communion with, as freedom, with another freedom. For instance, the covetous knows that no food will even satisfy his greediness and the one who hates he feels that his fellow human whom he hates will never be able to satisfy his hatred's fire, even if that one will be totally consumed by it. Rational would be that neither the covetous nor the one who hates to let themselves tormented by these passions. But none of them does that, and they persist in their irrational torments." (Stăniloae 1992: 58)

"By their irrationality, by their deceiving character, by deviating the man from his true target, the passions keep the human being in a darkness of nescience. By fighting the passions, one aims to escape the human being of nescience, to turn the human being towards the true infinity of God, as target of his life, and to liberate his spirit from under the slavery of the world and from under the tyranny represented by passions. This is the meaning of the dispassion." (Stăniloae 1992: 58)

“In the old spiritual literature, the passions are reckoned as being eight in number, or, when the vain-glory is united with the pride, as being in number of seven. These are: the belly’s covetousness, the fornication, the love for money, the anger or the hatred, the sadness, the idleness, the vain glory, and the pride. They coincide, actually, to the seven capital sins: the covetousness, the licentiousness, the avarice, the anger, the envy, the laziness, and the pride, if we identify here the envy to the sadness.” (Stăniloae 1992: 58-59)

“Some of the passions belong to the body, others to the soul. But the tight unity between body and soul it makes the bodily passions to be intertwined with the soul’s passions or to reciprocally condition one another. The ascetic writers reckon that at the younger ones, the belly’s covetousness causes all the other passions. This is because of setting in movement the fornication’s lust and both these ones need money in order to be satisfied, and the one who sees himself deprived of the objects which satisfy these three passions he gets sad, like somebody would want to steal these from him, and so he gets angry. To the old ones the main passion is the pride. That’s why, the vain-glory and the pride can be a result of the greediness and of the wealth one has gathered. But the inverse case is possible too: due to his love for glory and due to his pride, the man searches for wealth in order to show his luxury for obtaining the people’s praises and in order to be haughty to others; or he gets sad and angry when not being enough honored.” (Stăniloae 1992: 59)

“Just because of this inter-conditioning of the bodily passions - started from the belly’s covetousness - with the soul’s passions - started from pride -, it determined the same spiritual writers who declared the belly’s covetousness the first passion, to declare then “the pride as the first calf of the devil”. This is because of the possibility that somebody to be proud without stuffing himself with foods, as there are enough ascetics proud about their asceticism. One could say that there is a twofold circuit leading from the belly’s covetousness to all the other passions - including the soul’s ones - and from pride again to almost all the other passions, including the bodily ones. The belly’s covetousness and the pride represent one and the same egocentric thirds of the man, in the twofold aspect of the man’s psychic-physical being. There is a tight inter-conditioning between biological and spiritual, one of these domains influencing the other one both in the falling and in the man’s restoration. Here we have a vast research field concerning the details of the interdependency between biological and spiritual.” (Stăniloae 1992: 59)

“Both the covetousness and the pride have their roots in the φιλαυτία = egotistic love for the self, as an autonomous and independent absolute. “It is clear, says Saint Maximos the Confessor, that the one who possesses the

egotism he possesses all the passions” (Head about Love, III, 8; G.P. 90, 1020 B). And the egotism represents a breaking with God as a centre differing from myself, of my existence; and, for the man cannot exist by himself, no matter how much he would have this illusion, he gravitates towards the world.” (Stăniloae 1992: 59-60)

“So, the forgetfulness of God being the ultimate cause of the passions, the healing from passions must start from faith, namely from the man’s coming back to an as often as possible remembrance of God. By this, there will be put the first brake to the egotism, a fact that will manifest, actually, as restraint in a broad sense: the restraining of the bodily lusts and the restraint of the pride, through humbleness.” (Stăniloae 1992: 60)

“By subordinating the spirit of our being to the inferior impulses, but by not succeeding to totally reduce our spirit to silence, the passions cause a tearing apart and a disorder in our being and, by this, they cause a weakening of the being. But the passions do not have this effect only upon their subject, because of causing disorder in the relations too, which their subject has with his fellow humans. Often, the passion stretches from its subject towards someone else’s life. One’s greediness causes another’s greediness, as the last one’s defense against the first one’s greediness. Almost any passion attempts to reduce the fellow human to the inferior level of some objects. But those ones try to defend themselves, and out of this defense it is born a fight, which often is not limited only to the simple defense, but it goes at its turn up to treating the first one as an object. The egotism and the narrowing of the subject of the passions awaken, through defense and rebellion, the egotism, the narrowing, and the depravation of the others. The passions have as their victims not only their subject but also his fellow humans. The passion doesn’t manifest its effect of weakening, of desolation, and of disorder only within the passionate man, but also in his fellow humans. The passion strikes those ones too, and they often react in the same way. The fornicator uses other persons as objects of his pleasures, but by this he determines those ones to become fornicators and trying at their turn to use other persons too, as objects.” (Stăniloae 1992: 60)

“The pride one arises by imitation, or as reaction, the pride in other persons; and the relations of pride arose thus amongst persons, they are contrary to the normal relations in harmony; the human community it crumbles. Its members eat on each other as the reptiles do, said Saint Maximos the Confessor (*Epistle II towards John Cubicula*, G.P. 91, 396). All the passions are the opposite of the true love, the true love being the only one to reestablish the normal harmony amongst people.” (Stăniloae 1992: 60)

“The passions cause and maintain the chaos amongst people. That’s why Christ, by founding His Church, he aims through it the reestablishing of the

human unity or togetherness. But such a restoration isn't possible without weakening the people's passions." (Stăniloae 1992: 60)

"A method for cleaning the passions is to restrain from passions – of the one who used to be the passions' prime subject in relations with his fellow humans – and the others to avoid answering him through their passions, by enduring and by persevering in loving the ones who behave towards him in a passionate manner. This shelters them not only from contamination with passions, but it also has a healing effect upon those ones who want to make them the victims of their passions, as it also stops the accentuated deterioration of the relations amongst the members of the human community. That's why Jesus commanded us not to answer evil to evil, but to love even our enemies. Saint Isaac the Syrian says: "Do not make difference between the worthy and unworthy, but consider all of them equally good, for in this way you will be able to attract the unworthy ones too, to good" (Word 23). Or: "Force yourself, when you meet your fellow human, to honor him above his measure. Kiss his hands and his feet, and keep his hands on your eyes, and praise him for the things he doesn't have". "By this, and through things like this, you attract them towards good". (Word 6). Unlike the love that bonds the people, the passions disintegrate the bonds amongst people. The passions are the ferment of the inward and interpersonal disorder. They are the thickened wall we place between us and God, the mist set on our nature's transparency to God." (Stăniloae 1992: 60-61)

"The possibility of the passions' birth is given by the existence of the natural affects. "The condemnable and contrary to nature passions, which depend on us – says Saint Maximos the Confessor – they do not have their source within us otherwise than in the movement of the affects conform to nature" (*Quaest. Ad Thalass.*, q. 55; G.P. 90, 541)." (Stăniloae 1992: 61)

"In the interpretation given by Saint Maximos the Confessor to the two trees from Paradise, he indicates also the primordial and forever causes of the passions. Because the passion is in its being a turning of the man's infinite aspiration toward another target than the natural one, towards the world which narrows the man and it makes him egotist, and not towards God Who widens the man and makes him good, the question is: how it is possible the man to maintain himself in this wrong orientation, by swelling the affects above the necessary measure? When answering that the cause of the falling was the pride it isn't answered the question about the prime cause of the evil, for the pride is already an evil, a passion." (Stăniloae 1992: 66)

"Trying to penetrate this mysterious land which the first sinful movement of the human being was born in, and where this sinful movement has permanently its engine, Saint Maximos insists upon an influence of the

satanic ghost, which threw a breeze of confusion in the man's mind. Under its temptation, the man had a short darkening of his intelligence, by forgetting what his true cause is, and therefore his target too, so that the man turned his desire towards the world. This short deceit has been eased by the attraction exercised by the beautiful forms and the sweet promises of the world upon the man's senses. The world was here, in the immediate closeness, with all its callings and promises; God was here too, but he was harder to be noticed and promising more spiritualized and farer joys. One must search for the first causes of the passions in the deceiving influence of the evil ghost and in the man's sensitiveness. A first weakening of the mind's understanding work caused, on the other side of the scales, an intensification of the senses. Better said, this attracted from the man all the necessary energy the man had to put it in activating his mind, in the sense of the transposition which we are talking about. Or the mind has put itself in the service of the senses, "it had mixed itself in feeling", by preoccupying itself with highlighting all the voluptuous aspects of the seen world, "accomplishing a composed and leading to perdition knowledge of the sensitive things, a producing of passion one" (Saint Maximos the Confessor, *Quaest. Ad Thalas.*, G.P. 90, 255)." (Stăniloae 1992: 66-67)

"The mind has forgotten its own purpose, namely that of knowing the One Whom the mind is related to, and Who is at His turn persona Spirit able to fill up the mind's infinite longing for knowledge with His infinity, and the mind has entered in a foreign service, inferior to the mind, which cannot satisfy the mind's thirst for infinite." (Stăniloae 1992: 67)

"Three are the factors which cause the passions within man: a) the mind weakened in its autonomous and own work; b) the sensual perception which has become preponderant, and exited the mind's subordination, and it has even attracted the mind under its command; c) an exclusive and irrational rush for pleasure – until that provided by the fellow humans' praises – and concomitantly to it, a fearful running away from pain. These three causes are so much intertwined, so that in each one, are involved the other two either." (Stăniloae 1992: 67-68)

"The passions represent a quantitative and hierarchical preponderance of the senses upon the man's spirit. If the affects represent a sensitiveness kept under control by the spirit, the passions are an overflowing of the sensitiveness, over any measure. Thus, if the affects are a minimum of passiveness, but this necessary minimum is imposed by nature and it no longer depends on our will, the passions are an increase of passiveness over what is necessary, over what is imposed by the nature's necessities, namely beyond a non-mandatory concession of our will, meaning a slavery caused willingly." (Stăniloae 1992: 68)

“The affects are those ‘passions according to the nature’, for they serve to the nature’s preservation. The passions are contrary to nature, because they are not necessary to the nature, and because they even represent a damaging orientation of the nature and a toppling over of the hierarchy from within man.” (Stăniloae 1992: 68)

“The passions cause the nature’s disorder also by the tearing apart they bring it within nature. I mentioned the words of Saint Maximos the Confessor, that the mind, by putting its activity in the service of the senses, it accomplishes “a composed and leading to perdition knowledge of the sensitive things”. The feeling isn’t preoccupied with searching for the connections amongst the seen things’ rationalities, or even with looking at a thing in its unitary integrity, as fully framed in its own rationality; but the feeling limits its interest to a partial aspect, being attracted by the pleasure that aspect promises to it. The feeling doesn’t work in a broad horizon, but on each time, it sees only one aspect, forgetting about all the other aspects. The consequence is obvious. Thus, through the feeling led by pleasure the world is crumbled in countless aspects, without connection amongst them, each one tied too strongly only to the feeling which notices it momentarily. By this, the feeling contributes to disorganizing the world itself. The mind that serves the feeling it focuses at its turn on the diverse singular aspects, not being preoccupied with the connections amongst those aspects. Instead of seeing the unitary system of the rationalities crossing throughout the world, and instead on seeing through this system the One God, in order the mind to remain at its turn always, in a conscious manner, one and the same, the mind forgets on each moment what it has known before, crumbling itself in acts of knowledge without connection amongst them, because of receiving on each moment the template of a thing isolated from the other things. This is the scattering of the mind, out of which the so-called “guarding the mind” must escape the mind from, and which is recommended by the Christian asceticism.” (Stăniloae 1992: 69-70)

“The momentary exclusive and passionate focusing on a isolated aspect of the world, it makes the whole man’s being to focus on that in his greediness for tasting that thing; thus, the entire man’s nature crosses from instance to instant, through alternative passions: from anger to sadness; from disgust for people to avidly searching for their company, not being able to keep in a balance and in a temperance his diverse impulses. But this means tearing the nature apart; this is because instead of being always maintained in the equilibrium of its functions, the mind is let, one by one, as prey to the extremes contradicting amongst themselves because of their exaggerated exclusivism. The man is no longer a unitary being, the same on all his life’s moments. Forgetting about God it has a consequence forgetting about himself, as permanent unity of the own person. But the tearing apart stretches also on the plan of the inter-human relations. This is because of

pursuing the pleasure and wanting to infinitely having access to the objects which provide us with the pleasure, we end up being in conflicts with the people or to stir up their envy.” (Stăniloae 1992: 70)

“Let’s see what is the mode like, which the passions are a distributed the passion on the mental faculties (understanding also the rationality and the heart or the ghost), on lust, and on anger, or what those ones are altered like, when God is ignored, or even when the certitude about God’s existence it weakens, or when he even is forgotten. We are mentioning here that this ignoring, or doubt, or forgetfulness, it is cause on one hand by the deceit of the evil ghost which, because of being a ghost spending his energy in self-preoccupation, he urges or influences our soul to be preoccupied with ourselves; on the other hand, this forgetfulness about God is cause to us by laziness, by a carelessness of the cogitation, which are influenced by an idleness of our body too.” (Stăniloae 1992: 75)

“Ignoring God, it has a moral character too (better said, an immoral one), so that the moral and the intellectual causes are intertwined. (...) The passions are, therefore, the effect and, at their turn, the cause of a mind deprived of the true understanding, of an irrationality and of a locking up of the ghost, or of the heart, or of the love.” (Stăniloae 1992: 75-76)

“If the passion, on the mind’s side, they indicate a minus of activity, an abdication of the mind from its role of leading, on the lust and anger side, the passions indicate a crossing over a measure, an overflowing over the nature’s normal margins. Even the idleness is tied to a pleasure. On the other hand, right this minus of the mind and of its effort and the plus of the lust and of the anger, it means a trespassing of the nature’s laws, not to mention their orientation towards wrong, narrowed objectives, incapable to answer the mind’s thirst for infinite, to put and to keep the “ghost”, or the “heart” in movement.” (Stăniloae 1992: 76)

“We ascertained that the second and the third causes of the passions are the preponderance of the senses’ work and of the preoccupations with the pleasure, concomitantly to avoiding the pain. But the soul’s power wanting the pleasure it is the lust, as the one getting upset when not having the pleasure or when the pleasure is taken away from it, or when the man is threatened and engulfed with pain, it is the anger. So, the lust and the anger are those which, by being attracted by the seen world and by its promises, they topple over the equilibrium between the mind’s work and the senses’ work, in the favor of the last ones. Through senses the mind can pursuit its preoccupations with the spiritual knowledge, but the lust can too pursuit its desires. The feeling, understood as pure perception of the senses, it is innocent in itself, and it can be enrolled in the mind’s service. Only when through it the lust works for pleasure, it becomes feeling in a sinful

sense. A minimum of pleasure can remain in the feeling, as a natural. But this affect must be overwhelmed by the spiritual power of the knower mind. For instance, when we eat, if we are totally preoccupied with the tasting of the pleasure which that food provides us, this feeling is a sinful one for through it there works the lust. The mind has only a subordinate role or contriving all the possibilities which the food can provide us with. But when we eat, we restrain the feeling of the pleasure, by thinking at the food's purpose, at the benefaction which God gives us through food, at the duty we have to give others too, the necessary food, we will defeat the passion by bringing the feeling in the spiritual subordination to the mind." (Stăniloae 1992: 76)

"By making abstraction of the fact that the passions are due to a weakening of the mind too, we ascertain that six of the eight capital passions belong to the faculty of the lust: the belly's covetousness, the debauchery, the love for money, the laziness, the vain glory, and the pride." (Stăniloae 1992: 77)

"The passions are the product of combining the lust with the anger. But the role of the soul's faculties related to the passions it is more complex. The passions do not mean a total abdication from any rationality and exclusively working the lust and the anger. We have seen that Saint Maximos the Confessor found between affects and passions the difference that the first ones do not depend on us, and the last ones depend on us at least until they become enough strong." (Stăniloae 1992: 78)

"An irrational access of wrath is short. But the passion of the anger is prolonged by will and by arguments over the limit of that moment, thus becoming a long habituation, which the man no longer can easily get rid of, and which then can often burst off in accesses. The access of wrath is an emotion which can be rapidly satisfied. In passion, though, the reflex and the will it put that insatiable, infinite thirst, which they have turned it from the spiritual targets, characteristic to them, towards nothing." (Stăniloae 1992: 79)

"The passion of anger is much worse than the affect. While the affect is animal and imposed by the man's organic life, the passion is diabolic and no longer is an instinctual manifestation of the nature, but an always wanted and thought at, manifestation. What it is explained like the capacity of these affects to emotions or rebellious affects to attract our will, more or less unwillingly, on their side? This is explained by the fact that "in them there is an energy analogue to that of the will, and a so-called rational character". In voluptuousness, in ambitions, there is a complexity, an amplitude, an appearance of plenitude, ... this world of the human passions it is full at its turn with some seeds of rationality, but, just because of that, it is full of possibilities of abuse too" (Blondel, *quoted work*: 192)." (Stăniloae 1992: 79)

“The man brings the justification retroactively because of in reality the crossing of the passion to deed it has brought him a satisfaction, a pleasure. Its memory is imprinted with some sweetness – like the memory of committing the deed it is too. From here comes the content for committing that deed, its ratification by a later will, and justifying it through rationalities comprised in that satisfaction itself. The memory of that sweet satisfaction, together with the rational justifications of the deed that occasioned them, and with the ratification through will, they push to repeating the respective sinful deed. So is born and it grows the passion, by a continual contribution of the rationality and of the will. Behold how even what is bad and passionate within man, it is marked by a rational and voluntary character. Behold who, without the rationality to descend in lust and in anger, or in the feeling (the sensitive perceiving) led by them, there cannot be born and cannot grow up the passions. Thus, the passions are born through the contribution of all the soul’s faculties, through a wrong activity of theirs, indicating a sickness of the whole man.” (Stăniloae 1992: 81)

“The mode the passions are stirred up within us indicates the mode we can resist to their stirring up. We are specifying here that the mode of the passions’ stirring up is the same with the mode of passions’ birth. The difference consists only of the fact that the birth is harder than the stirring up, because of not existing yet the passion like a sleeping beast which only needs to be awakened. But there is inflammable material within us even before any passion, constituted of affects, and this helps in some measure to the birth of the passion, like the already existing passion helps its own stirring up.” (Stăniloae 1992: 83)

“Who hasn’t experimented yet that the passion is stirred up, sometimes, when we are in the middle of accomplishing a good decision, or after we have finished that, or when we are in a state of meditation or of soul’s resting without any perspective of making then any decision? In all cases the passion is stirred up as a resistance and a revolt of the overlooked tendencies. In the mentioned cases - and in others too - the passions have within us some antecedents.” (Stăniloae 1992: 83)

“The question is: what the passions is stirred up like in all cases? In all the Orthodox spiritual writings it is repeated, as mode of passions’ stirring up in any circumstance, the following scheme: satan throws within our mind a thought, the so-called attack, which we think we can translate it like bait. It is the first arising of the simple thought that we could do a certain sinful deed, presenting itself to the mind as a simple possibility. This thought is not a sin yet, for we haven’t adopted any attitude related to it. It seems to be outside us, it hasn’t been produced by us, and it has yet only a

theoretical character, of non-serious eventuality, which seems even not seriously regarding us who are preoccupied with the whole our being with something else. We do not know where that thought has come from, and seemingly somebody has playfully thrown a flower on the side of the road which the preoccupation of our cogitation it is being unfolded on, and we only take a moment for looking at it and then we pass forwards. Therefore, this thought has all the characteristics of a thought thrown by somebody, and that's why the saints attribute it to satan. It is the simple thought at an eventual sinful deed, which hasn't depicted yet in our mind any concrete image of that deed and of the circumstances which it could be committed in. There are also cases which the passion is suddenly stirred up in, as a fire that lights us up immediately.

When it is stirred up only like a not-fiery thought, from this attack to the sinful deed there are several levels. Hesychios of Sinai counts up four levels: the attack, the accompanying, the consent, and the sensitive deed. Saint John Damascene counts up seven levels: "the attack, the accompanying, the struggle, the enslavement, the consent, and the doing. The decisive moment is that one which our cogitation takes attitude in. If we banish the sinful thought from the first moment, we will have escaped. If we start meditating upon the sinful thought, and to sweeten ourselves by thinking at the perspectives of the sin, there has been produced "the accompanying, the mixing of our thoughts with the thoughts of the cunning devils". Now we have stuck to the evil thought, and we have impropriated it, and it no longer stays within us as a foreign thought. By this, we have entered the sin's area and only with difficulty we will be able to stop this process's unfolding to its end, since this process has been triggered. Then follows the consent to the deed, or the composite plan of our thoughts and of the satan's thoughts, in order to do the deed. Only now the simple thought is being concretized in images. According to Saint John Damascene, through the accompanying of ours with that thought, it takes place as second phase the inward passions. The bait still isn't a sin, for it doesn't depend on us to take place, and no man is spared by it.

But let's see in more details what this simple thought of the sin, it occurs without images, into our mind and heart for?

Firstly, in what way it comes to us this thought from the devil in? Does it come directly, or still through something from within us? Saint Mark the Ascetic, who repeated in his writing *About Baptism* that this thought is thrown within us by satan, he said in the *Head no. 140* of the *Spiritual Law* that this thought is "a borderless movement of the heart", and in the *Head no. 179*, that, though this movement, "the lusts call the mind to a certain passion" (*The Romanian Philokalia*, vol. I, p. 243; p. 246).

On the other hand, Diadochus of Photice says since Baptism satan is no longer in the deep of our soul, namely within our mind, but in "the body's senses", "working through the body's easily to be influenced nature, upon the ones who still are children in their soul". (...)

From here it results that satan sends us the bait through the mediation of the bodily lusts, by stirring up the movement of some lust that has been dormant within our subconscious. (...)

The bait is, therefore, the first occurrence in conscience of an evil desire. In the beginning the bait has not vehemence, and it presents itself as being a simple thought. Better said, the conscience notices the bait right from its first stirring up, and this first work of the bait in conscience it is being done under the form of a thought. Only if not choked by our assertive action, this movement gains intensity, so that we hardly could resist it.

Usually, this stage of stirring up of a lust – the first apparition of the bait within conscience – it is occasioned by looking at some external things. This circumstance gave birth to the idea that satan is nesting in the countenance of a thing and he sends directly a thought of sin in our cogitation, without using the stirring up of a subconscious lust, as means for that. Despite all these, it is not excluded in these cases too, that the lust from within us too it has been stirred up before looking at the external thing, and just that to have been placed in that thing the impression which we reckon as stirring up the lust. The coming of the bait, in the most cases, on this way, determined the Holy Fathers to recommend the closing up of the senses in times of temptations' rushing in.

But in some cases, the bait occurs within us without us to look at external things. In such cases it starts working the memory of a repeated sin. Anyway, though, both in the first cases and in the second cases, it is very reasonable to admit that the ultimate engine of the bait is a ghost differing from us, because, otherwise, what the memory of a passion is stirred up exactly in certain cases for, and what it is stirred up only in some moments of looking at external things for?" (Stăniloae 1992: 84-86)

"The Holy Fathers recommend a ceaseless restraining from all the passions. The restraining from the covetousness of the belly is the one that makes easier the restraining from all the other passions, by while restraining from one of them we mustn't neglect any of the them because they are a whole, like a dragon to which being cut one head off, it brings up others. The most subtle is the passion of the vain glory. It is there even when we think that we are liberated from passions. It grown right in the place where other passions have been cut off, by nourishing itself with their blood. It remains even on the edge of the humility and, by and large, on the edge of any other virtue." (Stăniloae 1992: 121)

"Fighting the passions, we gradually decrease them. Saint Maximos the Confessor established four levels of this progress: 1. Stopping the passions' manifestations in sinful deeds. Obtaining the impeccability with the deed it means dispassion; 2. Getting rid of the passionate thoughts brought in conscience by lusts. The victory upon these it brings us the second dispassion. While this one is missing, one cannot cross to deeds; 3. The

third level consists of making our nature no longer moving towards passions. By this we are given the third dispassion; 4. The fourth level is the removal from our mind of all sensitive imaginings from everywhere. This leads us to the fourth dispassion. By no longer coming into our mind, the passions are no longer able to descend into our subconscious in order to move our lust towards passion.” (Stăniloae 1992: 121)

“The last dispassion isn’t our final ideal, but after it we must become able to receiving within us the icons of the things without these ones stirring up any passion within us. This happens when through things are transparent to us the godlike rationalities. Only after this our mind becomes united with God in a state above prayer (Saint Isaac the Syrian, *Word XXXII*).” (Stăniloae 1992: 121)

“Another external restraint recommended by the ascetic writings is that of closing up the senses towards the things from outside, especially in the beginning, until we haven’t become accustomed to overcome the passionate movements from within us, and especially during the moments we feel that such a movement is about to be stirred up. If then we do not pull the curtains over the senses’ windows, it won’t be possible to restrain some lust to get to the deed. Of course, after somebody has totally liberated himself of passions, that one can look at the things from outside and it is good to him to do that in order to receive divine rationality out of things. Only as long as he is inexperienced, as long as he is a child from spiritual point of view, he must avoid looking at things.” (Stăniloae 1992: 125)

Adoption

“This spiritualization means, in the same time, the liberation, or the power of the liberation from the enslaving passions and from a law of a nature which was leading to the definitive corruption of the body. But it also means the filial intimacy with the Father. The godlike Paul said too: “For you haven’t taken Ghost of slavery towards fear, but Ghost of adoption, into which we shout out: “Abba, Father!” (Rom. 8: 15). (...) Being spiritualized, we can see with our uncovered eyes the glory of the spiritualized Christ, namely we can see Him transparent in some people, or within Church, ourselves being transparent to Christ. “And the Lord is the Ghost. And where the Lord’s Ghost is, there is freedom. That’s why all of us, as that one said too, with the uncovered face (transparent, o. n.) mirroring the Lord’s face we are being transformed from glory to glory, as from the Lord’s Ghost.” (II Cor. 3: 14-18).” (Stăniloae 2006: 96)

“Through the faith in Christ we will reach the resurrection, as a non-narrowed life, in eternal happiness, as Christ reached as man. And this is for we will be shown, at our turn, as sons of the heavenly Father and brothers of Christ according to the grace. And the one who has been made son of the heavenly Father and brother of the resurrected Christ, he is no longer let to die definitively. That’s why Saint Apostle Paul said that the ones born through grace out of the resurrected Christ, at Baptism, he is elevated to the quality of the son of the heavenly Father, of course if he follows Christ. (...) After Christ’s resurrection and ascent, we’ve been asked to behave as sons, by fulfilling, with love, the will of Christ and by imitating Him, for we have received power and warmth in this from the Ghost of the Son. This is for the shouting out of the Ghost of the Son as Ghost of son from within our hearts, it places our hearts in the feeling of loving sons towards the Father, like the Christ is. Therefore, we are no longer servants, but we are sons.” (Stăniloae 1993, 3: 76-77)

“Before His coming into body, the Word of God didn’t unveil Himself to us fully as Son of God, neither He unveiled God fully as the Father. The Word of God was then appearing to us in His quality as Pedagogue towards God, namely like some kind of commanding Master. Namely, He didn’t show Himself to us in maximum spiritual closeness and communication, as Brother into humanity, making us too, together with Him, as sons of God-the Father. This was shown by the fact that He spoke, indirectly, through prophets. He didn’t give, so, either the “new commandment” of the love, for neither Him showed us that he loved us, by making Himself as our Brother (Jn. 13: 14). The light of Son of God, One from Trinity, it still didn’t shine with full clarity. It rather was seen through diverse images. Especially for the power of God was shown through the cloud covering the tent and which was going before the tent, thus showing the tent as full of the God’s glory (Exod. 40: 32-35). Through cloud, in the tent there was a certain presence of the power of the Word of God, by He didn’t reveal Himself clearly. A certain

power of His presence in the cloud was also in the animal sacrifices brought within the tent, especially of the Passover lamb, but this presence of His through images it has become a clear presence of His, as Person, when He has embodied Himself as man. All those images were as a “promise” of the coming of the Son of God as Brother and as Savior of ours, in order to elevate us too, to the quality as sons of the heavenly Father.” (Stăniloae 1993, 3: 77-78)

“Christ shows Himself to us as luminous Light, and as the truest meaning of our existence, by making Himself, to us, as Brother, as path in order us to unite ourselves as much as possible with Him, as His brothers and as sons of the His Father, limitless and without a beginning. Now are clarified and proven as true, all the images from the Law, being shown to us, in the same time, the height promised to us through them. The man, created out of nothing, he is elevated to the height as son of God. In this it is shown the second mode of God’s almightiness. The man’s nothingness, on the other hand, it is compensated through the man’s quality as son of God, whom God makes Himself as Brother and Father. Actually, only this can be the truth. This is for if there is a God, namely a God of the love, as the highest mode of the existence – and in reality, He must be as an explanation of the existence – he cannot, if He wants to exist something else too, not to create that something out of nothing, and not to elevate it to union with Himself, in order there to be a unity in all things, without abolishing that something as creation.” (Stăniloae 1993, 3: 78)

“This level, which the created one is elevated on, it is that of being His son. Only to this supreme closeness we understand that the loving Creator wants to elevate the created one. Only made as son of the Father, the created knows his Father as uncreated and Creator at maximum, and the created can imitate his Creator in his life. And this knowledge and imitation cannot but to infinitely advance, given the infinity of the Father and the finitude of the nature of the created one. God didn’t create, out of love, a conscious creature, in order to keep it, out of despire, in an unpassable separation from Him.” (Stăniloae 1993, 3: 78-79)

“The created one wouldn’t have been made himself as son of the uncreated One, if the uncreated hadn’t had, on the other hand, a Son, and if this Son hadn’t been, in a way, a role-model of the created one, and if He hadn’t made Himself as Brother of the created one, namely if He hadn’t made Himself man.” (Stăniloae 1993, 3: 79)

“The Son of God makes Himself to us, as the clear and efficient path the which we must follow, towards being granted the quality as sons of God into Christ. Now he helps us to follow Him as Son made man through His Ghost of Son. Thus, we are introduced within the Trinitarian relations, namely we

are made as inheritors of the things which the Son has from the Father. We are no longer dominated by the lusts stirred up by the so small things of the world (...), but we see the world as an environment transparent to God, and as means which we show through, our helping love, towards others.” (Stăniloae 1993, 3: 79)

“Like the nature is created in order to be freely used by the man, towards his and the nature’s glory, likewise the man is created towards God’s glory, namely in order not to be submitted to corruption and to death. But this freedom from the rigid laws of the matter, which bring death to body, the man can achieve it only through the Ghost of Christ, for God escaped, as God, His own humanity from death, giving His humanity back its freedom. But, until we are in the life on earth, we only hope for the freedom and for the salvation of our body, from death, and we still not have the power of fully being sons of God. Even more than that, the Ghost of Christ shout out, within us, towards the Father: “Abba, Father”. This shouting out of His, within us, it upholds, on one hand, the hope that we will really become sons, and on the other hand, the sigh of not fully having yet the power of the adoption and of the freedom, and that the Ghost, differing from our self, He upholds this hope withing us. We aren’t fully sons yet, and therefore we still don’t have the power of addressing ourselves to God as to the Father, though the Ghost expresses, when we pray, our desire too: “And the Ghost comes to help our weakness, for we do not know how we ought to pray, but Himself prays for us with untold sighs”.” (Stăniloae 1993, 3: 104-105)

“On Tabor is shown to us, plainly, the Himself Son of God, the One Who has taken a human face forever. We are shown the God’s supreme closeness to us. By this, the Father shows Himself too, as close to us.” (Stăniloae 1993, 3: 205)

“The Church’s light consists of the unity which the Son of God came to restore between people and God, according to the example and from the power of the Holy Trinity. Of this consists the glory received by the Son of God as man, from the Father, that, as he united Himself, as man, with the Father, likewise He to make the people too, as one with the Father, as His sons. The people who are in division they show the fact that they are no longer brothers into Christ and sons of the Father. They no longer have the glory as sons of the Father.” (Stăniloae 1993, 3: 214)

“The Revelation tells us that the man is created in the image of God, and the Salvation follows the Restoration of the man, “to be according to the image of His Son” (Ro: 8, 29), son of the Father, in the likeness of His Only Begotten Son. But the Holy Scripture does not comprise any speculation about the substance. It bases the adoption on the love that is established between God and the man. It is a love that comes from God. The love which

founds this filial report, it is descended into the man by the Spirit of God. It is a love that comes from God. "For as many as are led by the Spirit of God, they are the sons of God." They have taken "the Spirit of resurrection" (Rom 8: 14–15)⁵." (Stăniloae 1993)

"What the full Revelation has given us, as we have it in Jesus Christ? The salvation of the man from curse, the birth of the new man and the killing of the sinful former man, his adoption through God, as the Holy Scriptures tells us. It is everywhere about the man's accomplishing, which certain impediments were making it impossible through immanent powers. The previous analyzes, have briefly shown us in which direction it stays this fully accomplishing of the man, and which are the states opposite to it. Through the faith, it is born into man the subject of the communion with God and with the fellow humans; through the Christian faith the man is elevated from the natural state to the state of a subject, on this peak which the man is to. Only through the faith into the personal and full God, and through the faith based on the Revelation in Jesus Christ, the man restored is, and this restoration means a commitment of anyone into the struggle of his fellow human's restoration, by communion and by serving. Only through the faith in God as Person, especially in God Who really makes Himself - and for eternity - man, through the report created between us a God, by faith, we are granted a value, which in the same time it is being accomplished in us, and only through it too, we are compelled to see the same value and to accomplish it in each of our fellow human." (Stăniloae 1993)

"If the Son of God didn't make Himself man in the whole sense of the word, the man wouldn't have been able to be reconciled with God, because the path of the law accomplishment, which is in the same time the one started from the state of communion towards the communion accomplishing and towards the adoption, it couldn't have been initiated, or even less it could have been finished⁶." (Stăniloae 1993)

⁵ "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. 4: 4-6).

⁶ Neither the descent of the Logos like another reality than the divine one, it wouldn't have been the revelation of God. "Als Verwandlung des Wortes in eine von Gott verschiedene Wirklichkeit könnte die Fleischwerdung des Wortes offenbar nicht Gottes Offenbarung sein, ebenso wenig wie wenn an Ohre Stelle eine unmittelbare Erscheinung der unsichtbaren Herrlichkeit Gottes Ereignis geworden wäre", **K. BARTH**, Die kirchliche Dogmatik, 1938, I. Band, II. Halbband, p. 43.

“From a certain time, the history, in fact, it cannot continue without the general adoption of the attitude which results from the light of the Embodiment, because the themes which derive from it are put so radically, so that one must adopt a pro or a contra attitude. From a certain time, the sword that Jesus has brought into world it starts dividing the mankind in the most irreducible way and this is not because it would be put directly and formally the problem of the adherence or of non-adherence to Jesus Christ, but because there cannot be avoided anymore the themes indicated by the embodiment of the Son of God.” (Stăniloae 1993)

“From the meanings the Father communicates to the Word, the Word communicated to the people too, or the Father Himself communicates those meanings, to the people through His Son and Word. This is for God makes the people too, as sons of His, showing them thus, His love. And the meaning communicated by the Father and by the Word, on the people’s level of understanding, they consist of the cherishing God grants to people, by doing this, by making them sons and by asking them to answer Him. Properly-said, the Father and the Son communicates, on Themselves, to the people, as people’s meanings, and the people notice those meanings with their special understanding and sensitiveness, noticing within those meaning the love of the Father and of the Son for them. The people find out those meanings, for they are sons of the Same Father and brothers amongst themselves, and brothers, by grace, to the Son. And this gives the people the greatest strengthening to existent. That’s why, the meanings God communicates us, they are, on one hand, on the extent of our understanding, and on the other hand, they have within them a depth exceeding any human understanding, asking us to eternally advancing in understanding those meanings and in feeling the love from the divine Persons and the strength towards existence that They communicate us through those meanings. In the future live we are going to receive those meanings in an untold abundance and in a higher intelligible degree, though will be even then, within those meanings, depths reserved to an ever-increasing understanding and feeling. The much higher level or degree which we are going to receive those meanings, it is going to mean a much more intimate penetration in the connection with the Person of the embodied Word, but without to be us confounded to Him, given the reserve of still not-understood meanings we are going to receive in this intimacy, and the fact that only His Person, as differing from us, He communicates us meanings, and He communicates us those meanings only for we are as distinct persons - given the fact that only a not-confounded person communicates with my not-confounded person. This is the supreme meaning for me.” (Stăniloae 1995: 113)

“The maximum love of God, for the human being, it is shown in the dialogue he enters and He remains forever, with any human being who wants that, through the Only Begotten Son Who has assumed the humanity. This is for the Son of God, by taking our humanity in his Hypostasis, he still is, a bearer of our humanity, the Son of the Father. And, by being Him in connection with us through the common human nature, He makes us together with Him as sons of the Father, and it depends only on us to actualize this quality which we are given with, or the love of God as Father, for us, and our love for Him as our Father. Thus, Jesus reconciled God with the people on a supreme level, on the level between Father and His sons, or between Brother and His brothers.” (Stăniloae 1995: 164)

“God’s dialogue with us doesn’t remain only a dialogue on the purpose of teaching us and of communicating us His commandments, or His laws, which He asks us to fulfill them with our powers, while He provides us some help in difficult situations which we come across in our relations with the nature and with the people. But, this dialogue, it becomes a dialogue of continuous communication of transforming power, of our maximum and eternal spiritual elevation in the communion with God. This is for the Son, by having in the Holy Ghost in His humanity, by that He will pass the Ghost to us too, if we want to receive Him through faith. This is the grace give us through Christ. And by placing us in relation as sons, with the Father, through the Ghost and through the Son, it unveils us the Trinity as a communion of love, and as springing out love towards us. And by this He unveils us the supreme truth, that give the existence a meaning. Thus, “out of His fullness we have taken grace upon grace. This is for the law was give us through Moses, and the grace and the truth have been given us through Jesus Christ” (Jn. 1: 16-17). In Christ, the human has been elevated on the highest level of life, through the union with God, a level which the human being is thirsty for, in his continuous impulse towards transcending.” (Stăniloae 1995: 164)

“The people cannot find the endless “life”, namely the “resting” from their meaningful or meaningless worries and doubts, except into the Father as inexhaustible and loving source of the whole “life”. Only the Father unites within Himself the source of the endless life with the source of the inexhaustible love. And we cannot reach within Him and we cannot be happy except in quality as His sons and daughters. And we cannot achieve this quality except in union with His Only Begotten Son, made man.” (Stăniloae 1995: 58)

Affects

“The godlike nature in its real existence in the Hypostasis of Christ, it communicates the dispassion to the human nature. At its turn, the human nature gives the bearer of godhead Hypostasis its affects or the human sufferings. But the godhead nature, in its real existence in Christ, it represents by its lack of sins, a filter, in which, the sinfulness those affects could be activated in, it is being melted down. Due to the fact that the human nature of Christ receives the dispassion from His godlike nature, the affects communicated from the human nature to the bearer of godhead Hypostasis, they are irreproachable.” (Stăniloae 2006: 40-41)

“It is necessary, though, to specify that the human nature assumed by God-the Word had in it, in movement, not only the natural will, being, though, the weakened nature consequently to the ancestral sin and therefore suffering of the irreproachable affects in a more accentuated manner than in the primordial state – and in this is being shown its unity with our nature –, the human nature’s will was staying under the pressure of the hunger, of the thirst, of the fear of death, like our nature stays too. That’s why His human will must fight against these affects, in order to remain itself according to His godlike will. Of course, God-the Word was strengthening His human will through His unique Hypostasis, in order the human will to want, and not in order to become insensitive to those affects, neither was diminishing those affects directly. The one who doesn’t want, he is no longer man. Or he isn’t a man as such. He is no longer a dignified partner to God, but he is an object in the hand of God. This fight is fought, in some measure, by the average people too.” (Stăniloae 2006: 41)

“Which are these affects conform to the nature and how occurred them within our nature? The affects are called by Saint Maximos the Confessor as passions (πάθη) too, because of representing at their turn a trait of passiveness of our nature. And we can say that they represent an even fuller passiveness than the passions which are opposite to nature. This is because to the birth and to the growing up o the last ones, our will contributed in some measure too, even if the passions totally dominate us after. In this sense, the passions depended on us to be born and to grow up and - in some extent - it depends on us to liberate ourselves from them. But the affects conform to nature do not depend at all on us. That’s why we have said that they manifest in an even more accentuated mode the passiveness of our nature. And because of that too, they totally depend on nature and by no means on will, not being, therefore, condemnable. Such affects are: the lust for food, the pleasure caused by food, the fear, and the sadness. Even more than that, these affects are necessary to our being, for helping to preserve it.” (Stăniloae 1992: 61)

“The affects, though, they didn’t belong to the original constitution of the nature, not being created in the same time with it. The affects penetrated

the less rational part of the nature, accentuating its irrational traits, after the falling weakened the rationality, the spirit.” (Stăniloae 1992: 62)

“The affects represent, in other words, the aspect of animality of our nature, accentuated after the falling off the spiritual paradisiacal life, a life that was united with God. In this animal trait of theirs, it stays both their inferiority and their innocence. This is for, as the animals are innocent for their instinctual manifestations of their organism, likewise is the man, as long as these affects remain within their borders, serving the biological existence. But, by the fact that the man is spirit too, and therefore he has an irreducible aspiration towards infinite, he can associate this aspiration of his to the biological affects, transforming these affects in passions, namely in exaggerated affects, crossed through by an infinite thirst to be satisfied. Out of animal traits, they become diabolical traits, through the spiritual element.” (Stăniloae 1992: 62)

“We have said that the affects aren’t condemnable in themselves, conforming ourselves to an expression of Saint Maximos the Confessor. But we must specify that to man the affects never are in a state of total moral indifference, due to the spiritual reflection upon them, which, either it maintains them inside the margins which make them useful to the nature, or it pours in them infinite tendencies. Only if the affects are kept within these margins by the man’s will, they will be innocent. But when the affects deviate from this condition, towards a side or another, they become evil (passions), or good, according to how the man ties himself through them exclusively to the world, or inversely, on how the man tends towards God.” (Stăniloae 1992: 62)

“Like the affects can become passions, likewise they can become good impulses, accordingly to how the man’s thirst for infinite as spiritual being it is oriented towards world, or towards God. The affects become good also when maintained in their necessary biological function, namely within the margins necessary for preserving the body, through the thought of God. Of course, in such a case they aren’t equally good as in the case of being directed exclusively towards God. The asceticism mustn’t fight for abolishing them, but it neither just become disinterested in them, because of otherwise they easily can become passions; the asceticism must constantly supervise them, keeping them under control. By this the man is being strengthened in his spiritual side, disciplining himself on a daily basis, “God establishing in this way that the man to come to the awareness of his greatness of rational being” (*Quaest. Ad Thalas.*, q. 1; G.P. 90, 269). The affects are a poison to the nature, but a poison that can heal us of the venomous bite of the evil one (*ibid.*)” (Stăniloae 1992: 62-63)

“Not being a part of the nature, by definition, the affects aren’t destined to cross, together with our nature, in the future life. There we are going to be “pure minds”, in the sense of subjects preoccupied only with understanding and with spiritual love, as the angels are. “This is for the affects which preserve the life here won’t be moved together with us in the immortal and eternal life” (*Quaest. Ad Thalass.*, q. 55; G.P. 90, 541). We are going to be “pure minds” as we have been created too, the good understanding and the clean spiritual joy constituting the characteristic life of our being.” (Stăniloae 1992: 63)

“The proof that we are in essence pure understanding and spiritual live, it determined Saint Maximos the Confessor to consider that the bodily affectivity doesn’t belong to our being; on the other hand, the evidence of the impossibility of preserving our life on earth while we are chocking our affects, it determined him to necessarily connect the affects to the nature, in the nature’s existence on earth, finding the solution that the affects occurred after falling, but they aren’t condemnable. Namely, the bodily affectivity, connected to our present state, it is something inferior in report with our nature, but it still is something necessary in its present existence on earth.” (Stăniloae 1992: 63)

“This element of bodily affectivity growing out of the biological side, it isn’t condemnable and we mustn’t fight against it, for it constitutes the basis of our growth in the spiritual life. Saint Maximos the Confessor, in the assent of the entire Eastern cogitation, he isn’t an adversary to the biological life. The ascesis means, in the Eastern cogitation spirit’s, restraining and disciplining the biological, and it isn’t a fight for exterminating the biological. Even more, the ascesis means the “sublimation” of this element of bodily affection, and not its abolishment. The Christendom doesn’t save some part of the person’s being, but it saves the man in his wholeness. The power manifested in these affects it is attracted at its turn to serve the man in his ascension towards God. The affects can receive a spiritual trait and they can give an increased accent to our love for God. God starts to be seen through them too. The affects become transparent for God and for the mind searching for God.” (Stăniloae 1992: 63-64)

“Christ’s death is the abolishment of the affects, as consequences of the sins, within His humanity. And our attachment to Him it gives us too, power for, still in this life, to liberate ourselves, partially, from under the power of those affects, or it gives us the power for restraining ourselves from the sin often occasioned by those affects. The death is to Christ as man a victory upon death, and to us, through attachment to Him, the death is the beginning of the way of defeating our affects and of preparing ourselves for crossing through our bodily death, when it comes, to the happiness of an

ever-tither closeness to God, with our soul and, at the end of this world, to the resurrection with the body.” (Stăniloae 1995: 190)

“Christ removed the affects from His humanity, by enduring them, manly, to the very end, the affects of pain, and by refusing, with the same strength, the affects of pleasure; He defeated the affects with the contribution of His humanity for that had, in its sinlessness, and in the fact that his humanity it belonged to the divine Hypostasis, the power of enduring ones and of refusing the others to the very end, exhausting their power through His power of enduring and of refusing.” (Stăniloae 1995: 191)

Alms

“Our dialogue with God for our deceased fellow human it is upheld not only by remembering him in prayers, but also by remembering him by doing good deeds, especially by giving alms, through which we intercalate others people too in this dialogue, by making them too, to remember the deceased one. And this remembrance of the deceased one done by us, by giving alms in his name, and by also being remembered by the beneficiaries of our alms, it is a dialogue not only between us and that one, but it is also an answer given to the appeal of the deceased one and, to God, for him. This enlarging of the dialogue it is accomplished also through prayers. This is for the relatives who remember the deceased one, they ask the priests and the others for doing remembering him too, in order as many people as possible to be attracted in this dialogue with the deceased one and with God for him.” (Stăniloae 1997: 224)

“By having the deceased ones in dialogical connection with us, when we ask other for remembering them and when we give alms for them, themselves ask God, through us, for this remembrance and they press upon us in order us to commit good deeds. Not only we commit deeds which they didn’t have time to do, or they weren’t in the disposition to do while they lived on earth, but somehow themselves participate to what we commit, through the pressure their waiting or their appeals exercise stimulated by the Holy Ghost, upon us.” (Stăniloae 1997: 224-225)

“Through giving alms gain not only the deceased ones, but the ones who give those alms on their behalf, and the ones who receive those alms.” (Stăniloae 1997: 225)

Angels

“The angels are essences at their turn.” (Stăniloae 2003: 164)

“Of course, there are created subjects who have as interval between them and God, or amongst them, only the interval of the duration, like the angels are.” (Stăniloae 2003: 206)

“The existence of the created but bodiless beings it shows, then, the possibility of a direct knowledge of the spiritual reality, the possibility of a direct communication between spirit and spirit. From here come two modes or two plan of revealing of God: one direct-spiritual, and one through sensitive forms. And for the spirit is on many levels, in consequence there is a multiplicity of levels of the spiritual creation. But for God is one, the Creation must be at its turn a unity, and the knowing spirits, incorporated or unincorporated, they must comprise the Creation in a solidary manner.” (2003: 438)

“The godlike Revelation tells us about a world of the bodiless spirits, a world that is solidary to the people and to the sensitive world.” (2003: 439)

“The Holy Fathers reckon that the angels were created before the creation of the sensitive world and of the man. This is the opinion of most of them. They even place the angelic world in some kind of supra-temporal eon, but which is not coeternal to God. This represents a way of life resembling to the one which the whole creation will be in, on the eschatological plan. But the sensitive world, at its turn, it advances through time.” (2003: 439)

“Because the angels have their mission to help the people understand the eternal reality of God, since the beginning of their existence, the angels must exist when the man appears. On the other hand, there mustn't be an interruption between the creation of the angels and the creation of the world, if the angels are created not only for their happiness but also for helping the people in knowing God through the sensitive symbols of the world, and to help the people also to master the sensitive world by spirit. Having their mission to help the man to come up and to raise also the world in eon, in the time overwhelmed by eternity, the angels are created in an ontological connection with the world. The bodiless spirits help the people to do this ascension both of the plan of the knowledge and regarding their ethical spiritual strengthening. On the other hand, the angels gain, at their turn, out of their connection with the people. The angels communicate to the people a not-sensitive experiencing of God, and the people communicate to the angels a sensitive experiencing of God, namely the revealing of God through the 'spiritual esthetic'.” (2003: 440-441)

“As long as God kept Himself at a distance from people, the knowledge about Him it was communicated to the people, mostly by angels. The people were

receiving by angels, who are more accessible to the people, a certain firmness of the intuition of the absolute, an absolute still very spiritually far from them. That's why it is said in the New Testament that the Old Law was given through angels (Gal. 3: 19; Hebr. 2: 2; Acts: 7: 53). But when the Son of God takes human body, the Godhead reveals Himself, by living and by transfiguring the human things, in a manner that couldn't be experienced and understood by angels. That's why Saint Apostle Paul says that the angels find out from the Church the 'multi-diverse wisdom' of God, unveiled by Christ to the people (Eph. 3: 10)." (2003: 441)

"The angels know the divine spirituality through simple intuition, more or less intense, and they communicate that intuition to the people who catch it in symbols. But when the Son of God embodies Himself, Himself manifests His reality and His all-wise life, in multiple sensitive acts." (2003: 441)

"The existence of the angels as indefinite structures of the communication of the infinite depths of God, it is not only a highlighting of this depth of His, but it also means a difficult exam to the man of not letting himself be tempted to consider the world of the spirits as ultimate reality, as in the theosophical and in the anthroposophist doctrines. It is a sign of great subtlety, achieved by the human spirit's capacity of noticing, of distinguishing God Who communicates Himself through spirits, but He is not identical to them. It is a sign of great spiritual finesse, not to reckon the angels above Christ Who is God into body (Col. 1: 16)" (2003: 441-442)

"Also, on the purpose of transmitting a knowledge about God towards the people, the order or the orders of the spiritual beings must be in a number that exceeds our power on understanding, in order to communicate in indefinite modes of reflecting, of participating, and of understanding, their knowledge concerning the supreme existence, and in order they to these modes to the people too, like the people communicate theirs to the angels too. The volume and the variety of the knowledge it increases immeasurably more through this angelic-human catholicity." (2003: 442)

"The infinity of the angels it doesn't mean that they are countless, but it means the people are helpless in reaching the end in counting the angels." (2003: 443)

"A creation comprising as conscious beings only the people, be they billions, it would be a poor creation, and a dialogue of God with them it would be quite monotonous, and the enrichment through that dialogue it would be quite poor." (2003: 443)

"If God wants to make Himself known in greater measure by all the created conscious beings, the connection between the bodiless spirits and people it

must be of such a nature than they to form a sole creation and, through it, to be accomplished a sole common revelation of the unique God.” (2003: 443-444)

“The superiority the angels have, from a certain point of view, it doesn’t come in contradiction to their mission of being servants of the man, for his salvation. Often, the one who serves the smaller one, he is the greater one, especially when he proves, in his important mission he fulfills by doing that, his greatness. Differently the inferior ones serve somebody, and differently do it the superior ones. The superior ones serve in order to be imparted with the superiority of the superior ones, or due to a necessity to obey them, or due to a dependency implied by the minus of their existence. The superior ones serve due to the conscience of a responsibility, of a due to help the inferior ones, to make them partakers to their surplus of existence or of gift.” (2003: 445)

“The angel is only a servant, a servant of God and of the human being; whilst the man is also master (αρχων). Without any doubt, through the serving offered to the man, the angel too contributes to the man’s mastery upon nature. But the angel is master only for he serves the man. The man knows the angel in the intensity of his spiritual power to a degree superior to his natural power.” (2003: 447)

“Through angels is being strengthened the spiritual power of the human being upon nature, from a moral point of view, though the angels do not directly master upon nature.” (2003: 449)

“It is more difficult to answer the question how the angels know the pure material realities of our world. But maybe they too have a totally special “sensitiveness” for the rational structures of the material reality (for the “Wesensschau” of each reality), then to feel a pressure of these ones in their spirit. On the other hand, by knowing the people as subjects, they know in the people all the lived imprints of the world, imprints which have become and which have caused in the people contents and spiritual states. One can presuppose that the angels can enter a such an intimate communion with the people than they can see through the eyes of the people as they were their own eyes, and the angels can feel together with the people the joys and the pains caused by the sensitive world, like the people too can impropriate from the angels a more intelligible vision in their images and symbols.” (2003: 451)

“One can suppose also that the angels, as created spirits, they still have an intrinsic capacity for noticing and influencing the material world, without this capacity to equal the level of the human spirit rooted within body. Maybe in this sense some of the Byzantine Fathers and writers, they speak

about a very thin body of the angels (...) In this way, but also by the godlike grace, they can know somehow even the material aspects of the things. Of course, the mode of this knowledge it remains, in the long run, impossible to be fully understood.” (2003: 451)

“The believer always realizes that God Himself, unveils Himself to the man, through the symbolic language, or through actual images. The symbolic language and the images referring to God, they have infinite meanings; and in discovering these meanings the people are helped on great measure by angels. This is for the angels reach with their understanding the endless meanings which are embodied in symbols. So that one can speak about assistance the angels provide the people in the revealing of God.” (2003: 452-453)

“Our knowledge is mediated by sensitive symbols. The angels help us to reach the profoundness of what is supra-sensitive (above-sensitiveness, t. n.) in symbols. By finding out about these symbols communicated to the people, the angels themselves find out something new about God, of better said the angels find out about new contents and modes of the divine revealing and kindness. They are able to better intuit the spiritual contents form the symbols they find out about, namely the profoundness of the symbols’ meanings. But on the other hand, the angels do not have the multiform sensitive experience in which, for the sake of the people, something of the divine content is intuited. Having, as embodied spirit, own experience of life, for God has impropriated these experiences in Christ, the believer understands the symbols’ meanings, but not in the whole their profoundness. The believer gives God the occasion to descend in the manifestation of His love on the man’s level. Thus, through this descent of God to the people and through what the people know, the angels find out new things about the love of God, but they bring a contribution to the understanding of the profoundness of this love. Without man, neither the angels could know, nor by and large could be known, of how great descent or of how great love God is capable of. Through his quality of sensitive being, only the man is capable to notice this kind sensitive and extreme of descent of God. The angels aren’t capable of internally receiving and living this ‘esthetic’ (sensitive) revealing of God. If they ‘see’ the sensitive form God reveals Himself to the people through, they see, in the first place, somehow the internal structure of those forms.” (2003: 455-456)

“The help the angels provide to the people, in order the people to understand the spiritual meanings of the sensitive forms God reveals Himself in - to the people -, it becomes increasingly less necessary to the people on the measure they progress in spiritual the noticing, namely on the measure of their progress towards the angelic state. But, on the measure these forms

are overwhelmed by the divine spirituality, the angels become capable to notice those forms just by themselves.” (2003: 456)

“Even when it becomes supra-knowledge, the human knowledge of God it is occasioned by the sensitive symbols or it starts from them. We have an analogy to the knowledge of the human subjects amongst them. I sink myself in the contemplation of *you*, on the occasion of meeting his seen reality. Even Jesus, as embodied God, he is such an occasion, be it even in His most transfigured form. But the knowledge of the angels isn’t occasioned by seen symbols. The transfiguration of the symbols, though, the lightning of *you* through the seen reality of the fellow human, it is not accomplished only through my will, but through an act from Above. This act is from Go. But it is very verisimilar to be also from the angel - namely from a model angel of the known person and from a model angel of the person who knows, God elevates us in infinite. But not always the contemplation by us of a immaterial reality it sinks into infinite. In those cases, we can assume that is an angel who works. This is for, unlike God, the angel is a structured spiritual reality, noticeable as such, facilitating by this our noticing of the structured spiritual realities kindred with him. For how many times isn’t transparent, through the spiritual beauty of a human *you*, an intensified beauty, structured in the image of this *you*? Of course, the beauty if *you* it is intensified, in last analysis, by the projecting of the divine light upon him, but when this intensifying is too perishable, it is rather transparent as structured by the model angel.” (2003: 457-458)

“Regardless how structured a *you* or our own *me* would appear to us – or through *him* his angel -, this structure isn’t rigidly closed; but this structure opens us the access not only in the indefinite, but also in infinite. We realize in the moments of grace of contemplating a *you*, or of our own *me*, both the specific character, clearly structured of that *you* or of the own *me*, and also by his lack of border, by his sinking in an infinite from within beyond him, and by his infinite capacity of openness towards others. Thus, one can say that through *me*, or through *you*, it is contemplated the angel, and through the angel it is contemplated the divine infinite. Within man there is the angel, and within angel there is God. They are on a ladder, but the steps of the ladder are transparent.” (2003: 458)

“This possibility of interior communication of the angel with the embodied human spirit it shows again an ontological connection between the bodiless spirits and the embodied human spirits. The angels aren’t direct bearers of bodies, but they notice the embodied spiritual, they live the connection with the embodied spiritual, the feel in the embodied spirit something that isn’t only spirit, they feel the pressure of the embodied spirit, with the whole experience the life into body had gathered within him, as also the embodied spirit lives the presence of the not-embodied spirit.” (458-459)

“The clarity of seeing the spiritual content of some sensitive revelations of God, occasioned to the angels by the human spirit, it gives to the human spirit too, a power of more clearly noticing the content of these revelations and, by and large, a help in the contemplative and ethical surpassing of the sensitive domain, either being supra-natural Revelation of God, or being natural revealing of the spiritual meanings of the things. So we think that must be understood the explanations of the sensitive images of the revelation given by the angels to the believers.” (2003: 459)

“The man isn’t alone even when he seems to be completely alone. On the opposite, just when he gathers more, within himself, from the scattering of his attention towards all sorts of things or of previous memories, then he opens himself to some spiritual presences. When the man gathers himself more into prayer, his prayer is being warmed up by the prayer of a ghost, or of several bodiless ghosts, if the prayer is an internal opening towards the divine absolute.” (2003: 459)

“The Holy Scripture speaks also about a special connection between an angel and a human person. The angel who is tied in a special mode, by God, to a human person, he must be a special model to that person. The multitude of angels must correspond to the multitude of people. The ontological connection between the angels’ order and our order, it hasn’t only a general character, but it is specified also in interpersonal mode. Of course, like each human person develops himself spiritually, in connection with all his fellow humans, so it happens in the angelic world, by and large. Though, the spiritual content of the entire angelic world it is being communicated and it is influencing the spiritual content of the entire human world through the special connection between an individual-angelic concretizing and an individual-human one of these worlds, the angelic concretizing representing a personal form of spiritual model fitted to the temperament of a human personal concretizing.” (2003: 460)

“Not only us benefit from angels – for the angels make us the transparent symbols, the transfigured symbols, or for they guide us in organizing the sensitive elements so that the spiritual reality to gush out through them, but also the angels know through the descent of God to people and through the contemplative-artistic activity of the people, the divine reality in new forms, in beautiful shapes, in actions revealing more profoundly the sublime kindness and love of God towards the most modest of His conscious creatures. The angels didn’t know how great love for people God has, until the Son of God has embodied Himself, neither they knew the value of the man as creature of God, until Christ has ascended to heavens as man and God.” (2003: 460-461)

“By and large, the angels do not know the future, so that they didn’t know glory which the world has been destined to but after this has been revealed as promise of the Church. The angels do not know even the revealed thoughts of the people. But angels know ever since the creation, the people’s capacity of making the divine greatness transparent, and they activate one of their characteristic capacities, helping the man to the work of transfiguring the world. Upon the sensitive creation it is being worked from two sides, in order to make the world an amazingly beautiful transparence of the Godhead: from above the world, through angels, and from within the world, through us. In this it consists the ontological solidarity of the angels with the people and with the sensitive world, or the meaning of the words which describe the creation as a unitary act: ‘God made the heavens and the earth’. ” (2003: 461-462)

“Only together, the sensitive world, having the man as its crown, and the angel’s intelligible world, they are a full receptacle of the revealing of God, and of valuing this revealing. Only together, the angels and the people, they can arise a more complete doxology to God. So, we must understand that the angels are created, on one hand, in order to praise God, and on the other hand the angels are created to serve God in His solicitude for people, in order the angels to be the envoys of God to the people, in order to be His ‘heralds’ and, by this, in order to help to the people’s elevating to a common praising – done by people and angels - of God; and through this, the angels help to the people’s salvation. But this means also a capacity of the angels for guiding the people towards God. In the same time, by doing this, the angels themselves they increase their knowledge of God and their doxology, associating to them also the people’s ones. The angelic-human choir is greater than the simple human choir is and it is greater than the simple angelic choir is, taken individually. The angelic part and the human part of the choir they reciprocally complete and beautify each other. Each of the two parts gains, in the impulse of the doxology, from the other one.” (2003: 462)

“Some Holy Fathers highlighted the superiority of the angels upon people by the fact the angels are ‘pure minds’, not united with the body and with the effects resulting out of such a union. But others, as we have seen, they affirmed that the man is more in the image of God, for the man through the body, he is and he becomes a ‘master’ of the world, like God is, whilst the angels do not have this quality.” (2003: 462)

“The pure spirit, the angel, he has the clarity of thinking and an ‘amor intellectualis’ difficult to be imaged by our being. But until he was consolidated in good, the angel was too stalked by another form of egotism, not being connected though blood to other beings, who restrain this egotism. The angel was stalked by the unlimited egotism of the pride of

knowledge and of existing by himself, of being free of body's worries." (2003: 463)

"Let not imagine that, if the man can bring to light indefinite aspects of the divine rationality of the cosmos, these indefinite aspects cannot be seen by the angel too, through his power of intellectual focusing. That's why sometimes are lit upon things, for the people, sparks which irradiates out of the angels, producing the so-called inspirations. These sparks are lit especially for the ones who contemplate the things with a mind that is not disturbed by passions. These sparks too, they lead the people to combinations of the sensitive things, to the harmonious combinations of colors, of sounds, of words, in order to reveal new meanings and beauties of theirs." (2003: 463)

"The main work of the angels it is not, properly-said, a direct work upon nature, but that one upon the human subjects in order to strengthen them and to sustain them in their action of spiritualization, of not-attaching to the material things, which reverberates upon bodies and, through bodies, upon the exterior world. As much more firm subjects through their own spirituality, the angels infuse force into the human subjects, in order to imprint the people's bodies with a spirituality that can be sensitively noticed. This is for the angels do not have only the mission of improving people's knowledge about God, but also of communicating the people a helping energy of spiritualization, for through this the people to be able to easily know God. In this sense the angels have been created in solidarity with the sensitive world. If in the sensitive revealing of God through man it is revealed the man's spirit too, one can say that in his revealing it is involved the firm upholding granted by angels to the human subject. In a human spiritualized body – not attached to the material things – one can also see something from the angels' spirituality." (2003: 464)

"If the angels do not work upon the cosmos, as the people do by using their body's limbs and the tools as prolongations of their limbs, one cannot deny a certain direct efficiency of the angels upon the cosmos's forces. If yes, it would mean to deny by this, by and large, the efficiency of the human spirit himself in forming the human body." (2003: 464)

"In what regards the angelic hierarchy, Dionysus the Areopagite sees nine angelic groups, places by three superimposed groups: Seraphim, Cherubs, Chairs; Dominions, Powers, Masteries; Principalities, Archangels, and Angels. All of them are in movement, passing through: purification, illumination, and consummation. When the lower group of each group is in the phase of purification, the middle group is in the phase of illumination, and the upper group is in the phase of consummation. After that, the upper groups pass again to a higher purification, the middle ones to a higher consummation and the lower groups pass to a higher illumination. But the

lower groups are being helped in their ascension by the higher groups.” (2003: 465)

“The first group of each group, by becoming superior to the consummation it is in, for it sees its borders, it is purified of that consummation. This ascension is entirely ascension in the knowledge of God, and in the consummation through an increasingly greater participation to Him. The purification means some kind of apophatic renunciation to the knowledge a certain level has it, for ascending to an illumination and, consequently, to a higher consummation. This ascension is taking place in spiral around God, the angels coming increasingly closer to God.” (2003: 465)

“Of course, that the hierarchical repartition of the angels in the three triads, which ascend in a solidary manner representing the three stages, it must be considered only as symbolic expression of the fullness of fact that they are three in number, representing thus the perfection of the Trinity, and of a solidary ascension according to the complete order of the spiritual life. The patristic Christendom uses the symbols in order to express the advancing in Infinities of the spiritual order. The angelic world forms an extremely numerous congregation, which is not simply a juxtaposition, but a unity maintained through internal connections, unlike in case of the people, who form together the ‘mankind’ not only on the basis of some spiritual connections, but on the blood’s basis too. The iconography presents some of the angelic groups in a combination, or in tight groups. All the angelic groups are singing the praise to the Lord in a perfect harmony. Therefore, the angels know God together, and they communicate to one another the joy of the knowledge.” (2003: 467-468)

“Each one of the three angelic orders it is in the image of the Holy Trinity, and the extremes meet each other in the middle, in a perfect unity, also according to the unity of the Holy Trinity. And the three triads are united in the same way.” (2003: 468)

“The movement of the spiritual beings it is an ascension that will last eternally.” (2003: 468)

“There is a gradual developing of the spiritual world, which isn’t only a passive one, but it implies an own work too. On the other hand, by being consolidated into good and into the communion with God, the spiritual world is steadfast. It is a continuous ascending from step to step, from glory to glory.” (2003: 469)

“The creation of the world of the ghosts it has not only an indefinite luminous height, but also an indefinite tenebrous depth. The first one is

formed by the good angels, whilst the second one is form by the evil angels.” (2003: 470)

“The Holy Scripture tells us that this world of evil ghosts was, at the beginning, a part of the world of the good angels, but because they rebelled, they have been cast off the heavens. These ghosts are at their turn in an indefinite number and they have a hierarchy. In front of them is satan.” (2003: 470)

“The cause of the angels’ falling is their decision to separate themselves from God but the motif of the falling it stays in pride. They wanted to be independent from God, to be just like God.” (2003: 476)

“The thirst for more life it is so tied to the being of the fallen angels than it never gets exhausted through their failures of satisfying themselves out of sources, which aren’t real sources of life. That’s why the devils are let by God eternally in existence, in order to eternally demonstrate the positive thirst placed in them by God and their eternal helplessness of being satisfied outside God. They are eternally renewing their ambition to be by themselves, and their envious hatred against the One Who is the Only One existing by Himself. It is this too a huge force of the positive will of being and of being increasingly more, but it is wrongly used. It is in them the deceit that they can be not only more, through their independence, but they also can be absolute. (Otherwise, it is in the logic of the pride that the proud one to tend to exist by himself, and therefore absolute). They want not to be more, but they want to reach the peak of the absolute existence. And they are given the possibility of eternally maintaining this tendency, of believing that, finally, they will reach this peak. They will eternally exist, but in the helplessness to reach the knowledge of the source of the existence and the impartation with it; they will last forever, but in an existence of the spiritual life. The fact that they have been given the eternity it contributes once more to their tireless deceit. And this deceit is explained and increased by the fact that God has hidden His greatness from their face, because of their spiritual getting far from Him, so that even His existence has become almost problematic to them.” (2003: 477-478)

“Genesis it represents the satan’s contribution to the man’s falling, through tempting the man not to obey the commandment of God. This work of tempting is relentlessly continued by satan (Acts 5: 3; 1 Cor. 7: 5; 10: 13; 1 Tess. 5: 5). Satan tempt even Jesus Christ (Mt. 4: 1; Mk. 1: 13; Lk. 4: 2). The masters of the spiritual life speak a lot about a fight of the evil ghosts against us. They use in this battle the methods of the same deceit they are mastered by. They direct the man’s thirst of deification on the same wrong path they are walking on, which ended in a failure. By doing this, they do not want God to become transparent through man, as man’s partner of

infinite communion in love. Satan hates the apparition and the glory of God wherever it could be shown. By hating God, satan also hates the man as image of God and he wants the man not to have any connection with God, not to know God.” (2003: 478)

“Satan attracts the man, whenever he can, in an alliance against God. His struggle is against the man who wants to accomplish himself into God. And he puts the people whom he has gained for his position to fight their fellow humans who want to persist in accomplishing themselves in God. Satan fights even against the peace and the unity amongst people, for in the unity of these ones it is shown the unifier force of God, for the unity is actually accomplished in God, through ones’ humbleness towards the others, which is also humbleness towards God.” (2003: 478-479)

“Through his fight, satan attracts the people in the same platitude of the existence, in the same helplessness of seeing the existence’s infinite perspectives, in the same darkness, in the same fearsome minus of the existence, in the same violence of the passions which weaken the spirit and the capacity of seeing God. He tends to attract the people too, in the same ‘abyss’ of the void and on this purpose he urges the people to transgress all ‘the godlike laws in order to introduce the disorder into creation and in order to undermine the creation through this’.” (2003: 479)

“Whilst the angels fulfill their positive role, a role wanted by God, of helping the people to increase in existence, in consummation, and in that unity into God, and in really knowing his infinite greatness and love, the evil ghosts fulfill a contrary role in all these regards. Through the good angels God becomes transparent to us in His infinite depths and we stay in a dialogue with Himself; through the evil ghosts we are attracted in the platitude of an opaque existence, a meaningless existence, which ends in death. So that the existence of the demons it is actually, through its weakening, an active death, through which the inconsistency is spread all over thing which attach themselves to the devils, and so it becomes the existence of the people deceived by them: an existence in death, a violent existence of inconsistent nightmare of the helpless and tormented shadows, tied to the surface of the reality, stretching upon other this torment of the platitude of and of the helplessness. It is the death of the conscious loneliness, or the death through the conscious loneliness and helpless to accomplish the communion, but exhaling out of it the envy upon the ones who are in a certain communion and attracting them towards that death of the loneliness.” (2003: 480-481)

“Whilst the good angels are neigh to God, ordered on diverse stages of closeness to Him, but they are in the same time close to the people too – amongst whom the best ones enjoy a more accentuated noticing of the

angels -, the evil ghosts are far from God, but they are close to the people and they have a strong influence upon the evil people. The evil ghosts are noticed not only by some of the evil people, but also by the spiritually progressed people. In the human passions and in the passionate relations of the ones who are mastered by the evil ghosts, there lurks as in a hot and pestilential mud these ghosts, who are within them impulses related to these passions, like the good angels have clean movements related to the virtues and to the clean and high thoughts of the good people. Whilst the good angels can steadfastly anchor within the restrained bodies, but especially within the good souls and in the clean minds, the evil ghosts are in the most deeply anchored in the bodies haunted by passionate impulses, in their inferior parts, but also in the minds plotting cunning thoughts. Their incorporations are more obvious because of they are closer to the world, to the people, because of the people mastered by them are more numerous, because of their role is actually to get mastery upon people, whilst the role of the good angels it is to liberate the people, to help the people to really be themselves, outside any pride. The presence of the evil ghosts in the mastered ones it is shown also in their dark, wry faces, in their unstoppable laughing, in uncontrolled, obscene words, in reckless deeds. (2003: 481-482)

“Because of the tight mastery the evil ghosts lay it on the passionate ones, we speak also about some sort of possession of the passionate ones by demons, and about some sort of incorporations, about their apparitions. This closeness makes the passions produced and sustained by the evil ghosts in some people to become the evil ghosts’ their own. On the other hand, because of the evil ghosts want to attract some people’s passions towards persons and things, the evil ghosts irradiate out of attractive appearances laid on the surface of those persons and things. Thus, we talk about evil ghosts present in water, in fire, in money, in beautiful things, and in persons of opposite gender.” (2003: 482)

“Saint Apostle Paul declares that the evil ghosts are spread into sky, namely around us, everywhere, that they master the darkness of this age, namely they stretch the darkness upon this life, opposing us not to cross to the light from beyond this life (Eph. 6: 12). These evil ghosts tie us to the surface of the things, as the ascetic writings say, by making this surface beautiful, but of a non-spiritual beauty, a non-transparent one, of presenting it as being the ultimate reality, not letting us to understand its meanings. The Savior calls the devil as ‘the master of this world’ (Jn. 12: 31; 14: 30; 16: 11). It is about this world seen in itself, in its opaque surface. This corruptible but attractive surface, it can be given by satan and it is what he promises to Christ (Mt. 4: 9).” (2003: 482)

“Being close to the people who have diverse passions and by sustaining those passions, the demons have in themselves something related to these passions. Saint John Cassian speaks about the eight ghosts of the eight passions (the ghost of the covetousness, the ghost of the fornication, the ghost of the love for money, the ghost of the pride, the ghost of the sadness, the ghost of the idleness, the ghost of the vainglory, the ghost of the pride). But they work in solidarity because of also the passions are chained to one another. Even the pride, which is the most spiritual passions, it is the product of tying to the surface of the world, a not-seeing of God as infinite support of the world. This seeing would take from the created spirit the occasion of being proud. The sadness comes without our will, almost unnoticed, for the lack of success in worldly things of bigger or smaller importance. It can reach to despair and suicide. The evil ghost comes close, firstly, like an ant, and then he grows up, slowly, and he finally becomes a lion. He makes some people mute because of sadness, and others deaf to the words of others. But this ghost works upon the body and upon the surrounding world, by producing attractions or damages in it, in order to sadden us, in order to anger us, in order to weaken our faith in God.” (2003: 483-484)

“The responsibility for the Church was intentional when the Savior has given the hierarchical character of His Church. Dionysus the Areopagite connected to hierarchy the spiritual progress of the Church’s members and he saw the Church’s purpose in sustaining this progress. Of course, this responsibility will be purposeless if there isn’t a gradation in the order of the things itself. There is primordially a hierarchy of the spiritual goods, and only for some people reach superior levels before others, they are responsible for helping the ones from the inferior levels to be elevated too. (...) The ones who have been elevated on the highest level of the spiritual goods they haven’t been elevated there by themselves, for if that had been the case anyone could have elevated himself by himself and there wouldn’t have been necessary a hierarchy and a connection between levels through the help the superior ones must grant to the inferior ones, and through the dependence of the inferior ones on the superior ones. That’s why, the ones who are on the highest level within Church they have been elevated there by angels, beings who are superior to us. This highlights the role of the angels who, so, are responsible for the people – their fellows into creatural-ness. The angels are, at their turn, ordered on the nine levels. The Cherubs are on the highest level, they being in the most intimate closeness to God, and they receive the light directly from Him, and they cannot pass on a higher level. This establishing of the highest level it implies an establishing of all the angelic levels in the sense that there no longer takes place the passing from an inferior one on a superior one, but all of them eternally advance in knowledge. To angels there is no longer about a falling of one of them

beneath, neither of some of them getting before others, for there is no sin. They are consolidated in good.” (Stăniloae 1992: 45)

“Each level receives the deifying light through the superior level, and in this sense the angels need the superior levels. Otherwise, they are established forever on their levels. This may be their “resting”, though this resting doesn’t mean ceasing the eternal rejoicing for receiving the godlike light, of ceaselessly contemplating the infinite deeps of God. The angels are established in good, but they are progressing in it too. This means that the angels are “in an always noble resting” of their spirit, or in a circular movement exclusively around the divine Being, which our spirit will also reach to, in the future life. The believers, unlike the angels, they ascend from on a level on another and, because they have fallen into sin, this ascension means too, on one hand the gradual annulling of the sin’s consequences, and on the other hand, the consummation of the believers’ nature by as much as possible participating to God.” (Stăniloae 1992: 45)

“The good angels do not come from the sky and they do not take the soul in the hell kindred to this sky, but they come from heaven and they take the soul in paradise, which is not but the heaven of the saved and reached into God creature. Only the demons were thrown out of heavens (Lk. 10: 18; Apoc. 12: 7-11). The good angels are in the most intimate communion with Christ and they take the soul there: “But you have come closer to the Zion Mountain and to the stronghold of the living God, the heavenly Jerusalem, and to tens of thousands of glorifying angels and to the assembly of the ones who are first born in heavens, and to God the everybody’s Judge, to the ghosts of the consummate righteous ones” (Hebr. 12: 22-23). Numerous places from the Holy Scripture say that the angels are in heavens, or in the most intimate closeness to God. “Take heed not to despise one of these little ones, for I say to you: their angels, in heavens, they always see the face of God. (Mt. 18: 10). Or: “Even if ourselves, or an angel from heavens would herald you other Gospel, let him be anathema.” (Gal. 1: 8). “And I have seen and heard voice of many angels, around the throne” (Apoc. 5: 11). “And all the angels stood around the throne... and they feel down before the thrown and they worshipped God” (Apoc. 7: 11). And the ones who have accomplished on earth the commandments of Christ, after their death they will be like “the angels of God in heavens” (Mt. 22: 30).” (Stăniloae 1997: 198-199)

“The angels know these white clothes as irradiations of our purity and they accept us within their community, for they have too these white clothes, namely out of them too it irradiates the sincerity of the communion with us. And so, we are led by them.” (Stăniloae 1997: 200)

“The angels are both witnesses and defenders of the ones who have washed their clothes in the clean blood of the Lamb, cleaning thus the impulses of their blood towards sin, with His clean blood full of the impulse for the communion with us, with His blood dead to the sin or to the egotism, blood which they have been usefully imparted with (Apoc. 7: 14). The angels will bring those souls around the Lamb, wherever He will go, thinking with Him, feeling with Him, rejoicing with him, the ultimate source of the gentleness and of the sacrificial attitude (Apoc. 14: 4).” (Stăniloae 1997: 201)

“Not only the angels receive a role for definitively establishing the fate of a soul, but all the Saints do, in front with the Lord’s Mother, and also the Church from earth. The eternal fate of a human soul it depends of the heart of each improved creature. The Lord’s Mother, the martyrs, the saints are called in the songs of the burial to have mercy on the deceased one and to deliver him of the eternal toils or torments.” (Stăniloae 1997: 201)

“But this dogma expresses something more: the importance God grants it to the world and to the salvation. The world it is the product of God’s freedom, but it is not an arbitrary or accidental product. The world is connected to God’s eternity, but with a connection which God wants it freely. It is not thought by God against His own will. God is with the world in report of free but though eternal thinking and judgment. In the scheme of this antinomy, of which living depths we cannot permeate, are saved both the dignity of the divine’s liberty and of the changelessness, and also the dignity and the importance of the world. Both of them are lived by the faith and about both of them are noticed by the theological cogitation. The same things are to be told about the report of God with the salvation of the world. God is free towards the world, but He still is unchangeable, and the world is tied on His eternity. The salvation appears like a profoundly serious work, not only for God has committed Himself in it, but also for it constitutes His preoccupation and His eternal plan. Even more than the creation, the commitment of God, from eternity, to saving the world and even through the embodiment and the crucifixion of His Son, it unveils us His endless love for world. The measure of the mystery “hidden from eternity and unknown by angels” it consists of the measure of God’s love for the world. Not even the angels would have imagined that in the bosom of God, it hides since eternity, braided with His being, such a great love towards the world. The showing of this love it is in the same time the unveiling of an unbelievable value of the world. Nobody, before the embodiment of the Son of God, was capable to give so much importance to the world, and especially to the man. The full revelation of God, into embodiment, it is in the same time the full unveiling of the most astonishing value of the man. The embodiment of the Son of God, out of love towards man, it stays in connection with the way which God Himself exists in. What He wants freely since eternity it is something according to His form of life. The embodiment didn’t take place

against His will, but neither was like an arbitrary invention. ***This reason of the embodiment, placed into divine existence itself, it cannot be but the Trinitarian form of communion of the divine existence.*** The Creation is neither a Trinity's prolongation, nor it is the Salvation. So, they don't have a character of necessity. The Trinity does not need the world and the world's salvation, for His own completion and happiness, this meaning the widening of the communion. If that had been the case, the people must have been equals to the divine Persons. The Creation was accomplished through a jump outside the natural course of divine life. The Salvation stays in connection with this jump. Consequently, they are products of will, exclusively of the divine will. But it is not less true, that the Creation and the Salvation have the reason which indicated them, in the internal life of God. They are not asked by the internal life of God, but they are shown like possibilities according to it. Here we must stop: ***the origin of the Creation and of the Salvation it is at the point where the indication of the being and the decision of the divine will, they meet with one another.*** This is the general truth which is comprised by the mystery of eternal decision regarding the Creation and the Salvation, a mystery that we cannot understand with our thickened mind, with its stiffened notions, it cannot express but by combining unilateral formulas, extreme formulas, which appear to stand in contradiction" (Stăniloae 1993)

"The salvation of people cannot be accomplished without to be crushed the power of the evil spirit. "(1 Jn. 3: 8) He that committeth sin is of the devil; for the devil sinneth from the beginning. On this purpose the Son of God was manifested, that he might destroy the works of the devil". Jesus answers the seventy disciples, when they announce Him that even the demons obey them, in His name: "(Lk. 10: 18) And He said unto them, I beheld Satan as lightning fall from heaven". Another time He brings in close connection His passion, the glorification of the Father, and the victory upon the Satan: "(Jn. 12: 27- 33) Now is my soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and I will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said: An angel spoke to Him. Jesus answered and said: This voice came not because of Me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, I will draw all men unto me" and immediately follows the commentary of the Bible: "This He said, signifying what death He should die". (Stăniloae 1993)

"Jesus, of course, He has risen His body from grave. But we do not know if the resurrected body does not belong, to a structure and an order at which

the current senses of our body cannot raise. In this case, the body of Jesus was not visible due to a compact nature similar to our one, but it was made visible through will in our plan, conforming to the perceptive capacity of the disciples, but, in the way that, in the same time, they to realize the different character of this body. He was having in a real way a body of which continuity with the earthly body it is certain and, in this real body, but of a renewed structure and belonging to a transparent plan, was based the possibility, that Jesus to make Himself visible when and where He wanted, not like an inconsistent appearance, like the theophanies and angelophanies, from the Old Testament, but with a real and steadfast body. The body of Jesus was capable to make itself invisible, but, if then its visibility in our plan it was its usual state, after resurrection the invisibility it is its usual state.” (Stăniloae 1993)

Apostles

“Christ didn’t choose a sole devotee person whom to confess Himself in His entirety, but He chose a group which, by unitarily receiving the same integral and authentic image of Christ’s Person and work, to be able to unitarily convey it to the descendants, and those ones to their descendants.” (Stăniloae 2006: 121)

“If Christ had a sole disciple, that one wouldn’t be able to receive the whole profoundness and richness of Christ’s person, of His teaching and deeds, and a sole disciple wouldn’t have been able to memorize all and he wouldn’t have given an objective guarantee to the listeners concerning the preached truth. And not a person from amongst the disciple would have been able to keep under control the integral and authentic conveying of the Christ’s image and work by the other disciples, but this control was exercised by the recalling about Christ Himself Who imprinted Himself in a prolonged time in their being, and this control was verified by the Apostles themselves through the communion amongst all of them. The twelve must be equals, for the unity of their preaching not to be crooked by the authority of only one of them.” (Stăniloae 2006: 121)

“That’s why in the New Testament the Apostles are together names the “foundation” of the Church (Ephes. 2: 20), but a foundation based on the ultimate foundation Who is Christ. Saint Apostle Paul said that the Church is “built up on the foundation of the Apostles and of the prophets, the corner stone being Christ” (Ephes. 2: 20). Christ, as cornerstone, He united the Apostles, or better said, He united their faith with the teaching about Him in a unitary foundation, in the foundation of His Person profoundly imprinted in the Apostles’ being, which the Church can be built on, until the end of time, as a unitary and always the same spiritual building. The Church is the stronghold whose wall has “twelve foundation stones and within them there are twelve names, of the twelve ones and of the Lamb” (Apoc. 21: 14); the Apostles are “the pillars” of the Church (Gal. 2: 9). But the Lord Himself is the ultimate “foundation”, which cannot be replaced by another (I Cor. 3: 11; Ephes. 2: 20). The Lord is “the One Who upholds everything; for the corner stone uphold both the Church’s walls and the foundations... and the roof and the walls and anything else; everything is upheld by Him”. (Stăniloae 2006: 121-122)

“The Apostles as “foundation” they do not render Christ superfluous as foundation, neither Christ renders the Apostles as superfluous as superimposed foundation, for the Apostles as superimposed foundation they are transparent to Christ as ultimate foundation, or Christ only through Apostles He laid down a true foundation to the Church. The Apostles unitarily indicate to Christ, they indicate Him as the cornerstone; but if Christ addressed Himself to a changing multitude, and He didn’t make out of the Apostles’ group a steady foundation, the Church couldn’t come to

existence and it couldn't continue. Thus, the Church is apostolic, for through Apostles the Church knows Christ, fully and authentically, and from Apostles the Church has inherited the faith in Christ and the certitude of Christ's resurrection." (Stăniloae 2006: 122)

"Both the faith in Christ and the certitude of His resurrection, they have been maintained during the Church's historical existence, the Church maintaining itself through the apostolic succession of the episcopate in communion, or through the grace of the Holy Ghost the Apostles received on Pentecost and conveyed to the episcopate, and conveyed by this one to the priest and to the believers. That's why the Church continuously receives and has Christ Himself with all His gifts, within itself. It was necessary the Apostles themselves, and not other persons, to receive the Holy Ghost in the initial moment of the Church, namely to receive the Ghost of Christ, Who to remain within Church. This was necessary in order the Apostles to see that the enlightenment the Ghost brought them concerning the Christ's Person and work, and the power the Ghost instilled to the Apostles, in order to bear witness about Christ, and that enlightenment and witness refer to that Christ they knew, and so this Ghost was the Christ's Ghost Himself, sent by Christ Himself. Through the grace of the Holy Ghost that the Apostles received at the beginning, they were able to maintain and to communicate, generally to the Church and especially to the bishops the faith in Christ and the teaching about Him, integrally, in the same time with the grace of the connection with Christ as the One present within Church through the holy Ghost; and the bishops were able to maintain and to convey these ones, at their turn, uninterruptedly, to the successive generations from within Church." (Stăniloae 2006: 122)

"The Apostles are the first group of people who believer in the Christ's godhead, belief that was decisively strengthened within them by the fact they saw the resurrected Christ. Their faith, their witness concerning His Resurrection, it is the first foundation the Church has started to be built up on, and it continues to be built up on. If the faith and the witness of the Apostles had not existed, the Church couldn't have come to existence and it couldn't have lasted and grown up." (Stăniloae 2006: 122)

"Through Apostles we know Christ as he was, we know His teaching through which He interpreted Himself and he indicated the way of man's salvation and consummation. This teaching isn't separated from the Apostles' faith, but this teaching is the content or the basis of the Apostles' faith. On the other hand, their faith, which has been strengthened for the last time through Resurrection, it opened their eyes in order to understand Christ's Person and work and the whole content of His teaching. That's why they were able, after Resurrection, to see Christ's Person, His teaching and His work implied in the Scripture from before Christ's embodiment, therefore

they were able to see the Person, the teaching, and the work of Jesus illuminating the whole Scripture, and to see Him, as illuminated by the Scripture; they were able to see Christ and His work of fulfiller of the salvation plan of God.” (Stăniloae 2006: 122)

“Christ Himself, after His Resurrection, He drew again the Apostles’ attention upon this hidden presence of His in the whole Scripture from before His Embodiment, and they were then able to understand this thing which they were unable to understand it before, though Jesus affirmed it also in the teaching He gave them before. It lacked the coronation of the salvation plan through the real Resurrection of Christ, in order to be seen the plan’s real meaning. “Then He spoke to them: These are the words I uttered towards you, while I was with you, for must be fulfilled all the thing written about Me in the law of Moses, in prophets and in psalms. Then He opened their eyes, in order they to understand the Scriptures. And He told them that it was written so and it was due Christ to suffer and to resurrect from dead, on the third day” (Lk. 24: 44-46).” (Stăniloae 2006: 122)

“Before Resurrection, the Apostles wouldn’t be able to write down the Gospels and they preaching wouldn’t have the amplitude of the vision that frames the whole Scripture of the Old Testament in the salvation’s plan in Christ, vision of which written form we have it especially in the Epistles of Saint Paul.” (Stăniloae 2006: 122)

“Jesus Himself reminds them that he indicated them often, before His Resurrection, how Moses and the prophets spoke about Him. And, actually, He often showed them how the Old Testament was being fulfilled in Him (Ex.: Lk. 4: 21). Jesus was the Same from His Resurrection, but because before His Resurrection His prophecy about His Resurrection wasn’t fulfilled yet, namely He didn’t appear in His glory yet, to the Apostles there still remained many things regarding Him, not only hidden but also not understood.” (Stăniloae 2006: 122)

“Regarding the vocabulary of the Gospels, this one wasn’t invented by Apostles, but it is the one that Christ used. Although, some forms of expressing the meaning of the Savior’s Person and work, comprised in the Apostles’ preaching and epistles, these forms belong to the Apostles, but these forms of expressing do not lack a certain connection and relating with the ones which Jesus used. Thus, the Apostles’ preaching and writing about Jesus have, on one hand, certain expression originality, so that is apostolic in a properly said manner, and on the other hand it is fully framed in the content and in the forms of the Christ’s speeches and of teaching towards them.” (Stăniloae 2006: 123)

“In any case, we know only through Apostles what Christ was teaching and how he taught. From the Apostles we have the framing of this teaching in the form and in the expressions of an explicit presentation, which has remained as the essence of the content of the teaching and of the spiritual connection of the Church with Christ. This presentation is normative for all the times, not only for it is the first exposition of the Christ’s deeds and of his teaching – and therefore it is the most authentic one –, but also for in its expression forms it organically grows out of the Savior’s expressions.” (Stăniloae 2006: 123)

“The Apostolic presentation of the Christ’s Person and work, namely the Apostolic formulation of Christ’s teaching and of the teaching about Christ, it remains the permanent and unchanged basis of the Church’s faith and teaching, for it is the most faithful rendering of this teaching, for the Apostles as true organs of the Revelation into Christ, in this presentation and in its forms of expression, they render their direct gaze in the godlike infinity of Christ’s Person and unique humanity of His, due to this fact. No other kind of expression during the Church’s history will be able to surpass the Apostolic rendering of this infinity and the Apostolic authentic seeing of it. All the next expressions will remain narrower, lacking the warmth, lacking the perspicacity and the richness in content, because of not having at their basis the intimate seeing of the Apostles into the Person of Christ.” (Stăniloae 2006: 123)

“Another fact that raises the Apostles above all the believer generations which follow them, and it also makes them the foundation of the Church, it is that they were the first ones to receive the Holy Ghost at Pentecost and they received Him without any human mediation.” (Stăniloae 2006: 123)

“The Apostles received the Holy Ghost without any other human mediation, for they received the Ghost directly from the body of Christ that was fully spiritualized and ready for Ascent. And this happened to them for during the three years they stayed next to Jesus they reached a great spiritual union with Him, fact due to which, after Resurrection, in Christ’s first spiritualization, He conveys them the first instilling of the Holy Ghost (Jn. 20: 22).” (Stăniloae 2006: 123)

“By the power of the Holy Ghost received at Pentecost, which is in the same time the full dwelling of Christ within them and, since that, the full dwelling of the Ghost in the beginner Church, the Apostles became the first visible human mediators of the Holy Ghost, or of Christ Himself through the Holy Ghost. Through the Holy Ghost received by them, on one hand they are fully confirmed in the faith and in the understanding of the Christ’s Person and work, and on the other hand, they are baptized, being cleaned up of the ancestral sin, for the Holy Ghost dwells into Christ and for the Holy Ghost

dwelled with all His actual and potential gifts and works, within the Apostles. *Being the first ones to receive the Holy Ghost, namely without visible human mediation, the Apostles are confirmed in the quality of the non-transferable apostolate*, a fact that means also the quality of first preachers and conveyors of the integral grace of the Holy Ghost. Thus, for the Apostles are the first one to receive the Christ within them, they become the first Christians, for the Same Christ is being received also by the Christians from after the Apostles. Although, by receiving also the mission of first upholders of the integral revelation and of the Christ's gifts and works, the Apostles received by this the power of conveying this special mission - of preaching about Christ and about His gifts and works - to a group of successors, to the bishops, for these ones at their turn to convey it to their successors. At their turn, all the bishops convey Christ, and His works received from Apostles, to the priests and through these ones, or independently from these ones, to the ones who believe." (Stăniloae 2006: 123)

"The Pentecost confirms the Apostles in a threefold quality: that of the non-transferable Apostolate; that of the Christians who convey, to the ones willing to accept it, the faith and the teaching about Christ, in general; and the one of the ones entrusted with the mission of conveying the responsibility of the preaching and of the communicating the Ghost of Christ to a group of special persons - namely the bishops - and through them, the savior grace, to all the believers." (Stăniloae 2006: 123)

"The three qualities compose a whole within Apostles. Only for they are the first to receive the Holy Ghost, namely in an unmediated manner from Christ Who was fully spiritualized in His body, they become the starting point of the apostolic succession, of the uninterrupted mission and responsibility of the episcopate for preaching the integral teaching about Christ and of communicating Christ Himself with His works in the whole Church. And only for they were the first Christians to receive Christ within them, through the Holy Ghost, so that they were the first limbs of the Church, the Apostles can convey Christ to the following generations within Church, and they can convey, in Apostolic succession, to the episcopate, the special mission and the gift of preaching of Christ within Church and of communicating Christ and His grace to the future Christians." (Stăniloae 2006: 123-124)

"As descendant in holding the plenitude of the apostolic grace, the bishops aren't equals in everything to the apostles. The apostles had something that it wasn't possible to be conveyed. This something only the twelve had it: the fact of being next to Him during the whole time the savior activity of Christ unfolded, and they were witnesses to this Christ known to them in an exact mode, and fully resurrected. Only those who were all the time next to Christ could bear witness regarding the fact that Christ resurrected or that the

resurrected is Christ Himself, after they saw Him resurrected (Acts 1: 21-22). Being the disciples witnesses of Christ's resurrection and fully knowing Him and, as such, the foundation of the Church's faith (Eph. 2: 20) it was very important they to go everywhere and to give this witness and to communicate their knowledge about Him; and they went even several of them in some places, for upholding one's witness through the other one's witness. As such, the apostles weren't bishops settled down on a certain place, though they had the plenitude of the grace within them. Just in order to give steadfast shepherds to the churches they founded, who to extend the churches from diverse places and to maintain them, they ordained bishops on the account of those churches. By saying that the twelve apostles, as ones who stayed all the time next to Christ and who saw Him resurrected, we do not exclude that there were other important witnesses; but the last ones, even they stayed for a long time with Christ, they didn't stay with Him all the time, so that they didn't know Him fully (I Cor. 15: 6; Lk. 10: 1). That's why the whole faith in Christ it has its ultimate basis in apostles." (Stăniloae 1997: 104-105)

"We reckon that the Apostles, in their preaching, and the authors of the New Testament – and also the prophets and the writers of the Old Testament – they used, without any doubt, in order to express the divine Revelation, the notions and the literary forms of their times. But these words, notions, and literary forms, they experienced a transfiguration in the mode that they were combined in, in order to express a content above the natural contents." (Stăniloae 2005: 6)

"Christ didn't speak continuously, about Himself, to big multitudes of people. These multitudes were continuously changing to that they wouldn't have been capable of necessarily and surely memorize the content communicated to them. The multitudes wouldn't have been capable of memorizing the wholeness of the firm understanding concerning Christ's unique Person and work, but the multitudes would have remained with some sort of pieces which wouldn't have been possible to integrate in a unity. That's why Christ chose this small group of people whom He imprinted Himself in the authentic wholeness of His Person and work, in order to be memorized by them and conveyed not only generally and approximately to all the ones who will believe in the future, but also especially and exactly to some groups of Apostles' descendants, who to maintain the same integral and exact understanding of Christ's Persona and work over time." (Stăniloae 2006: 121)

"The way the faith comes within man it is through another man. And we do not speak only about the faith like a content, which it is taken for granted, but also like an act and like a power. The most wonderful thing it is the

force which the certitude of faith is communicated with, from the man who has it to the one who saw him. He who is around of a man who confesses tensely or calmly, but firmly, his faith, he hardly can resist the urge to become a believer too. The certitude from another man it gives birth to the certitude within us. Does it come, this mysterious thing, from the trust that we have into another man? No, because the one who believes is, in other references, a man who detains a more modest place in our consideration and in the society's consideration, in comparison to much more spiritually endowed persons, and to whom we are more bonded. In an indescribable way, we are overwhelmed by the certainty that that person does not take out of his own powers the certitude of his faith, but there it is working the power of God a power that is above of any human being's powers. We know that the man, by himself, he cannot get out of doubt, and that he cannot grant certitude to himself. If we meet somebody, who has it, we have the certitude that we are looking at the shadow of God's hand in working. Paul the Apostle insisted over the fact that just because he was presenting in the front of his listeners with the countenance of a man having no power, or having no prestige, the word of God was working more powerfully through him. So, through the man who believes we have the certitude that we see God beyond him, and the One Who is working through him on us, in order to make us believing, it is again God. The other's faith is the environment, the path through which God conveys the faith to us. Of course, what is wonderful in this is not only the fact that God works, but also that He works just through man, that He speaks to us from a man. The key word used by the philosopher Karl Jaspers to show the quality of the concreteness of the thing to unveil to us, when we are able to receive it, the transcendence, it fits as well as possible especially the man of whose faith is the occasion which ignites within us the certitude about God." (Stăniloae 1993)

"The communication of the Revelation is made by "sending" the man to another man, but into the work of the "messenger", of the "apostle", there is God Himself with him. Jesus, sending his disciples to preaching, nigh to His Ascent to heavens, He promised that He will be with them to the end of time." (Stăniloae 1993)

"Who reaches a steadfast and hard like a rock faith, he can get rid of certain historical rules, but until there he must cross through them. Eloquent in this sense it is the fact that Jesus tells after He began His mission: "Who is My mother and who are My brothers?", "The ones who follow Me". But until then He also had a mother around whom He grew up. He asks the apostles for leaving their parents too. But until that moment He also had parents. They cannot get out, generally, from the historical reports with humans, but they have the duty to transmit the faith to others." (Stăniloae 1993)

“But we ascertain that the most important special element, of our faith, about what the prophets taught us, it is the certitude about God being in the full proximity to us, in the person of Jesus Christ, on Whom we have the certitude that He is God Himself. And, by following the history’s thread, we see that the apostles were the ones who had this certitude, and they have conveyed it to us, through the generations which preceded us.” (Stăniloae 1993)

“The apostles have an identical meaning with the prophets, because they were the people who learned about God not through the mediation of ancient fellow humans, but they stood directly in front of Him, and they received directly from Him this certitude and the messages which they had to convey.” (Stăniloae 1993)

“Unlike the prophets, however, the apostles experienced God not in His supra-historical transcendence, but in a historical man whom they knew God into, the One descended in a consummate vicinity of the world, and Who gave the apostles a more complete Revelation.” (Stăniloae 1993)

“The apostles are those men that, in the presence of a Man Who they met, they experienced that He was the embodied God. They met a Man like never was met before in the whole history, Who created in them the certitude that He is God. This man did not seem to them, like everyone who receives the faith through another, like ordinary people do, or directly from God, like the prophets did, but He was Himself the source of the faith and He manifested the unshaken certitude that He is God. Moreover, not only He had this certitude, but it was born also in the ones who stood around Him. The apostles met in Him the ultimate reality, from which they didn’t feel the need to walk further in order to prop their being and their faith.” (Stăniloae 1993)

“Jesus Christ, though, He was not to the apostles only a person who occasioned them the faith in God, but He was God himself. If the faith is the conscious certitude about the reality of God, being produced only by the encounter, in a certain way, with this reality, the reality of God won’t unveil itself in a deceptive way. If there hadn’t been the own reality of the Person of Jesus Christ, there would not have been experienced by the apostles, like being one with that Person, but only as caused by it, like in other cases it happens all the time.” (Stăniloae 1993)

“Through what thing, the apostles sensed that Jesus is not only a man, like they all were, but He was in the same time, God? Through what the experience which they had in front of Jesus, different from the experience they had in relation with another people?” (Stăniloae 1993)

“God is a trans-subjective and absolute reality. Through His appearance like an exterior *you* He exposed without any doubt His trans-subjectivity, His reality different from *me* and, in the same time, He got out from the infinite abyss onto the plan accessible to us. He must show, though, His absoluteness too. Through embodiment, through the step onto the ontological plan accessible to us, like a *you* of the communion, God didn’t renounce to His infinity and absoluteness. This *You* Who welcomed the apostles from within Jesus Christ, was experienced by them, actually, like absolute, through the word, but also through His living and His deeds. That’s for, between the word and the acts of somebody, there is a tight correspondence. Through what experienced the apostle His word like absolute, like from an absolute Person?” (Stăniloae 1993)

“But, as in general, the faith in God, the one which a man receives it from his fellow human – eventually from the prophets –, he does not receive it entirely from that human being, but also from God, likewise the faith in Jesus Christ, which we receive it from our forerunners and, in the last analyze from the apostles, we receive it in the same time also from Jesus Christ through some direct presence of Him. God-Man, Who was the historical person of Jesus Christ, He is alive forever and ever through His ascension to heaven. The power of Jesus to raise us through word and deed it shows its absolute and godlike intensity, also by the fact that any word spoken or any deed done by somebody in His name, with faith, it awakes us with the same force like the word or the deed of Jesus Himself. In the word spoken by a human to *you*, like a confession into Christ, Jesus Himself reveals Himself to us, and He speaks to us like that sovereign You⁷. As He promised, Jesus is with those who preach Him, until the end of the ages.” (Stăniloae 1993)

“The apostles were put in the state of preaching of Jesus Christ only after His ascension to heaven, namely after the fulfillment of all the acts that were revealing for His Godhead, producing into souls this certitude. They had personally needed this ultimate manifestation of His Godhead, but this

7 FR. GOGARTEN, w. c. p. 167.

was also a condition for the birth of faith into the listeners. Only after the man Jesus, Who lived on earth among people, in humbleness, and Who ended on cross, He ascended to heaven, at the world leadership, His Godhead imposed like the supreme certitude's fact. For that the Holy Ghost has been sent on earth and He works on the birth of faith only after the Lord's ascension to heavens. Between the evidence produced by Jesus through objective revelation, of His complete Godhead, and the subjective work of the Holy Ghost, there is a close connection, being a proof that the work of the Holy Ghost regarding its effects it goes parallel to the evidences, not against them." (Stăniloae 1993)

"Thus, by the fact that God descended into history and lived among people, speaking the words to their hearing, and making in their sight the godlike deeds, the ones proven to us by people, through preaching and writing, we have the possibility to look ourselves and to convince ourselves, also in an unmediated mode, by His Godhead. The godlike Person of Jesus, is revealed from the narrations of the apostles like an independent reality in whole its majestic and conquering power." (Stăniloae 1993)

"What is experienced in front of a saint, is a pale analogy when compared to the experience which the Person of Jesus Christ occasioned to the apostles and, since then, too all the believers." (Stăniloae 1993)

"But, when saying that the dignity of a teacher and of a king of Jesus Christ it has its ultimate basis into His godhead, we do not forget that through embodiment, the Son of God has become a different teacher and king, like He was before. And this new form of His dignity of a prophet and of a king, it stays in contact with His humanity, like also His quality as hierarch. Of course, the Son of God was a teacher and a king of the mankind also before the embodiment, but, in the precise sense needed and related to the work of salvation; Christ has all of the three dignities only since the embodiment. The dignities have their reason in His godhead; Christ hasn't received them from outside. But they express the mission in the ministration which He embodied Himself for. He has received them like a duty from the Father and through them He does the work of salvation. Jesus is the Anointed One and the Apostle of God in all these three dignities." (Stăniloae 1993)

"But this idea has not a base, neither in the Holy Scripture nor in the Tradition of the Church. The apostles saw Jesus ascending with the body and so the people will see Him, coming on the clouds of heaven at the second arrival. Sergei Bulgakov admits that Jesus will dress Himself again

in His body on the second arrival. But where had His body stayed, until then, if He would have left it?" (Stăniloae 1993)

"Thereby, the people didn't feel either His supreme closeness after His crucifixion. They could not support the simultaneous inrush of the whole closeness of Jesus and, through this one, of the Holy Ghost. The apostles must firstly accustom themselves, to the fact of the resurrection of Jesus Christ and they must be grinded within, for a while, by the amazing thought - and of an ethical overwhelming signification - that He is Himself the Son of God. He crucified Himself for the people. A certain belief, so a certain closeness to God, through Jesus Christ, it was also this whole closeness through the Holy Ghost they could receive, though, only after a time of getting used to less than that." (Stăniloae 1993)

"What has been changed through the ascent of Jesus, it is that starting since then, there doesn't stay on the supreme throne, where all of them are leaded and are sustained from, only the almighty God, Who judges people according to the inflexible norm of the justice and Who makes them feel His majestic power, but on that throne the Lamb has been elevated too, the One Who watches the world with the eyes of the One Who endured the death out of His love for world. Next to the almightiness which imposes through the majesty frightening and awakening the admiration, there stays to the right, so even on a more honored placed - but only because such is the will of the divine Almightyness - the loving tenderness, which penetrates inside the souls, in order to gain them through love. That is why Jesus says on the moment of His ascent: "(Mt. 28: 18) (...) The whole power it has been given to me in heaven and on earth." From the moment of the ascent and of the placing to the right of the Glory, a new regime was installed at the leading of the world, to say so. It has been invested with the whole power and with the whole authority, a new method of dealing with the people. That's why Jesus sends the apostles to teach and to baptize all the people of the world. He has the authority to do it and He will give them also the power. Though it will work though a new method, because it has been elevated on the godlike throne, Jesus, Who represents it, He will be the One Who has godlike authority and features, in any place and on every day with the ones who activate into His name (Mt. 28: 19-20). The consummate humanity, in the supreme closeness towards people, by transmitting through Himself the godlike power in the form which the people is not frightening by, this consummate humanity is raised on the throne of the divine authority. This event isn't important only to Christ, but to the entire humanity. The humanity staid before at distance, locked under the sin and under the divine anger, now the humanity is elevated on the God's throne, in order to work with His power, but with fraternal closeness and ardor for the

salvation of the human subjects. God raises the man near to Himself, and He tells him: Save Your brothers, by yourself, but in order to do this you have at your disposition the whole My power. Better said, He makes His Own Son a true man, born on earth and twinned with the people in everything except the sin, and then, God places His Son, in this quality, on His right hand, in order to work with godlike power and with human intimacy, for the salvation of His brothers.” (Stăniloae 1993)

“Bearing in mind that in Jesus Christ existed both the divine and the human will, but into a harmonious interweaving, and Jesus, by conveying the power of faith to the apostles and through them to the followers, He has conveyed His divine-human will itself, and this is the center of the faith of every man, but not because everyone is taken isolated; it is the nucleus of the will and of the churchly faith, on which it is connected the will of every member of the church. In this way, the Center of the Church, the Leader of the Church, Who has the initiative, is Jesus Christ, of Whose divine-human will prolongs like a central will of the Church in all the times and in every man for he is a member of the Church. Between Jesus and the Church, there is not a space like between two realities, Christ is not beyond the Church, but He is the life, the substance, the reason, the core of the Church, like the soul is the life of the body. Like in a consummate transparency, through the community of the Church we see Jesus Christ. The vast community of believers is not else but the mysterious body of the subject Jesus Christ. More than any other religious community, the Christian Church has God like its own subject Who leads to the propagation of the faith, due to the fact that He has embodied Himself, He has come close to the man into history and He has remained close after His resurrection too. The heaven where Jesus has ascended, it coincides to the intimate center of the Church.” (Stăniloae 1993)

“They speak into the theological and churchly circles, like on a well-known thing, about the dependence of the Scripture on the Church, because the ones who have recorded this part of the apostolic preaching in writing, they were members of the first churchly communities and these communities guaranteed through their testimony the provenance of the writings of the New Testament from persons with authority, from the churchly communities’ bosom, and the identity of the content from them to the apostolic preaching, warranty on the basis of which the Church constituted the canon of the holy writings. But this external aspect of the report of dependence, into which stays the Holy Scripture towards the Church, it doubles through the interior aspect, manifested into the fact that the intimate certitude about the godlike character of the Scripture and about the actuality of the Revelation from it, through the experience of the

present living of God, it cannot be born and upheld but through the bosom of the Church's community of faith and prayer. The fact that also in the sectarian communities are born such certitudes, it does nothing anything else but to confirm the truth of the Church, the uninterrupted community from the time of the Apostles, which it could not be preserved without - in the bosom of the humanity - the conscience of the provenance and the godlike character of the Scripture. The sectarian communities reflect in their fragmentary existence, of a turbid mixture of the community spirit with the one individualistic and anti-traditionalistic vanity, in a distorted manner, the community of the Church, bearing witness for it." (Stăniloae 1993)

"Only in time, for different reasons, among which it is also the one of better preserving the exact form of some preaching, it was recorded a part of the words or of some apostles in writing. But a part of them have continued to be spoken by mouth and the one recorded in writing, not through the individual reading, they had to exercise their full power, but through the uttering with a loud voice, into the community." (Stăniloae 1993)

"But there is not about the oral preaching, invented at will and therefore being in a continuous change, but it is that of repeating of the same Revelation, namely of all that was spoken by Jesus Christ and by Apostles, who stayed around Him and who were inspired by the Holy Ghost to know then or later somewhat from the mystery of His will and being - and the repeating of the same preaching it is the Tradition. At the beginning, the Church had the entire Revelation in the form of Tradition. In time, a part of it was recorded in the text of the Holy Scripture, and later, the other part into the writings of the Holy Fathers, but this one in a mixture with interpretations which constitutes the churchly Tradition, unlike the godlike Tradition, which is a part of the Revelation." (Stăniloae 1993)

"These are the group of the chosen ones ("the clergy") for the exclusive role as preachers of the Revelation. They do not take from themselves this power of the fully awakened subjects to the responsibility of the preaching of the Revelation, neither other member of the Church give them this responsibility, because neither those ones have this responsibility. This responsibility cannot come but from the intensive depth of the Church, from its subject, Who is Jesus Christ. He must stay a lot of time around the ones who are in the state and in the role of the subjects of the churchly responsibility. From them the believers must receive the entire content of the Revelation like certitude of faith. The whole this preparation is crowned through ordination, which brings them the intensity of the Church, through the mediation of the subjects who live in full responsibility for the

propagation of the faith and for the salvation of the people, the power to be also they in this role. Like this did Christ to the Apostles, and the Apostles did these things to the ones whom they called to the episcopate or to priesthood, and this is what has been done until today, within Church. In order to be priest or bishop, something special must come upon the man, from above, after a serious period of preparation. This something is the divine grace of the ordination. Into their responsibility it is incorporated the responsibility of the Church. The entire Church upholds them, so the Church works properly through them. That is why, in the cases when the conscience of these persons is not at the height of the responsibility which they were burdened with, the Church stays for them, it gives the works which a certain person does in the Church's name - in a direct way - force and efficacy. The Church is committed to cover with its powers the churchly words and works of a person whom the Church has placed through rule, in the role of the bearer of its responsibilities." (Stăniloae 1993)

Art

“The symbolical understanding of the world it is an anticipation of the future world, lightened by the glory of the godlike prototypes. These prototypes were seen in the primordial paradise, but they will be seen even clearer in the paradise from beyond. The art trying to become transparent to (to express, E. l. t.’s n.) the things’ prototypes, or the culminant beauty and the consummate form of the seen things, it is driven by such a nostalgia of the paradise.” (Stăniloae 2005: 114-115)

“There is within man, doubtlessly, the impulse to search for the world’s reason beyond the world, to transcend those visible, being driven also by theirs and by his own obvious insufficiency. And this impulse, this necessity to transcend the immediate things, we can call it a fundamental availability to faith, helped by the structure of the world and the existential structure of his being which is so bitterly being experienced, who cannot find satisfaction in the bounds, miseries, and powerlessness, neither in what the world gives him. This inclination towards faith is a part of the shadowed face of God, which has remained within man. It is common, to all human beings and it stays at the basis of all their endeavors of raising them by thinking, by art, and by ethical deed, so that we can tell that it is the aprioristic heart of everything that makes the man a being differing from animal. It cannot be pulled out of man, but only together with his humanity, by descending the man into animalism, together with his ceasing to watch upwards, towards wide horizons.” (Stăniloae 1993)

“The person of an average man, through himself, no matter how much he has the feature to confirm us in existence, and to make us to grow up, we still feel him as limited in what he can give to us. On many occasions, we are turning back disappointed by the fact that we trusted him, as much as he is inferior under moral aspect. A human person in vicinity of whom, one experiences the presence of the holiness, he attracts the people with a force which nothing from the splendors or mightiness of nature or of ideas can attract us with, and he occasions us the feeling of a true *mysterium tremendum*. In front of purity and moral steadiness, mixed with a divine presence, which the saint appears us with, the man, aware of his sinfulness, he continuously experiences a shiver of metaphysical fear, yet this relation gives him the power to exceed himself. To the man who has experienced all kinds of nature’s mightiness, of art, of culture, but he has also had this contact with a saint, it is so obvious the feature of the saint to represent a much superior transcendence to all other objects and principles, so that he cannot explain the doubts of the others in this regard, but only through that that they haven’t passed through the whole range of the experiences.” (Stăniloae 1993)

“This pneumatological understanding of the Bible it cannot be forced by any human effort, and even much less through the exegetic art of a lonely individual”⁸.” (Stăniloae 1993)

⁸ W. c. p. 28. This pneumatological understanding of the Scripture it is considered as the only capable to know its reality, also by Ewald Burger (*Der lebendige Christus*, p. 195-207). Otherwise, the Scripture remains external letter, or means of awakening of some entirely subjective internal sentimental movements. Only the faith, which experiences the meeting with the living Christ also today like an objective reality, different from *me*, it notices the content of the Scripture, what the Scripture wants to tell to us, what the ones who wrote the Scripture experienced. Our belief, however, we have it from the preaching of the fellow human, who believes, from the community which we live into.

Ascesis

“One cannot reach the state of consummation and of mysterious union with God except through long efforts or asceticism, and the efforts not tending toward the coronation with that final moment of the asceticism, or towards the mysterious union with God, they seem to be as a purposeless thing.” (Stăniloae 1992: 7)

“The bond between asceticism and the mysterious union with God is even tighter than the one between road and target, for, even though the living of this union takes place at the final end of all the ascetic endeavors, its aurora starts in the soul from before, during those endeavors.” (Stăniloae 1992: 7)

“The Christian perfection requires a long string of endeavors in order it to be achieved. The Apostle Paul compares these endeavors to the bodily exercises which the athletes submitted themselves to, in order to become victorious in fights. Without using the term, Saint Apostle Paul used the icon of the old bodily exercises in order to characterize the Christian’s endeavors aiming to achieve the consummation. Clement the Alexandrine and Origen later introduced the terms of asceticism and ascetic. Gradually, these terms receive in East a monastic tint. The monasteries are called places of exercise, and the “ascetic” is the monk who strives for achieving the consummation by observing all these rules of restraint and or cleaning of passions. Origen gave the name as ascetics to the zealous Christians, who were exercising themselves in mortifying their passions in other enterprises in order to achieve their consummation.” (Stăniloae 1992: 7-8)

“In the current acceptance the word asceticism is associated to a negative meaning. The asceticism would be on all the line: temperance, restraint, and negative endeavor. This opinion is explained by the fact that the sinful tendencies of the nature, the habits leading to the nature’s death, they have reached to be regarded as the positive side of the life. Actually, the endeavor in asceticism, though seemingly negative, it confronts the negative element from within our nature, aiming, by permanently opposing the sin, to eliminate the sin.” (Stăniloae 1992: 9)

“The asceticism has a positive purpose. The asceticism aims to fortify the nature and to liberate the nature from the worm chewing it, from the worm that promotes the nature’s corruption. The asceticism plants the virtues instead of passions, the virtues supposing a truly strengthened nature. It is true that the final target of the asceticism it is to liberate the nature not only from the movement of the sinful lusts, but also from the ideas of the things which occur in the mind after the cleaning of passions. But this is only in order to gain independence from the created things, which enslaved the mind before, and in order to desire God even more.” (Stăniloae 1992: 9)

“It is true that the asceticism must prepare to God, on the ascetic efforts’ last stage, also a mind emptied of all the earthly preoccupations, namely a pure mind. But this “void” isn’t something totally negative. This is for no matter how much they speak about the passiveness of the human factor under the work of the godlike glory, they say nowhere that this passiveness of the mind it would equal to inertia, with a total minus. The mind’s “void”, offered to God, it positively represents a thirst exclusively towards Him⁹, after a long experience has convinced the human being about the corruption of all the passionate preoccupations and about the relativity of all the intellectual preoccupations oriented towards the created things, which, consequently, the human being has rejected from himself in order to receive God instead of those things¹⁰.” (Stăniloae 1992: 9-10)

“The resurrection with Christ it follows like a continuation of the mortification, or of the death, and not as changing direction. It is true that, in the union with Christ in death, His presence is not so visible to us; but this belongs to the fact that while we are gradually dying to the former man, Christ also dies with us; but His death is a humbling too, a hiding of His glory. Christ cannot be seen during our mortification stage, but he is present and we know He is. And founding our certitude regarding His presence within us on faith and not on seeing Him, it again proves the heroic character of the ascetic phase.” (Stăniloae 1992: 11)

“The fact that through asceticism one doesn’t aim only to clean himself of passions, but also to achieve the virtues, it shows that the asceticism isn’t something negative, but it is a strengthening of the nature. During the asceticism are suppressed, through long perseverance, the vicious habits, and are planted into nature virtuous habits. And one needs much tenacity in order to impede the old habits to occur again, and in order to consolidate the new good habits.” (Stăniloae 1992: 11)

“In this general characterization of the asceticism we owe to notice one of its formal aspects too. The asceticism follows a determined road, an order and a chaining of stages which cannot be disregarded, a precise discipline taking in account the laws of the normal development of the soul’s life, on one hand, and on the other hand it takes in account the faith’s principles. This struggle according to the law it means that its road is established according

9 “We reckon that through this positive element of the supreme „thirst” for God, that “void” isn’t a disappearance of any creaturely element from the spirit and of any sentiment of creaturely, in order to be only with God, as Eckhart affirms, consistently with his pantheistic doctrine. (footnote 11, p. 9)

10 The mind’s crossing through the created things’ rationalities it hasn’t been vainly, for, even if it rejects now their present memory, he has gained, consequently to them, wisdom - an enhanced understanding - like the virtues have fortified the human being so that now he can be an environment which the work of the Ghost is being done through.

to a well-founded rationality. This fact shed a light also upon the final phase of the spiritual life.” (Stăniloae 1992: 11)

“We must point here that the Christian asceticism isn’t an artificial and unilateral technique, which to produce by itself the living of the mysterious unity with God. Such a false asceticism it has as consequence a false coronation which is characterized by the following signs: a) it doesn’t imply any moral condition, but it it’s a matter of temperament; b) the ecstasy is sought for itself, because of being the supreme goal; c) this kind of ecstasy is sterile, when not being degrading; the man doesn’t come out of it neither more educated nor a better man; d) this ecstasy seems like a “hand stretched in a void, out of which it doesn’t bring but nothingness”. (Stăniloae 1992: 12)

“A first cause of the erroneous conception about asceticism and about the asceticism’s culmination in the union with God, it is the wrong opinion that the man has in his possession all the means which can lead him on the supreme spiritual level, and it depends only on a certain training, a more or less ingenious one, in order to bring these means upfront.” (Stăniloae 1992: 12)

“The Christendom reckons that one cannot reach the unmediated seeing of God without the grace given him by God, and in order to receive this gift it is necessary a moral perfecting of the entire human being through the ceaseless godlike help and there isn’t enough a human training in order to awaken who know what asleep force of our nature. In Christendom, God hasn’t a nature resembling to an object, which we can conquer through a human incursion guided by well-prepared tactics; God is a *Person* and as such, without an initiative of His, He cannot be known. And we must sincerely become worthy of this *Self-unveiling* of God in a mysterious seeing, and clean, and good. For He is above any offensive that uses force and cunningness. So, the Christians asceticism is a road lightened by rationality - and not only by rationality but also by faith, by prayer, and by the help from God, a road along which the entire our nature is being purified of sin and it is morally mortified.” (Stăniloae 1992: 13)

“But they were born there through the lack of care of the hypostatic center. Anyway, where the subject pays attention to and when he strives towards good, the nature is pure. The fact that of being the purity ruling within nature it depend on the subject. This is the sense which detaches out of the asceticism of the East, which values the watchfulness and the intentional effort so much.” (Stăniloae 1993)

“**KARL HEIM** in “Jesus der Herr”, Furche-Verlag, Berlin, 1935, speaks in a not understandable way about a sort of bipolar aspect of the world (the world would be in the same time good, but yet bad), which he reduces it, at the end, again, to the unique aspect of the good. Any usual act can be done without sin, but the author must in connection with God. He can kill too. (“Wie der Zeugungsakt heilig ist, wenn wir dabei in der Gemeinschaft mit Gott bleiben, so muss es darum auch möglich sein, mit seinen Herzen zu töten, immer vorausgesetzt, dass wir überhaupt imstand sind, bei Gott zu bleiben und ihn über alle Dinge zu lieben“, p. 147). The question is though: can the man remain in communion with God doing some acts? It isn’t here hidden an indifferentism in what concerns the life of the man in report with the world, being taken away any serious and responsible meaning of his earthly destiny? We believe that there exists a certain incompatibility between some general acts of the existence of this world and the sinless life. The righteous man must restrain himself from some patterns of the living on earth. Here is the sense of the asceticism. That’s why, the one who militates for an absolute good in full purity, he must suffer, if not even to fall crushed by this world. Generally, the one who decides himself to follow the path of God in this world, he must take, inevitably, his cross.” (Stăniloae 1993)

“A Romanian philosopher¹¹ issued the idea that the human being is provided with a bridle through his constitution itself, in order not to ascend too higher and to menace the sovereignty of the Great Anonymous from the top of the existence. The Christian teaching admits, at its turn, the utility of a brake. But the Christian teaching also affirms that this brake is imposed by the human being himself, in a free manner; this brake isn’t a force that the human being is fatally submitted to. And this brake’s purpose isn’t of impeding our being to ascend towards the absolute being, but its purpose is, on the opposite, to untie the human being from the chains which hold him back from this impetus. In the Christian conception, God doesn’t fear of elevating the man to the impartation with His own Being, to the man’s deification. This is for the man even becoming God, by the fact that he has a created being he is god by grace, and therefore the deified man doesn’t ever menace the sovereignty of the divine being.” (Stăniloae 1992: 116)

“The restraint exercised in a free manner by the believer, it isn’t restraint from ascending to God, but it is getting us away from evil things, having the purpose of defending the man against totally sinking within world. Of course, the world, as created by God, it has its positive purpose. The world helps us in our ascension towards God. The divine rationalities irradiating out of the world, they fill the world up with a light and with a transparency

¹¹ Lucian Blaga, *The Transcendent Censorship*.

which give our understanding an infinite perspective. Anything, by its never exhausted meaning, by its never fully unveiled purpose, in the universe's ensemble, it always must give our conscience something to meditate at, and it must to elevate our conscience beyond the respective thing. Anything, through the meaning of the infinite and by its rooting into infinite, through its bonds of endless complexity with the meanings of all the things, it is a mystery. All the more it is so the person of our fellow human, which never can be comprised in a closed rational formula, which can never become exhausted in communicating himself and in his thirst for knowledge and love. How much, a fellow human of ours, can help us to elevate ourselves towards the infinite of mysteries through the endless meanings from him! How much, our fellow human fortifies us in our spiritual ascension through his untold and endless powers of encouragement, of trust, which irradiate out of him!" (Stăniloae 1992: 116-117)

Asceticism
and
Mysticism

“A detailed comparison of the ascetic to the fighter from the arena, we are offered with by Saint Nilus the Ascetic in *the Ascetic Word*. So, the asceticism is that part of the spirituality treating about the rules and the efforts which lead the man from the first stage of the ascension towards consummation, to contemplation and union with God. The asceticism indicates the active part of the spiritual life, the part of cooperation required us by God, the endeavors which we are required to; and the mysterious union with God, a contrary, it indicates the aspect of passively enduring the work of the grace within us, the initiatives of God which we must only follow and which do not belong except to Him.” (Stăniloae 1992: 8)

“The ascetic efforts also are helped by grace, and the passivity from the phase of the union isn’t inertia; this means only that the culminant personal experience doesn’t have its source in the human spiritual powers, but exclusively in God, while the ascetic efforts are due to an active contribution of the man’s soul’s powers too.” (Stăniloae 1992: 8)

“The asceticism is the “killing of the death” from within us, in order to liberate the nature from the death’s slavery, as Saint Maximos the Confessor said. This is for there are two deaths: the first one is caused by sin and by nature’s death, and the second one is the death in the likeness of Christ, namely the death of the sin and of the death caused by sin. But as the nature’s death, as decomposition caused by sin, it doesn’t come only in the final moment but it chews like a worm for a long time, likewise the death’s death, or of the sin, it isn’t only something for the moment, but it is something that must be prepared for a long time through ascetic mortification. Therefore, the asceticism is a gradual elimination of that poison which leads the nature towards decomposition, towards corruption. The asceticism it, in other words, an elimination of that disease that leads the nature towards death and it is a strengthening of the nature. The asceticism is of-life-maker mortification as Saint Simeon the New Theologian called it. It is the gradual killing of the sin and of all then tendencies towards sin.” (Stăniloae 1992: 8-9)

“Christ is since the beginning the “Way” for the ascension towards God, even since the phase of the practical asceticism, when it would seem to us that we are preponderantly focuses on ourselves.” (Stăniloae 1992: 40)

“Christ, dwelling within us since Baptism, he leads powerfully not only our endeavor of adorning us with virtues, namely not only the positive work for fortifying through will the new man into Christ, but he leads also the negative work, that of killing the sin, of weakening, through will too, the former man. This is for the new man in Christ doesn’t grow up and he doesn’t stretch within us except on the measure the former man cedes and diminishes. In fuelling this spiritual process with power, it is manifested the

meaning of the Baptism as participation, of the one who is being baptized, to the death and to the resurrection of the Lord. The Baptism's Mystery isn't only a momentary accomplishing of a mysterious death and resurrection of the one who is being baptized, but it is also the inauguration of a process in which these death and resurrection continues to consummation. This continual death is an aspect of the ascesis, and it is the struggle against the former man of the sin; the resurrection is the positive aspect, it is the growing up of the new man of the virtues. The death is intertwined with the sufferance. We chock up and we cut off from us a way of life that was characteristic to us. But then we think at the fact that the Lord too, he suffered dying and through our sufferance we participate at our turn to what he suffered. In this meaning, the ascesis is our participation to the death and to the resurrection of the Lord, in the continuation and in the actualization of the Baptism, through our personal efforts. Christ, as source of power sustaining the endeavor of the ascesis, He is the force, He is the "being" both of the virtue, as positive side of the ascesis, and of the struggle against the former man, of the sin." (Stăniloae 1992: 43-44)

"The purpose of the active phase is to liberate the man of passions. This is to the monk an accessible target, and not a utopian ideal. This state of dispassion is considered as equal to, or better said it is a benchmark of the love for God. And this spiritual love constitutes the crossing from the active phase to the contemplative phase." (Stăniloae 1992: 50)

"Only that one who has cleaned his mind through dispassion is able to direct himself towards knowledge (Gnosis), or towards contemplation. Profane erudition can be achieved by the unclean ones too, but the contemplation is had only by the clean ones. And the cleanness or the dispassion we can achieve it only by working the commandments, this constituting the preoccupation of the active phase. Only the clean soul can be a mirror not-narrowed and undefiled by the passionate attaching to the world's things, capable of receiving the godlike knowledge. This mind is empty. Only this mind is in a state of contemplation, of existential knowledge. Once has reached this state of dispassion, or of cleanness, or of quietude, or of peace, or of serenity, the soul is elevated on the level of the contemplation or of the Gnosis. But the Holy Fathers strictly discern this Gnosis, or contemplation, from the spiritual knowledge of the world, which at its turn, is different from the profane knowledge, being knowledge through the godlike grace." (Stăniloae 1992: 50)

"The division of the spiritual life in two phases it becomes a division in three phases: 1) the active phase or of the doing; 2) the phase of contemplating the nature; 3) the theological phase or of mysteriously contemplating God. It is important that in this scheme describing the progress towards consummation, it is mentioned absorbed also the knowledge about nature,

about creation in its wholeness. Accepting the clean contemplation of the nature as act of spirituality, it is characteristic to the Eastern Holy Fathers. (...) The clean contemplation of the nature is a stage that reestablishes and that proves the restoration of the human soul's power of knowledge. But this scheme is ramifying even more. Inside the "natural contemplation" it can be discerned "the body's contemplation" and "the contemplation of the bodiless beings", or of the angels. Those we have three levels of the knowledge: of the corporeal world, of the incorporeal world, and of the Holy Trinity." (Stăniloae 1992: 51)

"The order of the spiritual ascension it is very clearly presented by Saint Maximos the Confessor. He too divides the ascension, firstly, in two levels. The spiritual man is elevated from virtues to knowledge or from doing to contemplation or from the active philosophy to the contemplative theology, or to the contemplative Mystagogy. Then he presented a division in three levels, as the contemplation following after doing it refers either to the rationalities from within beings or to God. In this threefold division the levels of the spiritual life are called as: 1. Doing; 2. Natural contemplation; 3. Mystical theology. These three levels are called also as: doing – natural contemplation – theological Mystagogy, or the active phase – the contemplative phase – the theological grace, or, virtue – spiritual contemplation – clean prayer. For the contemplation of the creation can refer to the seen or to the unseen world, Saint Maximos the Confessor sometimes presented a division in four levels." (Stăniloae 1992: 51-52)

"The second level is called contemplation, though Saint Maximos, as we have seen, he doesn't use this unique word, but he gives it many meanings, according to the object of knowledge it refers to. By and large, though, this object of knowledge is almost always a creature. Only rarely, namely when Saint Maximos divides the ascension in two levels and not in three, he understands by it also the mysterious contemplation referring in an unmediated manner to God. But when he divides this ascension on three levels, the contemplation constituting the second level, this one almost always means the contemplation oriented towards creatures. In this meaning, the contemplation has as object the "rationalities" from within beings. Through it the man achieves a spiritual sight of the rationalities from within the created things; through it the nature is to the man a "pedagogue", a guidebook towards God." (Stăniloae 1992: 52)

"The third level, that one of the mysterious knowledges, it no longer occupies itself with the "rationalities" from within things, but with God Himself. Its object is the godhead: all-holy, and all-happy, supra-untold, supra-unknown, and above any infinity. This knowing of God is an ecstasy of the love, which persists unmoving in a focusing towards God. One obtains

this knowledge in the state of deification of the man, or of man's union with God." (Stăniloae 1992: 52-53)

"The purification's level categorically belongs to the ascetic toils, and the level of the consummation, or of the seeing, or of the deification and union, it represents the target of these toils. More difficult it is to situate, between these two levels, the level of the illumination." (Stăniloae 1992: 53)

"Instead of dividing our study in two parts, namely in that one of purifying and that one of mysteriously knowing God, we divide it in three, according to the three levels which we mentioned before. This is for, on one hand, the illumination's level belongs to the knowledge, for through it the soul has reached knowledge of God other than the natural knowledge, knowledge through the divine "rationalities" from within things, but not less knowledge limpidly and firmly related to God. Then this level is no longer a fight against passions, but it is something positive, which crowns the ascetic toils, resembling in this concern too, to the culminant phase of the spiritual life. But, on the other hand, the illumination's level belongs at its turn to the road towards the final target; the knowledge on this level is at its turn knowledge directed towards creatures and as such it must be overcome, in order one to reach the final target of directly knowing God. It is on one hand a positive result, obtained at the end of liberation of everything evil, but on the other hand it is neither the final positive result, though it is a good result, and it is not the absolute good which the ascetic toils search for, but it is a result than must be overcome too. We can say that the illumination's level belongs both to the ascetic ascension and to the target of the ascetic ascension, or that on this level the mysterious knowledge meets the asceticism, or the understanding meets the effort of overcoming this understanding too. It is the encounter of the light of the Morningstar with the dawn, the first one being overwhelmed by the last one." (Stăniloae 1992: 53)

"But let's now analyze in detail the ramifications of the three levels of the spiritual life. For the first level has as preoccupation the liberation of passions and to replace the passion for virtues, it is necessary to know firstly the being of the passions, their way of birth and of growing up. Then we must research the mode of overcoming the passions by becoming accustomed to the seven virtues, in the order presented by Saint Maximos the Confessor: of the faith, of the fear, of the restraint, of the patience, of the hope, of the dispassion, and of the love, to which are connected: the fasting, the taking of vigil, the prayer, the pious readings, and the enduring of troubles, as means for achieving the mentioned virtues." (Stăniloae 1992: 53)

"What is rejected in asceticism is not the new spiritual soars and inspirations, but the exaggerated tendencies of the sense's lusts, which, far from bringing

an enrichment of the spirit, they actually narrow the spirit, they infinitely tie the spirit on finite things, it impedes the spirit in his tendencies of widening his possibilities of understanding. There are constantly removed the boulders thrown in the way of an advancing river, a river getting wider. To the body's life it is accepted the satisfying of the strictly necessary needs. But no really rational argument can plead for the removal of this dam from the way of the lusts which direct themselves in muddy and narrow streets." (Stăniloae 1992: 87-88)

"In the Eastern ascetic literature are known writings specially destined to the method of gradual purification of passions, through the contrary virtues. We have "The Ladder to Paradise" of Saint John Climacus, "The Exact Method and Rule" of Kallistos and Ignatius Xanthopol, and "The Words" of Saint Isaac the Syrian - though the last one is less systematic." (Stăniloae 1992: 91)

"The Ladder to Paradise" of John Climacus, dating from the Seventh Century, it is a complete treaty on the spiritual life. It describes thirty levels which a monk must cross through, from the moment he has renounced to the world until he will reach the consummation, namely until he will reach the love. Saint John Climacus wrote only for monks. He barely addresses himself to the ordinary Christians, and only in order to show them that they can bring their life too, close to the monks' life, the last one being, without any doubt, the consummate one." (Stăniloae 1992: 91)

"John Climacus wanted to take in account, in the levels of his "Ladder", the climbing from a less consummate level of the life to a more consummate level, namely he wanted to take in account the laws which the live can become consummate through. Following these rules, and for he wrote for monks, John Climacus has established the rejection of the world - as external renunciation - as the first level. ON the second level he placed the mortification of the "addiction" to the world, namely of the impulses tying us to the world, as internal renunciation. The third level, that one of the estrangements, it consummated the first two levels. To these renunciations which rather aim the bodily passions (the covetousness of the belly, the love for money, the fornication, and then the sadness and the anger growing up out of the mentioned ones), it follows, as the fourth level, the obedience, through which one must cut off the vain glory and the pride. Here is shown the necessity of having a spiritual father, and on this level too, it is described the humbleness as opposite to pride. It follows the repentance for the life from before (chapter 5) and in immediate connection with it, it follows the meditation at death (chapter 6) and the crying, which brings joy (chapter 7). Out of tears are born "the lack-of-anger and the gentleness". That's why those ones are placed on the eighth level. "For as the water slowly it totally sets the fire off, likewise the tear of the true crying it kills off

the whole flame of the anger and of the fury". Because of giving birth to remembering the evil did to us by others, after the author showed how one can remove the anger, he spoke about the virtue contrary to this sin, namely about forgetting the evil did to us by others (chapter 9). A consequence of the hatred and of the remembering the evil it is the gossiping; this is combated on the next level (chapter 10). "The gossip's door is the much-speaking. Restraining the much-speaking through silence, it constitutes the preoccupation of the eleventh level. The twelfth chapter treats about lie, the child of the much-speaking, and the thirteenth chapter speaks about laziness, and the first grandson of the much-speaking. On the following levels the author described each passion and the means for combating them, starting with the covetousness of the belly and ending with the pride (chapters 14-23), and then he described on the last levels the simplicity or the innocence as contrary virtues (24), the humbleness as the highest destroyer of all passions (chapter 25), the discerning of the thoughts (chapter 26), the appeasing of the body and of the soul (chapter 27), the dispassion, as being heaven on earth, the consummation and the resurrection of the soul before the general resurrection (chapter 29) and the chain of the three virtues: the faith, the hope, and the love (chapter 30)." (Stăniloae 1992: 91-92)

"The "Method" of Kallistos and Ignatius, written in the Fourteenth Century, it is also called as Centuria, because of being divided in one hundred heads. At a first glance, it creates the impression of some long chaining of quotes without a rigorous plan. (...) The truth about the "Method" it can be detaches by presenting the order which this book treats the ascetic efforts for consummation in: in the first chapter it speaks about the Holy Ghost, Who is in the believers' hearts since Baptism; in the chapters 2-4, on the book's purpose, it is about the beginning and the final end of the spiritual life, the beginning consisting of "living according to the Savior's commandments, and the final end consisting of coming back to the grace that we have been given with at Baptism". The chapter 5 and 7 treat, more thoroughly, about the grace that we have been given with at Baptism, about the passions which covered this grace up, and about rediscovering this grace, again, by fulfilling the commandments. The beginning of working the commandments stays in calling the name of Jesus Christ, out of which the peace and the love spring out (chapters 8-13). The 14 and 15 chapters treat about rejecting the world and about submission. Until here it was an introduction of principles, and from here it follows the practical teaching. In the sixteenth chapter (divided in ten parts) it is treated again the theme of the faith, of the good deeds, and the need for a peaceful soul, not-scattered, and serene. After in the 17 and 18 chapters it treats about the beginners' fear, in the chapters 19 to 24 it is exposed the method of the Prayer of Jesus. Then it is shown what the diverse parts of the day must be lived like, and the diverse days of the weeks, and the holy fasting periods (25-37),

about the diverse virtues, as the humbleness, the gift of the discernment, and the repentance (38-47), and then it is treated again about the theme of the clean prayer (48-54), and then it speaks about the warmth produced within heart by the clean prayer and about the love for God comprised in this prayer (55-57). The following chapters treat about tears (58), about the godlike working (61), about the godlike light (60, 63), about the good and the evil imaginings (64-69, 73), about mind and the mind's dispassion (70, 72), about the godlike comforting and pleasure (74-76), about gentleness and quietude (77-78), against about repentance (79-81), about attention (82), about calling Jesus within our heart (83), about the ecstatic love (84), about forsaking (85), about dispassion (86-87), and about the difference between dispassion and addiction (88-89). The chapters 90-92 are a lecture about the three theological virtues and about Eucharist, and the chapter 94-100 close with two recapitulations, by recommending this way of life as the best one, though there are other savior ways too." (Stăniloae 1992: 92-94)

"In the "Method" of Kallistos and Ignatius we don't find a detailed exposition of the passions and of what each one can be combated like, as we do at John Climacus, but the "Method" rather presents the positive part of the spiritual ascension, paying a great attention to the Prayer of Jesus, this fact showing the recent influence of the hesychast movement upon the "Method". That's why the method of the "Centuria" it completes well the method of the "Ladder". (Stăniloae 1992: 94)

"Although the Method of the "Centuria" comprises many repetitions, they are explainable by the fact that on the diverse levels of the spiritual life the virtues of the previous life must be always worked in a superior form. In the chapters of the "Centuria" one can, though, easily distinguish the three phases of the spiritual ascension. After the recommendations of general soul's attitude (chapter 16-24), starting with the chapter 24 and ending with the chapter 39, there are exposed several percepts regarding the external discipline of the spiritual life; starting with the chapter 40 and ending with the chapter 89, the "Centuria" continues with teachings referring to the life live through powers from above, this culminating into dispassion." (Stăniloae 1992: 94)

"Saint Isaac the Syrian's "Words" have a similar content to that of Saint John Climacus' "Ladder", but they aren't so systematically exposed. In exchange, the analyses of the diverse passions and virtues are more detailed. Saint Isaac the Syrian put a great accent on the importance of bearing the troubles in order to achieve the purification." (Stăniloae 1992: 94)

"The simplest and the most comprising scheme corresponding to the development of the spiritual life, it seems to us that of Saint Maximos the

Confessor, who considered the spiritual ascension as having the following levels: the faith, the fear of God, the restraint, the patience and the long-suffering, the hope, the dispassion, and the love.” (Stăniloae 1992: 95)

“The light of the communion with Christ, it is endless, as it is too, the joy provided by this communion. It is an endless mysticism of the light. Though it is seen, it is inexhaustible in the joy and in the eternal novelty which it gives like a gift to the ones who see it. This endless advancing into the light of Christ it is lived by the one who, through ceaseless prayer, he reaches to see Christ shining within His heart, when his heart is united with the heavens. The Orthodox mysticism is a mysticism of the light, or a mystery of the light, and not one of the darkness. One cannot advance into darkness. In all the Orthodox religious services they speak about light, and in the content of the gifts mediated by these religious services one can advance endlessly.” (Stăniloae 1993, 3: 205)

*Birth-Giver,
of God*

“The One Who is born out of Virgin Mary as man, He is God. The Church has been always considering Virgin Mary as Birth Giver of God, for in this is implied the confession that The One Who has been Born out of Her, He isn’t a human person differing from His godlike person, but the Son of God Himself has been born out of Her, according to His human nature. There never is born a nature, but a hypostasis, who in the human order is a person, for the nature doesn’t come to real subsistence except as person. The Person born out of the Virgin Mary is identical to the Person of the godlike Word, Who, through embodiment, He makes on Himself also the person of the human nature.” (Stăniloae 2006: 33-34)

“Out of Virgin Mary has been born the Son of God Himself, as person of the human nature. Rejecting this quality of Virgin Mary, it means rejecting the embodiment of the Son of God, it means contesting that the Son of God has made on Himself man, it means denying that Christ is the Embodied Son of God Himself Who is in an eternal dialogue with us, on this purpose making on Himself a human person. Denying that the Virgin Mary is Birth Giver of God, it means denying that the Son of God has made, On Himself, Her Son, and therefore the Son of man. What Jesus Christ highlighted so much His calling as Son of Man for? If he had been only a man, this would have been obvious. He has insisted to be called the Son of man in order to show that - though He is God - He really has made on Himself the Son of man. Only for the Son of God has made, on Himself, the Son of the Virgin, He has made, on Himself, also the Son of man, and also the Brother of the people, and by doing this he has made the people sons of God, by grace. Only thus the Son of God has imparted on Himself with our sufferings and with our death, and by doing so He has defeated those. Only thus he has deified the human nature.” (Stăniloae 2006: 34)

“If the Son of God gave the man existence, at the beginning, addressing him as an alter ego of His subject, now He makes such a subject, on Himself; but this doesn’t mean He ceases to be Himself the creator Subject. He wants to pass - in the dialogue with the people -, from the position as partner from outside people’s order, into the people’s order. On this purpose He can no longer use the human persons, who are born one out of others. He produces to Himself, out of Virgin Mary, a human nature of His own, as human subject. He gives birth to Himself as man. This isn’t only a new act, but it is a totally new beginning, which took place in the history of the mankind.” (Stăniloae 2006: 34)

“If there had been another human subject, born on a usual way, from man and woman, he wouldn’t have fulfilled the plan of the Son of God to make, on Himself, a human subject, in dialogue with the people, and in the same time remaining the Son of God. If it had been about a birth out of the human autonomy, namely out of a man-woman pair, which is sufficient for

bringing to existence another human person by the human powers, it wouldn't have introduced in the string of the human persons, a human person Who to be, in the same time, a godlike person. The birth of the Son of God out of Virgin Mary, it has taken into account the helplessness of the human immanence to save by itself, to break upwards the horizon closed to the human submitted to the repetition and to death, of framing all the people born out of Christ, by grace, in the string of the ones "born" out of God." (Stăniloae 2006: 34)

"From this point of view the birth of God-the Word, as man, it is a unique birth, not having anything like the birth of the other people. "Neither His first birth, out of the Father, nor the second one, had nothing in common with the birth of somebody else" (Leontius of Byzantium). His second birth is not a birth out of the nature's necessity, but out of the benevolence of God. Through this birth the divine subject is born, as man too, free, for He isn't born out of the nature's order. Besides, even the human person isn't born only like an object, but the human person is born also, or the human person is properly said born, also as subject, by having from the first moment an active role in forming his nature, in forming, on himself, as man. Properly said, the apparition of the human subject, it is explained as support of his human nature – or the apparition of the human nature it is explained as having its support in itself, in the support or in the deeper Hypostasis of the godlike Word Whose partner of discussions the human nature becomes from the first instant, at the calling God-the Word addresses to the human nature. But in Christ, the Word makes, on Himself, in an unmediated manner, the hypostasis. In Christ, He calls, on Himself, to existence as man. The deeper Hypostasis of the human hypostases, this time He makes, on Himself, in an unmediated manner, the Hypostasis of His own human nature. Thus, the birth of the Son of God as man, it surpasses even more the possibilities of the human nature. The fact of this wonderful birth isn't a fact of nature, but it is a fact of nature's overwhelming by the godlike Ghost, in a way fuller manner than in the birth of the other people. That's why in Gospels and in the Symbols of Faith of the Early Church, it is attributed a decisive role to the Holy Ghost in conceiving and in the birth of the Son of God as man." (Stăniloae 2006: 35)

"The Holy Fathers observed that, if at the beginning God was able to take, only out of Adam, another human subject, why He couldn't be able to take out of a woman, Himself, not a human subject, but only a human nature for Himself as Subject? But, if then He took in an instant, a human subject out of Adam – for the man needed from the beginning a partner of dialogue - now God-the Word goes through the whole process of forming His nature, of His forming like man, as a new man's dialogue partner, except the human initiative of the birth which couldn't have formed but another human subject in the human immanent string. Saint Maximos the Confessor shows

that, through this new mode of birth, not only God accepts a temporality, which doesn't contradict His eternity, but also the human nature is reestablished in original state, being overwhelmed by the godlike Ghost through the fortifying of the human spirit. This is for Christ, like man, He comes to existence, like Adam did, through an act of godlike creation, and therefore unstained by the sin of voluptuousness. But on the other hand, Christ remains in continuation also with the Adam's successors, who come to existence through the natural birth." (Stăniloae 2006: 35)

"By working thus, or by contributing as Person to the accomplishment of the act through which the Son of God makes, on Himself, Hypostasis of the human nature, the Holy Ghost work also upon Her Who has become through this the Mother of Christ, as also the Word Himself has worked upon Her too, by forming His human nature out of Her, as Person too. But the efficiency of the Ghost upon somebody is proportional to the purity, or to the availability of the one the Ghost work upon. This is for purity means undiminished availability for God, it means the integral commitment to the dialogue with God, in the role of the one who answers and who gives away, on himself. The Mother of the Lord fully gives away, on Herself, to the Word, and not only through the Word but also by putting Herself, integrally, at His disposition. Thus, the Ghost could fully overwhelm, in Her, the natural law of the birth. Who surrenders to voluptuousness, he isn't pure, he isn't integrally available to God, to the Word, and he isn't in a state of spiritual lucidity and of responsibility before God. In this one, the power of the Ghost cannot overwhelm the birth's natural law. The Word of God couldn't form Himself, to Himself, in a sovereign manner, His body; if that had been the case, the body would have been formed by the nature's law and it would have been imprinted by the voluptuousness from the beginning of its forming. The Word's Hypostasis, if that had been the case, he couldn't have fully impropriated the body that would have been formed thus, and such a body wouldn't have found its supreme fulfillment or its full accomplishment like Person in the Word's Hypostasis, but it would have partially remained: not-free, not-full as Person, and not-fully available to the spirit." (Stăniloae 2006: 37)

"By descending Himself in Her, as Hypostasis, and by starting to form His body out of Her, with the together-working of the Ghost, as whole Person, the body of the Birth Giver of God which She kept in the purity of the virginity until then – in the purity of the total availability to God –, it is cleaned also of the ancestral sin, for the godlike Hypostasis not to take His body out of a body that still was under that sin and under the natural law of the birth in voluptuousness." (Stăniloae 2006: 37)

"The Mother of the One Who has formed His human nature out of Her, and the One upon Whom He could work for hypostatizing the human nature that

was being formed within Her, in Himself as God-the Word She must be virgin before conceiving, during conceiving, and at birth. The quality Mary has as Birth Giver of God and Her virginity are inseparable. This wonder happened to Her, so that it would have been impossible to Her not to remain, also after the birth, totally committed to God, namely virgin. The One Who held the Son of God in Her arms, as man, and Who was being imparted with His purity, as She was imparted with the liberation from the ancestral sin, on the moment He started dwelling within Her, at His conceiving as man, She couldn't remain non-virgin." (Stăniloae 2006: 37)

"Whether the Virgin Mary was able to bring, by Her purity, a contribution to the embodiment of the Son of God as man, to His assuming of the human nature in Himself as Hypostasis of it, this was also due to the fact that Herself brought to fulfillment a power God "has seeded in Her against sin", from the beginning. BY this, "She covered the whole evilness of the people and she showed the people worthy to be united with God and She showed the earth worthy for God to live on it". She also had the ancestral sin, but in Her "the human being... showed very vigorously the power seeded in him against the sin, by avoiding - through an awoken spirit and through right decision and through the greatness of the wisdom - all the sins from beginning to the end". "Through Her beauty, She showed God the human natures' common beauty and "She moved Him towards loving the people". Properly-said, She fully opened Herself to God and by doing this She was united with Him, even before He consummated His union with Her, by forming His human nature out of Her human nature. "That One Whom She later was to dress Him up with body out of Her body, and thus to show Him to everybody's eyes, She designated Him within Herself by Her deeds." When the time came - about which Apostle Paul spoke too - the humanity contributed too, through Her, by the fact that She made Herself able for this insertion of God amongst the human persons by assuming our nature in His Hypostasis in order to deify our nature." (Stăniloae 2006: 37-38)

"Thus, between the kenosis of the Son of God and His embodiment, or the quality of the Virgin Mary as Birth Giver of God, there is an internal connection, as also between all the implications of the union of the two natures in one Hypostasis. Leontius of Byzantium, he tightly connected to the birth of the Son of God out of Virgin Mary, or to Her quality of Birth Giver of God, His kenosis and the deification of His human nature. Only for the One Who has been born out of the Virgin Mary was God, He received Himself the human sufferings, overcoming them, and He was able to resurrect. Concerning other dead people, Leontius said: *They cannot resurrect because of not being in them any power after death.*" (Stăniloae 2006: 38)

“Jesus Christ not only He didn’t commit personal sins or contrary acts to God and to His fellow humans, but He neither has come to existence bearing the ancestral sin. He wasn’t, as man, the result of an act of voluptuousness, in which is manifested the state of human species’ fall under the necessity of this mode of breeding, of which cannot get rid of even the ones who are cleaned up of the ancestral sin. Christ has been the result of His own initiative, free of any necessity manifested through such voluptuousness. That’s why the freedom of Jesus from the ancestral sin, it results out of the fact that He has been born, like man, by the initiative He has had it like being the Word of God, by the fact that the One Who has been born like man out of the Virgin Mary, He is God, or by the fact that She is Birth Giver of God. And this means the Christ has been born on a supra-natural way, without the initiative of a pair of humans. This is for all these things relate to each other. But one can say also the vice versa: out of the fact that Christ had no sin, it results that He has been the embodied God. This is because only God has no sin, in the radical meaning, for He cannot commit sin. That’s why was necessary that the Son of God to embody Himself, for also His body to be imparted with His lack of sin, or with his helplessness of committing sin. (...)

One could say that we have here anthropological pessimism, like the Protestant one is. But, while there the man is forgiven without being transformed, here one believes in the real elevation of the man above the sin, by the impartation of the godlike lack of sins. We have here a fundamental vision of the Holy Fathers, applied to the theme of the lack of sins, according to which the godlike nature is united with the human nature in the Person of Christ, in order the human nature to participate to the godlike nature, and in order the godlike nature to take upon itself the human nature.” (Stăniloae 2006: 39)

“The Lord’s Mother comes before humanity and everybody follow to Her”. She comes before in love, in cleanness, and in closeness to God. She is the first to cross the death which Her Son has made it helpless and, that’s why, in the prayer addressed to Her at Her Dormition, everybody asks for Her sheltering. “Into Dormition, You Birth Giver of God, You haven’t forsaken the world.” The ascension of the Lord’s Mother it closes up the death’s gates, Her seal is laid on nothingness. It is laid from above by God-the Man and from beneath, by the “first new creature”, resurrected and deified.” (Stăniloae 1997: 214-215)

“That’s why we ask, incomparably more often than to all the saints, for the Mother of the Lord to pray for us and for all our fellow humans. Always, after two troparions addressed to God, the third troparion is addressed to Her. If to each saint is dedicated a main day in the churchly year, for honoring and praising, the Lord’s Mother is praised daily, though She has

also a few important holidays especially dedicated to Her. She is not only asked for praying to Christ for us, but She is asked for many other things. We address to Her with requests like these ones: “Save Your servants of all the needs”: “Master, help us, having mercy on us”; “Run, Master, Birth Giver of God, ad deliver us from dangers”, “Only in You I hope and I run to You to shelter me”; “You All-Holy Birth Giver of the Lord, do not forsaken me during my life, do not entrust me to the human help, but Yourself defend me and save me”. It is relentlessly repeated the chorus: “You”, All-Holy Birth Giver of God, saves us”. But She is never told: “Have mercy on us”. Through this expression only addressed to God, it is affirmed the belief that we totally depend on the mercy of God. “Save us” addressed to the Lord’s Mother it hasn’t the meaning of salvation, as work done by Christ, but of “escaping” or “deliverance” from diverse hardships, troubles, dangers, temptations, which still are related to the salvation.” (Stăniloae 1997: 215)

“Everything we ask the Lord’s Mother for, She is asked for, though, for She is in the tightest union with Her Son, so that He is, in the last analysis, the source of the help She provides us with. Only for She is the Mother of God the Savior, She is directly asked for certain help, and not because of Herself being savior, or co-savior (co-redemptix, as is the tendency to be considered in Catholicism), for She cannot be placed on the same plan with Jesus Christ, the author Himself of the salvation. It is said for many times that She helps us for She mediates at Her Son with a special efficacy. “The defender of the Christians, not-confronted, steadfast mediator at the Maker, do not overlook the voices of the prayer of the sinner ones, but run as a Kind One to our help, of the ones who are shouting out with faith towards You, hurry up towards mediation, the One Who always shelters, Birth Giver of God, Your servants”. (Stăniloae 1997: 215)

“The help from the Lord’s Mother it is so necessary, for a reason why Christ has mercy on the ones who faithfully run to Him, it is that one that they honor His Mother. This is because the ones who do not recognize Her as Birth Giver of God into virginity and out of the power of the Holy Ghost, they do not recognize Him as God. “He has become strength and salvation to the lost ones, the One Who was born out of You, the Master of the World Who saved from the hell’s gates the ones who glorify You with faith” (from the religious service of the burial)”. (Stăniloae 1997: 215-216)

“The fact that She is the Mother of God-the Savior it is also the reason why we grant Her *not only a veneration like to the saints, but a supra-veneration (hyperdulia)*. This supra-veneration is shown in the in the incomparably greater multitude of prayers addressed to Her, in asking for some direct help from Her, in motivating our requests addressed to the Savior with the fact that He was born out of Her. The Lord’s Mother has a unique position within Church’s cult. She is above all the deified human creatures – and above the

angels – who are united with Christ. But She is not identical to God and to Christ, God-the Man. She is only a human being. But She is the human being elevated by the grace of Christ above all the saints and She is more venerated than all the saints, but without being worshipped as God or as Christ, the embodied God, as the One on Whom we depend totally and absolutely in our eternal existence and happiness. Everything She has, She has it through God, as we do too, and especially through the embodied God, though She has more than all of us and though She has been elevated through Her cleanness and through Her love for God above the whole creation; and though in the pan-human solidarity into Christ, She brings more love than all the conscious creatures.” (Stăniloae 1997: 216)

“More united with Christ than all the saints, and that’s why above all the saints and angels, there is the Mother of the Lord, the One Who bore in Her womb the Son of God conceived out of Her like man and then carried in Her arms like a child and remained united with Him through the supreme human affection lived by a mother live for her son. The bond of the Lord’s Mother with Christ is more intimate than any bond of any saint with Him, for His body has been formed in an unmediated manner out of Her body, and She carried Him in Her arms, and She ceaselessly looked at His face and in His eyes, She nourished Him and She loved Him with the culminant human love characteristic to a mother, being in a certain sense identified to Her Son. That’s why Her daring towards Him is greater than of all the saints and Her love towards us it is influenced by the maximum love of Christ for us. The Orthodox iconography shows Jesus taking Her soul, at Her Dormition, in His arms, by inverting His carrying as little child in Her arms. His love for Her is equally affectionate as Her love for Him; the Child, reached at the fullness of His powers, He carries in His arms His Mother who remained with diminished powers. In Her person Jesus felt and he continues feeling, at maximum, the human love for Him, and in His affection towards Her it is included the affection towards the man by and large, and towards mothers and their love for their children.” (Stăniloae 1997: 214)

“In the Mother of the Lord we have in heavens a mother’s heart, the heart which melted down the most, for Her Son, and which beat and still beats together with His heart, for His cause, which is our salvation, for the salvation isn’t a matter of justice, but of love between God and the people; a love that has become fiery and culminant from the part of the people by being concentrated in a mother’s heart and being manifested through it. The embodied God takes account of this Mother’s heart, Who has become our Mother, for She is His Mother. She is the most precious gift that God has given to the mankind, a gift which God rewards us through, with His countless gifts. “What we will bring to Your, Christ?... The heavens bring You angels, the earth brings You its gifts. But we, the people, we bring You

the Virgin Mother”, it sings the Church on the occasion of the Lord’s Birth.” (Stăniloae 1997: 214)

“Denying Christ’s birth out of Virgin it means submitting Him to a law superior to Him, and affirming about Him that He hadn’t the power to definitively get rid of the definitive death of the body. But the power of the Son of God was shown not only in His birth out of Virgin, above nature, and in defeating the death which He accepted willingly, but also in the fact that He didn’t let the body of His Mother to disintegrate in a tomb, but he resurrected Her Body and he elevated Her body to heavens, where He is too. It was natural that Her body, out of which has been formed the Christ’s body as able to defeat the death, to receive the power to resurrect at its turn, not out of Her power, but out of the power of Son of God Who worked within Her, while forming His body. By this we have been given the reassurance that not only the body of Christ, as body of the godlike Person, it has resurrected, but the bodies of our human persons will resurrect too. The Mother of the Lord is, in this regard too, the connection bridge between the Son of God born and resurrected as man, and the people.” (Stăniloae 1993, 3: 209-210)

“The fact that the Mother of the Lord hasn’t resurrected and She hasn’t ascended to heaven by Herself, it was shown by the fact that She didn’t show Herself with Her resurrected body either in the act of the ascent. The act of Her resurrection and ascent was done through Her resurrected and ascended Son, in an unseen manner.” (Stăniloae 1993, 3: 210)

“We have in heavens not only the Son of God made man Who to send His power to the ones who believe in Him, in order them to be elevated amongst angels at the glory he has received as man, but we also have His Mother in heavens, as a creature from amongst us, but united with Him in a special manner, and She prays, at Her turn, for us. That’s why we do not pray only to Christ, but we also pray to Her, in order Her to pray for us and, trusting Her prayers, we tell Her: “Rejoice, You Who stay before the throne of Your God, You Who pray for us. Rejoice, You the Mediator between God and man, for You deliver us from needs.” (Stăniloae 1993, 3: 211)

“In order to understand the light which will irradiate out of our body after the general resurrection, we must try to understand the light from the resurrected body of Christ. We’ve mentioned that, through the resurrection from dead, Christ has brought to the humanity a new escape from the natural laws, which are considered as fatal, and which the people were submitted to. Christ showed in the act of His resurrection, again, fully as God, above the natural laws, even in His humanity. If the Son of God had defeated the nature’s laws only by His coming as man into history, He would have remained as man, through death, submitted to those laws, and

defeating those laws it would have been somehow inutile. But He has defeated those laws also by the fact that He didn't definitively died, but He has defeated the death too, by resurrecting. And if through His birth out of Virgin and without sin, He has defeated the law of the natural birth, through His resurrection He has defeated it for everybody, of course by the fact that He gives the Holy Ghost to all the ones who believe in Him, Whom His resurrected humanity has been fully filled up with, for through This Ghost Whom they are born again through, they to prepare themselves too, for the resurrection with the body. Only thus the history is shown as defeated by Christ, and as receiving a meaning from Him. If all the people had died definitively and totally, what would have been born Christ out of Virgin for? What would have He defeated the natural law of the birth for, if the natural law of the definitive and total death had remained valid? The birth out of Virgin has as consequence not only the fact that Christ died for us and not for Himself, but also the deed of His resurrection, namely He resurrected not only for Himself but also for all of us. Therefore, His birth out of Virgin Mary, it is important to us, despite the fact that it doesn't change for us too, our natural birth with the body for a birth out of virgin." (Stăniloae 1993, 3: 119-120)

"But, also after the Birth, Her motherly report with the Child born into virginal purity, it had to remain clean of any lust; She had to remain Virgin into Her entire existence as Mother of Jesus Christ, because the connection between mother and child is so intimate that after the birth takes place a continuous soul transmission from Her to Him¹²." (Stăniloae 1993)

"But, if the Subject Who has formed His human nature within the Virgin Mary, He is the Son of God, She could be called, rightly, as Mother of God." (Stăniloae 1993)

"The attributes of the Birth Giver and of the Mother of God, they express the report of profound intimacy which has been established between Virgin Mary and the embodied Son of God. If through the word Virgin it is indicated rather the divine initiative into the embodiment of the Son, the words: Birth Giver and Mother of God, they express Her positive role and the report with the One Who has embodied Himself." (Stăniloae 1993)

"According to the real meaning of the communication of the features, the attribute of the Virgin as Birth Giver of God, it doesn't mean to express this

¹² It could be recognized also the opposite fact: Jesus, by being not only the child of Mary, but also of Her God, He was transmitting to Her, at His turn, the sanctifying power which guarded Her continuously into virginity.

dogmatic truth only in the sense that the human nature subject, which has been taken from Her, he is the Son of God. It would be insufficient the idea that Her whole being is was, during the time of forming of the human nature of Jesus, into a direct report only with this nature and, only because the subject who was leading this process was the Son of God Himself, She can be called Birth Giver of God. The divine hypostasis itself, by becoming also hypostasis of human nature, He was becoming whole through this process, His divine face being penetrated by the human face too. And, whereas the face is the real and the concentrated expression of the nature, through the divine face the divine nature itself was into a real report with Virgin Mary in this interval, by attracting into its contents the elements of the human nature from the being of the Virgin. Without receiving itself the existence from the Virgin Mary, the divinity of the Logos has settled herself through hypostasis, into a receiving report towards Her, without the divinity to change Her in something, of course.” (Stăniloae 1993)

“God—the Word, places Himself in a real report as a Son towards Mary, by receiving a part from Her being and a way of His existence. Even if only a part of Him takes its existence from Her, He places Himself entirely, in front of Her, in this relation of a receiver of existence.” (Stăniloae 1993)

“One of the merits the Christianity has, it is that it has reestablished the dignity of the woman, by raising her at the height of the man, though their roles into life remain different, according to their natural aptitudes. The reason of this dignity stays into the amazing fact that the Son of God deigned to make Himself the Son of the woman. Through the fact that He comes into world like a man, the woman does not remain on the second plan, because to Her it is given the great plan to be His mother, as long as He dispersed Himself like man, into His act of the embodiment. Toward the woman He placed Himself into the supreme intimacy and tenderness relation. The sole and the highest human authority, towards which God-the Word behaves with tender reverence, it is the maternal authority of a woman. The equilibrium between man and woman it is so perfectly reestablished, so nobody could ever answer to the question: who it is most precious in the eyes of God, the man or the woman?” (Stăniloae 1993)

“Through the act of the birth of God—the Word from woman, the Christianity fully humanizes the sky. That it is humanized also by the fact that on the throne of the supreme existence stays the Son of God, Who made Himself man. But this would continue to leave fear vibrations into the soul of the mortal, because the Man from the helm of the universal destinies He is also God, and the man represents anyway the rigid and the inflexible principles.

When the mortal, thereby, knows that Man has a Mother, he gains courage, because the Mother is the quintessence of the loving affection. And this Mother is entirely from amongst us. God voluntarily recognizes the maternal “authority” of the feminine sensitiveness into His report with us. The Son of God gave us Her in order to dare more and to get closer to Him, and the criteria of His humanity to have even more power in His reports with us.” (Stăniloae 1993)

“How much humanity does not bring the presence of the Virgin into the Christianity life! The Christianity ceases to be a rigid doctrine, of theories and speculations, by the fact that it introduces a woman and a Mother into the middle, between us and God. The sky humanizes itself, it is no longer distant, scary, and far away from us, because in heavens there is a Mother who stays next to God, having, on one hand, through His benevolence, the authority of a Mother upon Him, when She prays for us, and on the other hand, a motherly tenderness for our hardships.” (Stăniloae 1993)

“The godlike hypostasis was reduced to that minimum degree of efficiency which makes possible that from the blood of the Virgin to be formed exactly a human nature with his limitations; to the human nature He meant *one* human hypostasis.” (Stăniloae 1993)

“The supernatural birth is not something else but only the expression that the One Who initiated the conception into Virgin Mary, He was the Logos Himself, Who also has conceived Himself like man. He is in the same time active and passive factor to His conceiving and birth. His transposition into a maximum state of passive suffering of the birth, it is watched over by another godlike person, by the Holy Ghost.” (Stăniloae 1993)

“Therefore, the teaching about the supernatural birth of Jesus Christ it doesn’t prove itself like being a forced piece into the Christian doctrine, with the goal of satisfying only a pious thirst for miraculous, but it is a necessary article in the logic of the full achievement of the Revelation into world. Thereby, the virginity of Mary, which is only the empirical negative side of the supernatural conception of Jesus Christ, it is a Christological dogma. Not admitting that Mary gave birth to Jesus while still remaining a virgin, it means not recognizing that His subject is not the product of the immanence. And this means the denial of the Revelation¹³.” (Stăniloae 1993)

13 E. BRUNNER, *Der Mittler*, p. 288-292, rejects the virginal birth. He says that the biggest wonder is the fact that God has embodied Himself. This wonder doesn’t need another wonder of a “biological” character, in order

“Of course, the supernatural birth of Jesus Christ does not imply directly the virginity of Mary for all the time, but only for the fact that She didn’t conceived and gave birth to Jesus on the natural way. But his eternal virginity results indirectly from His supernatural birth. The embodiment of the Word, realizing an initiative of God and not of the man, excludes the state of human lust through it is initiated any new human hypostasis. The conceiving of a new man it is done into sin, into lust. From the first moment, the new human hypostasis burdens with the hereditary sin. Into the supernatural conceiving of the Son of God it shows both the heavenly initiative of His embodiment, but also the fact that the Lord, like a man, not emerged from the mud of the hereditary sin. His mission of a Savior of the mankind, through substitutive sacrifice for the sin of others, it was requiring indeed that He had to be sinless¹⁴. But the human initiative for a

to explain the way in which the birth happened. Then, whether Jesus has taken the full humanity, He received it on the usual way of the natural conception. The Brunner’s considerations don’t stand to the arguments from our text. Besides that, Brunner, by rejecting any wonder, any wonderful **how** of the life and of the embodiment of the Jesus, what he can base on, his faith in the fact that Jesus was the Son of God? No matter how much the faith would be an act of daring, of risking, though it has to have some reasons. Otherwise, the faith would totally be an arbitrary act. A renowned Calvinist theologian, Karl Barth, he combats this error of E. Brunner: “The negative attitude of Brunner, of denying the virginal birth, it is not a good enterprise. It extends, like is the case of Althaus too, an equivocal on his entire Christology. The sigh of N. Berdiaev it is also my sigh: «I read the book of Brunner with an extraordinary interest, because I felt in it the tension and the sharpness of the cogitation, the religious pathos. But when I arrive to the place in which Brunner confesses that he doesn’t believe in the birth of Jesus Christ from a Virgin, or, at least, that it is indifferent to him, I become sad and the issue starts boring me. Because it seems to me that all that was good in the book it was erased and all it follows it doesn’t have any meaning»” (Orient und Occident, Helft, 1929, p. 19). K. Barth sees the reason and the necessity of the birth from a Virgin in the proving of the fact that God initiates the Revelation and the Salvation, and not the man: “Die Jungfrauengeburt bezeichnet dies: dass Gott am Anfang steht, wo wirkliche Offenbarung stattfindet, Gott und nicht die willkürliche Klugheit, Tüchtigkeit oder Frömmigkeit eines Menschen”. Karl Barth, Die kirchliche Dogmatik, erster Band, zweiter Halbband, Zollikon, 1938, p. 199 – 201.

¹⁴ Saint Maxim the Confessor shows that the prolongation of the sin into the world it is done through the lust which stays at the beginning of the birth. The pain, in the last phase the death, it is the payment for our sinful life, which comes from this lustily beginning. The man, searching to escape the pain and the fear of death, he takes refuge into pleasure, including the pleasure from which a new life takes its beginning. But, instead of escaping the pain and the death, the voluptuousness which he ran at, by being a sin, it brings a new pain and it offers to the death a new victim (G.P. 90, 629 D). (Of course, Saint Maxim the Confessor was able to see also the positive role of the love between sexes). Jesus had His beginning into a birth without the sinful voluptuousness, thereby His life is also clean. But He has taken upon Himself the pain and the death. Only on this way His death, by not being the end of a lustily life, and by not having its origin into a sinful pleasure, it is savior. He has to be born from a Virgin for His life to be savior. Only on this way He could save the people from the vicious circle of pleasure – death – pleasure – death etc. “After the breaking of the commandment, all the people have the pleasure in a natural way like their beginning anticipation and none of them was free of the lustily beginning through pleasure. Thus, all of them were indebted through nature to suffer the suffering and the death which come through them. It was in no way possible to liberate the ones who were tyrannized by the unjust voluptuousness, from the right suffering, and from the totally just death which comes after. For the abolition of the most unfair pleasure and, by its cause, of the most unfair suffering, under which the man was torn apart in a pathetic way, by having the origin of his existence into the corruption of the pleasure and by having his end into the decay of death – for the straightening of the suffering nature – it must be an unfair suffering and death and, in the same time, undetermined by a cause. Undetermined by a cause, like not having a

new man, without to be *eo ipso* reconciled, it is indissoluble interweaved with the sinful lust, so that a man born on the natural way he cannot be Savior. For salvation there must be a man into whom the human nature to have a new, clean beginning, like it had it for the first time. The clean beginning, far from being a contrary one, it is the one truly normal to the human nature. The beginning into the lust is a deviation from the norm given to it through creation. Only being reestablished the normal, clean beginning of it, it could be removed its death too, and it could be restored the original immortality¹⁵.” (Stăniloae 1993)

“At the birth of Jesus like man, it took place another intervention of God. Only on this way it could be taken out the human nature from the vicious and tragic circle of sin and death. If this intervention didn’t do a new creation from nothing of the human nature of Jesus, but it gave Him the origin into a Virgin, it is for the humanity of Jesus Christ had to be a part from the communal humanity, which He had the mission to save it. God did not seek to destroy the human nature founded into Adam, but He sought to restore it.” (Stăniloae 1993)

“If Mary hadn’t been Virgin when She conceived the Son of God, She could have mixed, through memory, in Her state, the human lust, awakened before.” (Stăniloae 1993)

“It was told that the femininity represents, by itself, the passive part, the receptive part of the mankind, unlike the manly element, which is initiative and lofty confidence in its own power. Therefore, by the simple fact of Her

pleasure like an anticipation of the existence. Unfair, like not being the consequence of a passionate life. Caught in the middle between the right suffering and death, the suffering and the death would have to totally abolish the unfair origin from the pleasure and the right end through death of the nature, and to become again free of voluptuousness and suffering, re-receiving the clarified nature from the beginning, un-dirtied by the attributes imprinted into the ones who are under the sign of the beginning and of the corruption”. Jesus fulfilled this work, He “not having, at all, the pleasure from disobedience like anticipation in time of His birth from woman, and He by His will assumed that pain which, caused by that, it is the end of the nature, due to His love for the people, like suffering unfairly to abolish the origin of the beginning which tyrannized the nature from the unfair pleasure, because the death of the Lord didn’t come to Him like a payment which was owed to Him like to the other people, but it came against the sin. Thereby, it abolished the just end of the nature produced through death, not being anymore at Him the pleasure due to which the death penetrated into the nature”. (Questiones ad Thalassium, 61, Migne, G.P., 90, 628 D – 629 B). H.U. von Baltazar summarizes on this way the idea of Saint Maximos the Confessor: “To break the dialectic of the sin there were demanded two conditions: a death, which was not a punishment for passion, and, therefore, a birth for a Virgin”, W. c. p. 189.

15 Maxim the Confessor, *Qauest. ad Thalass.*, 63; G.P. 90, 632 D. C.

femininity, Mary would have corresponded to the embodiment of the Logos by divine initiative¹⁶.” (Stăniloae 1993)

“Mary made possible the accomplishment of the embodiment, like a full initiative of God, especially through her full virginity, through the lack of sinful lust.” (Stăniloae 1993)

“It is understood that, by attributing to God the whole initiative in the act of the embodiment, we do not reduce the role of the Mary to an inert passivity. In the limits of the receptivity, of the obedience, there still is a possibility of an intense participation. Virgin Mary places Herself with the whole Her being at the disposition of God, being only obedience, only purity, and only serving.” (Stăniloae 1993)

“The One born out of Virgin Mary, by not being the product of an autonomous human initiative, He was not an autonomous human hypostasis. The humanity of Jesus Christ, though individual, it did not constitute an own hypostasis, but it started to form under the divine hypostasis care. Therefore, it was not separated from the general human nature through an act from its content, but through the divine hypostasis’s impulse.” (Stăniloae 1993)

“Though He has not received the human nature through the natural generation and the Holy Ghost protected Him at conceiving against the hereditary sin, though, His nature, received from the nature of Virgin Mary, it is entirely a human nature, in intimate interweaving, like the nature of all the human individuals, tied on it with all the threads, painfully vibrating by the burden of the sin which presses it, feeling Himself in solidarity with the human nature. If in a huge building all the bricks are wet, and only one is dry, without any doubt that that brick will be influenced too by the aspect and the general atmosphere of the building; or, if into some community, all its members feel themselves burdened by a certain disposition consequently to some reproachable antecedents, and on the basis of some forebodings, even there is one who personally has nothing to reproach to himself, he will feel also the general pressure. Everybody feel guilty in report with the shortcoming of his fellow humans, even if he was not copartner to causing

¹⁶ Dr. RUDOLF GRABER, *Maria im Gottgeheimnis der Schöpfung*, Regensburg, 1940: „In Maria ist das All in seine seins massige Stellung des Empfangenden und damit des Weiblichen zurückgekehrt“, (p. 21).

it, for the simple reason that he has not done everything to save them¹⁷. And until He succeeds to save them, he works out of this conscience of the guilt.” (Stăniloae 1993)

“It is right that Jesus has resurrected also like a man into a region, surpassing the whole creation - and even Virgin Mary -, into the region of divine glory and authority. This is the glory where He was elevated. But, for this region is not spatially superior to any created region, it is not necessary a leaving of any form which stays in connection with any of the created regions. The supreme intimacy of the body in report with the divinity, it does not mean but the perfect capacity of this one to reflect the divinity over them. But, in any case, the human body remains like an eternal form of showing of the godhead and of the Logos and, through these, it is somehow assimilated to the godhead also like an own face of the godhead. Besides the whole ascent, Jesus remains in connection with us, and this means that He remains fully a man. He is tied to us through the same threads, the same fullness of the human nature, like in case of Virgin Mary. Though, He is higher than her for, due to His godhead, the center of His person it has its residence into the intimacy of the godhead.” (Stăniloae 1993)

“Only because Jesus keeps His entire humanity, similar to us, His ascent, by being a supreme elevation of the humanity in the divine residence, on the right hand of the Father, it is, in the same time, a supreme closeness to the divine efficiency of man, because His humanity can now transmit us the entire divine power. It is close to us through the same plenitude of the humanity like in case of Virgin Mary, but with a superhuman intensity and vastness, due to the fact that His humanity is the perfect environment for the almighty action of the omnipresent godhead.” (Stăniloae 1993)

“Another consequence of the hypostatic union is the supernatural birth of Jesus Christ. The Savior didn’t appear into the world like a being that was formed entirely from the content of this world. He has existed beforehand like a Subject, therefore like an initiative for a new form of existence. By this fact, and especially through that one that His existence from beforehand it is

¹⁷ Heidegger defines the conscience of guilt also like a responsibility for the shortcoming of others. We feel guilty for the minus from the life of the people, because we have not covered this minus. [“Der Begriff des Schuldigseins: Grundsein für einen Mangel im Dasein eines Anderen... das Ungenügen gegenüber einer Forderung, die an das existierende Mit sein mit Anderen ergeht“, (Sein und Zeit, p. 282)]. But, as the ordinary man cannot escape by this guilt, because he cannot exceed his incapacity to remove the others from the insufficiency of their existence, Jesus Christ could do this. But until He did the whole salvation of the people, He felt the guilt more than any other man, since, unlike any other man, he knew that He could save them. Of course, that He voluntarily assumed this conscience of the responsibility, through His free embodiment.

godlike, He didn't submit Himself to a human initiative in what concerns His coming into the world dressed up into a human nature. If that had been the case, He would have ceased to be subject since on the heavenly plan of His existence, and what would have been born out of Mary, he would have been subject only through the divine grace of the man, so not a godlike subject. Over all, the initiative of the salvation wouldn't have belonged to the godhead, but to the man, and a salvation forced by the man it is not salvation by any means. The Son came into world voluntarily, therefore He came like a divine subject and not forced by some power from the world." (Stăniloae 1993)

"Only through His conception as man out of Virgin, the Son of God has given to His human spirit power to defeat death with the body, and through this, to all the people who will attach themselves to Him through faith. Between the conception out of Virgin and resurrection, there is therefore a tight connection. The son of God has formed His human nature out of Virgin not only for showing His freedom from the general law of the people's forming according to the species order, but also for setting a full mastery upon the animated body of the other people who have their souls weakened, for He has been having His soul strengthened since the beginning." (Stăniloae 1995: 146)

"In His non-passionate conceiving, Christ showed and He also exceeded, a more felt presence of God in the human being's birth, as it would have been happened if the man hadn't fallen. This is for God works even after falling, in the pair of people, to conceiving a new human being, but this work of His is covered by the violent sensation of the union between bodies, consequently to the exaggerated sensitizing of the bodies after the falling into sin. If the man and the woman hadn't been spiritually blunted, through their falling, to the feeling of the work of God in their bodily union, this would have been equivalent to an overwhelming of the bodily pleasure that dominated them. They would have felt, through their spiritual love not deprived of freedom, more intensely, the work and the freedom of God, and this would have imprinted also to the conceived child a more accentuated virtual power of the freedom. Although, what would have been conceived out of parents, it would have been too, a simple human hypostasis, if taken in itself. But, in the case of Christ, the human nature assumed by His Hypostasis, it doesn't consist of a hypostasis in itself. So, by being the effect of His exclusive work, as lived and as facilitated by the cleanness of the Virgin, His freedom is expressed in the will of His human nature. Maybe that's why the Holy Fathers said that the Son of God worked to His own conceiving, through His understanding soul. And one cannot deny the power of the spirit for triggering processes within body." (Stăniloae 1995: 146-157)

“The virgin lived the whole time previous to conception, in obedience to the God’s words, words which She felt as working within, the Word as Hypostasis. But, when She heard the Archangel’s words, She heard through that words the godlike hypostatical Word, as telling Her that He wanted to form through His humanity out of Her and, in the same time, She felt too, as already beginning, the forming of His humanity within Herself, or, in other words, She felt the Word in this work of His. “I the same time with the voice, She saw You, Lord, as embodied” - we say when reciting the “Akathist of the Annunciation” (Hymn I). The Word of God has the power, to make, when utters on Himself, out of Himself, the things He utters. This is for He has within Himself all the models which He gives a concrete existence to. How couldn’t have been Him able to produce His own human image out of Virgin, then? How couldn’t Him have had the power to make the Virgin to answer His Word, not only by word, but also with the whole Her being, and with the movement of Her being for forming His humanity out of Herself.” (Stăniloae 1995: 171)

“The Virgin is called in the Church’s hymns not only as the Mother of the Lord, but also as His Bride. He produced, through His creator power, within Virgin’s body, the movement of forming His humanity as concrete image of His Hypostasis, as concrete human image of His, image virtually existing within Himself.” (Stăniloae 1995: 171)

“The Virgin, with Her spiritual sensitiveness, She somehow hear spiritually, the Annunciation brought by Archangel, but She heard and She realized spiritually, that the Being She felt as coming nigh to Her, and Who spoke to Her, it wasn’t the supreme Being, because She felt the Archangel as fearfully speaking on behalf of the supreme Master. And She felt also the Master Himself speaking to Her. And His Word, of on Himself, as Person-Word, She felt Him as entering Her bodily being through Her spirit, and as starting to form His humanity within Her.” (Stăniloae 1995: 171-172)

“The Word of God firstly dwelled in the understanding soul of the Virgin, forming with Her consent, His understanding soul and full of the powers or full or the spiritual roots of His body and, by that, He formed His body out of the Virgin’s body. By dwelling into the Virgin’s human spirit, the Word firstly formed His human spirit, full of the spiritual roots of His body. The godlike Word dwells spiritually, in the most intimate communion with the Virgin, and She fully gave Herself, as gift, to Him. Out of this encounter, that is in the same time an interiorization, of His, within Her, it results the forming of His body in Her body. The virgin lived within Herself the godlike life of the Word, Who formed within Her His human nature, which grew up as life of

the absolute Master. She started to live as Mother and as Bride of the absolute Master Who made Himself man, or as Her human Son. She lived that as her glorification, but with untold humbleness. She extolled God Who formed Himself as man, within Her. She extolled God Who extolled Her, by looking at the humbleness of His servant. She knows that all the nations will bless Her for this extolling brought to Her humbleness.” (Stăniloae 1995: 172)

“The Virgin didn’t receive the cleanness ever since Her conceiving out of Her parents, namely the lack of the ancestral sin, because She wasn’t brought out of the solidarity with the people from after falling, but She was elevated to this state through and for the conceiving of the Son of God as man, out of Her, through His first entry in union with the humanity, and that meant also Her decision for the full union with Him.” (Stăniloae 1995: 174)

“The Virgin was conscious Birth Giver, out of the power of the Holy Ghost and of the Son of God Himself, as man. She lived this totally supra-natural and overwhelming fact. The Holy Ghost gave Her the supreme conscience of that event taking place within Her, and He granted Her the quality as Birth Giver of God, giving Her the power to give birth, sinlessly, to the Son of God. By that, Herself was reborn, with a conscience and with an intensity exceeding any intensity of our conscience about the presence and the work of the Holy Ghost at our rebirth at our Baptism. This is for the Holy Ghost gave Her the living of an extraordinary work taking place in itself Her body. She entered a new life in order to give a new life to the humanity taken by the Son of God. She lived the fact that within Her was taking place not only the coming of the Person-Absolute, but also Her collaboration to His assuming of a new humanity out of Her. She lived a living communication between Her renewed body and the new body of the Word Who was forming within Her, and that meant that there was such a communication between Her conscience and the Word Himself.” (Stăniloae 1995: 177)

“The Virgin lived the Godhead of the One Who has made Himself as Her Son, differently than we live it. She lived it as the Godhead of Her Son Who born out of Her, as man, and Who has remained with Her in the affectionate relationship as Son with His Mother. We only live His Godhead as the Godhead of our Brother, but He is our Brother only according to humanity.” (Stăniloae 1995: 179)

“The Virgin Mary has ascended on the highest level towards God, amongst all people, and the greatest descend of the Good God towards people was that of the embodiment of the Son of God, being born out of Virgin Mary, and then through His sacrifice on the cross, for us, sacrifice that He bears in

Him as deed of love, a sacrifice lived forever. And if the kindness can bend and it can overwhelm the rigid laws of the material matter, in the embodiment of the Son of God as man, this overwhelming reached a maximum degree for He has assumed our humanity.” (Stăniloae 1995: 180)

“In the union through faith, with Christ the absolute Subject, we feel too, this continuous ascension in the communion with the All-Kind One, descended, at His turn, to welcome us. And this living of ours, with Him, based on His descent towards us, it starts at Baptism. This living is a living of our transcendence too, that includes also the fact that the soul transcends beyond the body, and also the fact that the body itself, as crossed through by the soul, it transcends beyond itself. And, by this, the whole human being transcends towards God Who is the absolute Subject. Any human being can accomplish this transcendence, in his quality as image of God, for the human being has kept this quality as image of God, even after falling, for it is seeded in the human being’s nature as aspiration towards the Absolute. But the One reaching the most intense living of God - as Subject-Absolute - She is the Virgin, for Himself descended through Her soul within Her soul, and he even has made a body to Himself, out of Her body. That’s why She has reached to live the transcendent God within Herself, as Person differing from Her, but united, at maximum, with Her. In Christ, though, the humanity has reached even higher, for it has been lived and it is being eternally lived not as different Person, but as humanity of the Subject-Absolute Himself. The godlike Hypostasis is no longer a stranger, but it is own Hypostasis, and by this the humanity lives a maximum union, a union which the man cannot understand because he cannot experience it. In order to reiterate the difference between the living of God’s kindness by the human being and by Himself, we have to specify here that the human being lives this increased kindness out of God’s mercy, Who deigned to come, as man, to us, and the human being lives this kindness in an accentuated manner through the humbleness of God’s being, so that the human being feels by this too, how much God exceeds us through His kindness, namely, feeling even in this lowering His absolute superiority as God.” (Stăniloae 1995: 180-181)

“The Son of God has made Himself man out of Virgin also in order to overcome, since the beginning, the excessive sensitiveness of the body, that was easily inclined towards pleasure, after the human species falling off the tight connection with God, a fact that diminished the human spirit’s power for stopping the process of the body’s corruption, a process leading to the body’s death.” (Stăniloae 1995: 146)

“The embodied Son of God unites us within Church, or with Him through His Holy Ghost, and the Ghost, by penetrating within us with His holiness, He removes from us the whole passionate separation of the egotism. The Mother of the Lord, united with Her Son in the most intimate mode through the Holy Ghost, She helps us too, through Her closeness to us, to become spiritual, namely to become unified in Her Son, namely within Church.” (Stăniloae 1995: 66)

“The God’s act of reestablishing the connection with the human nature, this time for eternity and in the whole fulness, in order Him to exercise the whole His power for definitively escape, the human nature from death, it was an act of maximum union with the human nature, by assuming it as nature of His Person, but without ceasing to be Person of His godlike nature. And the positive answer given by the human being to His will, in order to be accomplished that maximal union, it came from the part of a human person too: from the part of Holy Virgin Mary. And this maximal union wanted by God and accepted by the human being, it cannot be explained except through love.” (Stăniloae 1995: 68)

“Given the fact that in Christ one nature belongs to God and the other is created by Him, namely one nature belongs to God Who shows in His creator power His absolute freedom towards creation, and that in the created nature it is shown the fact that this one is totally dependent on God in its coming to existence, this freedom of God Who has made Himself man and the dependence of Him of His human nature in what regard its coming to existence, it is shown also in the mode in which God-the Word has brought His human nature to existence, and which He has united his human nature with His godlike nature in. Being preexistent from ever, as Hypostasis of His godlike nature, He “has assumed” His human nature, by using to a certain extent, His creator power, which he has formed His human nature without man’s seed, but out of Virgin Mary, in order to still maintain the human nature assumed by Him in solidarity with everybody’s human nature. He hasn’t made Himself man through the power of a general law, of course a law established by Himself, in virtue of which any human being is born without being consulted, as an individual of the general species, through the bringing to existence of a new soul, united with a new body, in a unique person, a person differing from the godlike Person and from any other human persons.” (Stăniloae 1995: 145-146)

Body

“Only the human subject – to not say here about the angelic subject – he is simple in his spiritual foundation. But for his completeness he needs also a body composed out of numerous identical and various elements, as he also need the world, out of which his body is taken, the world being his environment of thinking and of activity.”

“The human body has, at its turn, its rationality too. Even the human being it has his being, as one that is always constituted of body and soul. But in each component and in each connection from within body, there is a something higher than what can be comprised through the analytic rationality. Thus, in this total rationality itself, of each unity, there already is a meaning, that can be intuited, but it cannot be strictly know and defined. There is a meaning that is intuited increasingly more and to which belongs the endless and always new connections each one is seen into. The mind, or the rationality, as understanding, it sees in this higher meaning also all kinds of connections between the diverse unities and in understanding of each unity it takes in account the other unities. This also highlights the more complete rationality of each thing. There is therefore a general logos of the unities’ logos, or one above the logos of all logos-es. The more general rationality is the meaning or the richness of meanings of a thing connected to the rationalities and to the meanings of all its components and to all the other things.” (2003: 362-363)

“According to the Christian faith, the body is, in a particular manner, internal to the spirit, participating by this to the spirit’s life, by exceeding the biological and physical-chemical plan. In body, the rationality receives a particular complexity, due to the richness of the spirit from the body. At its turn, the rationality of the spirit himself is being actualized in a complexity of great finesse and subtlety, in the work upon the body. Besides that, the sensitiveness of the matter, already accompanied by the pain and by the pleasure in the animals’ organisms, they are reflected in the human spirit as a pain and a pleasure lived by conscience with a special intensity. But this sensitiveness, live by spirit and by body in common, it com poses a unity and it is itself an occasion of development and of actualizing the spirit’s rationality, either for placing this spirit’s rationality lived through the body in the service of the sensitiveness in a manner that is damaging to the human freedom, or in order to strengthen this rationality, still through body, towards fortifying the spiritual liberty against the body’s sensitiveness.” (2003: 382)

“The body’s life is thus constitutive part of the life of our soul, whose basis is the spirit. This life is in the same time the first contingent object of the spirit’s freedom, which either let the life to go down to the state of almost automatic processes, by weakening the spirit’s freedom, or it imprints in the life a increasingly greater spiritual liberty. In the second case, through the

body is being exercised upon the world, in a more accentuated manner, the freedom of the spirit, and the world is thus elevated by the spirit towards the superior purpose of being united to the supreme spirit. Without a body, the human spirit wouldn't have been able to modify the world's movements, but these movements would have remained determined by causes purely intrinsic to the exterior world and extrinsic to the spirit. Participating to the spirit as subject, the body cannot be defined purely as object. The man's body isn't only matter, or only materialized rationality as object the man's body is a matter made subject, participating to the spirit as subject; In my body's reality there is something that transcends the body's materiality and its purely automatic movements, something that cannot be reduced to the body's material properties." (2003: 383)

"There is a partial non-objectivity of the body. If my body had been a simple subject, it would have been as stranger to me as the external nature, and it wouldn't have been an intermediary between my spirit and the exterior world. My body can by no means to become a complete image of mine, as other objects can, because my body is part of my subject who notices the image of the other objects. Neither the body of somebody else, in its quality of participant to the subject of that man can, it cannot become totally a subject to me. I can see the interior of my body, or of somebody else's body, radiographed, and therefore in movement, but I cannot see its quality of subject that sees it as an object. My body forms together with my spirit, the subjective screen of the images of all the objects. But in order to do this my body must be in the same time in a connection with those images. My body is partially a subject, and it is partially an object. My body takes part to my act of thinking and of feeling all the objects, but it is also object of thinking and feeling. I feel my body as object and my body takes part to the feeling I have about it as object, in its quality of participant to my subjectivity. I feel the whole world and I think at the whole world, through my body. The pain is object of my feeling and a subjective act of feeling. And not only the body, but the world itself take part through my body to the act of feeling through my body, by remaining an object of the feeling." (2003: 383-384)

"The body cannot be understood without the spirit who has organized the body and who penetrates the body, by combining the rationalities of diverse material elements in the system of rationalities of the body, through which are being manifested the spirit's rationalities. The body is being continuously adapted to the spirit, or the body is being imprinted in a particular manner by the spirit. The body is the first reserve of countless material contingent possibilities, which are actualized by the spirit through his equally many possibilities able to be actualized. Without a body, the spirit's possibility couldn't have been actualized. In a way, the soul himself is formed through the body, or the soul receives a seal of the body." (2003: 384)

“It has been said that the body is the image and the prime and fundamental sensation of all the images and of all the sensations of the human subject. The body isn’t only the object-image, or the object-sensation, but the body is also the subject-image or the subject-sensation. The body belongs, on one hand, to the subject who notices the images and who feels the objects, together with the spirit, and on the other hand, the body is the fundamental image and sensation the other images and sensations are gathered in. The body has the same role in the order of the action too. Upon the body it works, on one hand, the spirit, and on the other hand, the body participates to the work of the spirit. The body makes the crossing from the active subject to the objects’ world which is submitted to his activity, the body being both subject and object.” (2003: 384)

“This great mystery of the body being formed as participant to the spirit’s subjectivity, it wouldn’t have been possible without a certain rational character of the matter. The rational spirit as subject he penetrates the matter’s rationality and it assimilates it to the rationality of his body as participant to the spirit’s subjectivity. The spirit does this by impropriating the materialized rational sensitiveness, or the rationality sensitized as matter. This opens the perspective for the entire cosmos to be made subject, by each human subject, namely the perspective the cosmos to be live by each man in its rationality and sensitiveness.” (2003: 384-385)

“The body is a mystery and it must be respected as such. The body is, in a way, transcendent to our understanding and to our arbitrariness, for our body isn’t produced by us, neither by our parents, nor simply by nature. We aren’t allowed to let our body prey to the inferior impulses in report with the nature. In such a case, we ourselves fall from the state of subject to the state of nature, and we become enslaved to the nature. The destination of the body is that the human spirit to work through the body the transfiguration or the spiritualization of the entire cosmos, of the entire nature. The body must be ennobled and transfigured or spiritualized in its feelings, in order through the body the world to be transfigured by us. We are given this example and this power by Christ.” (2003: 385)

“The actualization of the world’s contingency, and through this the elevation of the world to increasingly spiritualized states, in the same time with the man who transcends himself towards the communion with the infinite Person, and towards the continuous enrichment from the infinite Person, it is a work of the human spirit into body. The world itself, without the human spirit, it wouldn’t have been able to get off the rigid, linear frame, of an automatic repetition. The embodied human spirit is a mirror that, through the feeling and the thinking mediated by the body it gathers in himself, in a conscious manner, the things’ rationalities and images, by making out of the

whole world a unitary image of his conscience, on the basis of which he intervenes in a certain manner into things, in the nature's forces, by combining them and by directing them as he wants, in a good transcending, when he moves according to his true aspiration and rationality." (2003: 386)

"The man's body is a palpable reality, a concrete and special reality, in connection with the palpable, concrete reality of the nature. The human body represents the most complex system of materialized rationality. If the materialized rationality of the mineral, vegetal, and animal order, it has its origin in a creator act of God, Who has given this rationality an own existence through materialization, as to an image of the endlessly complex divine rationality, and if the actualization of this complex materialized rationality it develops its potencies, continuously led by the influence of the divine rationality, in the human body this materialized rationality it reaches its maximum complexity." (2003: 392)

"The body, as materialized rationality, it ceases to exist once dead. The soul though isn't one with this palpable and special rationality of the body and that's why the soul doesn't cease to exist when the body does it. This is for the soul, whose presence gives the palpable reality of the matter the quality of proper-said body, it is a subjective, conscious rationality, exceeding the whole rationality and the whole passive sensitiveness of the nature." (2003: 392)

"The body, as participant to the conscious and free subjectivity of the man, it isn't identical to the materialized rationality of the general nature. The body differs from all the material nature by the presence of the soul within it. The body isn't only a part of the materialized rationality of the general nature, but it is a human body crossed through by soul. But the human body had into nature as materialized rationality a reality that is somehow able to be transformed in a body capable of special reasoning and sensitiveness, or of participating to the conscious and free rationality of the soul." (2003: 392-393)

"The soul must be within body from the beginning of the body's forming, in order the body to have this special complexity adequate to the soul, and to offer the adequate environment for the spiritual movement, namely for the soul's conscious and free thinking and will. It is right that the Genesis tells us that God firstly formed the body out of dust and then He instilled the soul. But we must understand this in the sense that since the human body started forming with a maximum biological complexity, the body had within it the soul instilled by God, through which God contributed in a special way to the accomplishing of the human biological organism that has a maximum complexity. That's why the forming of the body is considered in the Genesis as a special creator act of God." (2003: 396-396)

“The fact that the body and the soul come to existence as a unity, but not as the unity of a sole substance, it cannot be explained except by the fact that at the beginning the man was created by God, and then, through birth, out of the pair of humans existent as unities, by the propagation of the *man-species* or of the human hypostases in the frame of the same species formed by free subjects. The mystery of the union of the soul and of the body in the individual man, it hints towards the existence of the man-species, as union between soul and body.” (2003: 396-397)

“The body is entirely an apparatus of endless sensitiveness. Into body is perceives in an endlessly varied manner all the vibration of the world with its forms in continuous movement, as well as through the body too it is expressed the equally complex relation of the person with the world. The body is the apparatus of as inexhaustible sensitiveness and expressivity. But the sensitiveness is conscious and the development of this expressivity it depends in a great measure on will. Through the body the man interleaves himself as factor which interrupts the nature’s processes, by establishing wanted, spiritual-natural connections. Through sensations, the man elevates himself to the meanings which are superior to the sensations from the nature, and he establishes in the nature connections which are conform to intended meanings. Into body the spirit and the world meet one another, the spirit which endlessly shapes the body in order the body to notice the world, as also the reaction to the world. More than that, the spirit expresses his infinite nature, on one hand with the superior spiritual order, and on the other hand with the world’s order, by connecting them together. The spirit elevated the world through the body in the superior horizon and he imprints that horizon to the world.” (2003: 399)

“Unlike Barlaam, who asked for a total killing of the passionate part of the soul, Saint Gregory Palamas didn’t ask for an annulling of it, which is connected to the body (wrath and desire), but he asked to be put in the service of the good and of love.” (2003: 402)

“The intimate insertion of the spirit into body and its qualification starting on the first moment of his existence as embodied spirit, or as soul, it doesn’t mean that the soul cannot exist after death and before the resurrection of the body, because of no longer being into body. The spirit brings with himself his qualification as soul of the body, with the roots of the body deepened within him during life. This fact too, it shows that the soul is a factor that differs from the body, but without being pure spirit and unqualified through body, with which he lives in a certain place and time.” (2003: 403)

“Genesis specifies that the act of the man’s creation it is a special act in the part referring to the body too. On one hand the man is a being differing from nature, and on the other hand, a unitary and compose being in the same time. Likewise, the act of the man’s creation it differs from the nature’s creation. The man is unitary and bifurcate in the same time. The act of man’s creation differs from the act of the nature’s creation even in its composition referring to the body. God made the body by ‘taking dust of the ground’, so he didn’t order the earth to produce it giving the earth power on this purpose. By this, God made different the man’s body from the rest of the nature, more than the animals’ bodies differ from nature. God made the body for the soul which is especially kindred with God.” (2003: 406)

“The malleable nature it has within the corruptibility and the corruptibility is being actualized because of the nature remains by itself, without soul, and the soul remains by himself, without God. But through the soul who is partaker to God, the nature can achieve the incorruptibility.” (2003: 433)

“The glory we have is one with the irradiation of the good fragrance of Christ’s surrender to the Father, but it is, in the same time, the irradiation of the unique divine-human Person, to Who the body isn’t a barrier. This is because though the body is the occasion of living the communion with the Person of Christ, we forget about His body, as we forget about ours too, said Saint Apostle Paul (II Cor. 5: 16; 12: 2).” (Stăniloae 2006: 74).

“The body won’t cease to exist, but it will be transparent, so that, without mediation, we will see God into glory, everything being spiritualized, everybody and all the things will belong to everybody, beyond the division between subjective and objective, beyond the nature’s chains, beyond the passionate struggle for mastering the nature and the others as seen like external objects, and beyond everyone’s fight for defending himself against others. Only the resurrection opens us the perspective of escaping from the nature’s fatality that leads to death, and it opens a plan worthy of us and of our aspirations; and in the same time with this, it opens us the perspective of an increasingly deeper sensitiveness and delicacy. Only the resurrection will escape us from the wrong struggle for providing to ourselves an ephemeral existence, with the price of taking advantage on others, with the price of some imaginary experiences fulfilled through pleasures, and through conceited and hollow achievements.” (Stăniloae 2006: 75-76)

“The human body has in itself a unitary rationality corresponding to the rationality placed in the man’s head. But the rationality of the man’s head imprints, or shapes, according to itself, the body’s rationality. Then the head gives the entire body an orientation, a light which is projected around the body and much further. The entire body can move itself, thus, in the light in which the head it moves.” (Stăniloae 2006: 90)

“Christ’s Resurrection and Ascent with His body, they actualize – by His inhabiting within us – His quality as Head of the Church, the Church coming to existence by this, especially for the Church makes the churchly community to receive in the Head-Christ the beginning of the eternal life and to see the endless perspective of this life with the body, and even to taste something out of it. The Church’s community receives through Resurrection, the perspective and the earnest of the resurrection and of the eternal life. The Church has imprinted the virtuality of the resurrection but not only in the Christ’s body as Person dwelling within Church, but also in the beings of the ones who compose the Church as mysterious body of Christ. This is for their souls are filled up with the power of the Ghost of the Resurrected Christ Who is going to make them capable, at the end of the time, to bring back their bodies to an incorruptible life. Their souls are filled up with the power of the Ghost of Christ, Who is full of the powers of the sacrificed and resurrected body of Christ, through the Church’s Mysteries, through their living animated by the Ghost of the Resurrected Christ and by the power of His resurrected body. And this has an effect also upon their bodies whilst still being alive, and this effect is going to bring their bodies to resurrection at the end of the time.” (Stăniloae 2006: 94-95)

“Christ’s resurrection highlighted the signification of His life that was obedient until death, as liberation of the man from himself and from the inferior powers, in order to be capable of the endless relation of love with God. Through this, we know that through our life of loving obedience, of sacrifice, or of forgiveness and advancing into virtues, we advance towards resurrection. We know that, by not belonging to this world, or to the sin, we belong to the kingdom of the resurrection. We know that by not having lasting stronghold on this earth, on which all the things are destined to death, we have imperishable citizenship in heavens (Hebr. 13: 14; Acts 3: 20). This is for the sacrificed Christ – for He is imprinted in us - He walks the road towards His resurrection within us and towards our resurrection together with Him. *The Church is pilgrim towards heavens for Christ is the way to heavens* and The One Who travels with the Church and within the Church towards heavens. This doesn’t mean that the Church’s members aren’t active on earth, but their activity doesn’t have as sole purpose to sustain the body, like everything would come to an end with their death. But, through their activity, they lay down the foundations of the eternal communion with the Son of God become man, and with their fellow humans. They help other materially too. But by doing this, they want to lay down the foundations of a love which to last eternally. Namely, they do not see only their own and the bodies of others. They do not serve the corruptibility. They do not toil for something that is being corrupted, as the Danaids by pouring water in a bottomless barrel.” (Stăniloae 2006: 95)

“The Mysteries highlight - as the Lord’s embodiment does too - the great importance of the human body and its eternal value as environment transparent to the godlike richness and depths. Within body there is the whole soul, and the soul can become within body increasingly overwhelming, on the measure the soul is being filled up with godhead, and the godhead itself unveils through the human body, increasingly more, its infinite dimensions and richness. And in Christ there dwells the whole plenitude of the godhead (Col. 2: 9). Sanctifying the body, it means sanctifying the soul as well, or to make the soul increasingly transparent environment and increasingly adequate organ to the godhead presence. Any body’s gesture it has repercussions upon the soul’s life, and any thought or feeling from the soul has repercussions upon within body. The thinner, the cleaner, and the more nuanced feelings of the soul, the more they are manifested within body. The body’s clean feelings are being imprinted into the soul. But the body’s feelings have become clean by the will of the soul. And these feelings, by being imprinted in the soul forever and ever, when the soul will resurrect his body, the soul will extend within body the cleanness of his (the soul’s) feelings. It is impossible to totally detach the body’s soul from the body’s roots, as it is impossible too, to see within body only matter, since the body is materializing rationalization which is fully lightened through the conscious rationality and opened to the infinite rationality of God, or it is darkened, in the absence of the work of That One within it. The materialized rationality into Body it is influence by the subjective rationality of everyone or by the soul’s conscience and will. This explains the possibility for the body to have its roots into body and to imprint its feelings into the soul, and vice versa. Thus, the soul can lead the body towards the state of an organ that fulfills the cleanest and the noblest aspirations of the soul. The body becomes transparent to the man’s personal characteristics, namely to his specific personal features, and one can see through the body the whole road the man walked during his life. Thus, the objective materialized rationality into body, it bears within itself the mark of the human person’s subjective rationality, or it imprints its own in the human spiritual subject. That’s why, even after the body’s detaching, the body’s mark remains imprinted in the soul’s subjectivity.” (Stăniloae 1997: 10)

“The body’s sensitiveness it becomes specific to a person and as such it is shown not only into the body, but also into the soul. But it happens also the vice versa: in the soul’s subjective rationality and in the soul’s conscious sensitiveness, there could be imprinted the purity or the defilement, within which the body’s life has been lived, and which the body’s sensitiveness has been imprinted with, and it will remain within soul until resurrection, when the soul will imprint that to the resurrected body.” (Stăniloae 1997: 10)

“By and large, one cannot live a clean life into a defiled body. That’s why, a spirituality limited only to ideas, no matter how refined it would be, it is not

the spirituality or the man's total spiritual state, in its Christian meaning." (Stăniloae 1997: 11)

"In the objective rationality and in the subjective sensitiveness of the Christ's body, there have been imprinted not only the mark of the Christ's human clean soul's rationality and subjective sensitiveness, but, by these ones, it has been imprinted also the subjective mark of supreme light, cleanness, and power, of the godhead. And through this they are communicated, through seen works touching our body, both to our body and soul." (Stăniloae 1997: 11)

"There takes place a reciprocity between soul and body. Everything the body's sense touch, it is imprinted to the soul, and all the body's sensations bear within them the mark of the soul's specific feeling and they are framed in the light of the soul's more superficial or deeper understanding. One cannot influence the soul without working upon the body, and any influence the body receives it bears the mark of the soul. In the same time, the soul manifests through the body his specific way of being and the whole quality of cleanness of or defilement the soul has achieved, and therefore also his state of cleanness received from Christ through the Mysteries which touch our body." (Stăniloae 1997: 11)

"The Word of God has taken a body in order to gather in Himself, in the Mystery of the unity of God with the creation, not only the soul but the bodies too. As the body of Christ isn't only an intuitive symbol of the godhead separated from Him, but His body is framed within His soul and godhead, likewise our soul can be united, in a real manner, with the Christ's godhead, by being our body touched by the Christ's body. It happens something analogue to the flowing of the power produced through Christ's body when the sick people were touching His vestments. But, for Christ's body has become pneumatized and invisible through ascent, still remaining a unitary constituted body, His body's touch on our body is no longer visible, but it is being used the matter which our body stays in connection with. Christ wants to sanctify our body by using the matter, not in a mode detached from the material world the body stays in touching with, or out of which the body is nourished, is watered, and by which is penetrated and which is being imprinted through its sensations within the soul, but by filling the matter up, as well, with His power. That's why He chooses for Mysteries, out of all the matter's forms, the ones which are fundamental for the needs of sustaining the human body: the bread, the water, the oil, and the wine." (Stăniloae 1997: 11-12)

"Anointing the main limbs and the senses' organs, it is shown the importance the Church grants– or, through Church, Christ – to the human body, importance Christ has shown it by His embodiment. Through body it

is enriched and it is given a good or a bad orientation to the man's life in total. Through body the man is communicated even the Holy Ghost. This is for the body is crossed through by senses, and through senses works both the soul and the mind, which can open themselves and give themselves as gift to God. Consequently, through soul and mind works and communicates Himself God Himself. There cannot be a sanctification of the man without the sanctification of his body. But the Ghost has been poured in the Lord's body too, and out of Him the Ghost irradiates within our body as well." (Stăniloae 1997: 53)

"Like the Son of God has come into body in order to open in Himself, for us, the entrance at the Father, and He is thus the unique man in Whom we are united with the Father and amongst ourselves, likewise he uses people in body and one man for each community of believers, in order to keep us united with Himself. And the man whom He has chosen, he must impart himself with Christ's holiness, in order Christ's holiness to be extended through the man as unifier power. The believers must have in this man taken from amongst them – like it has been taken Christ's human nature out of us – an organ chosen from above, as a means of their unification with Christ Whom this man represents. Through the priests is working Christ Himself, as the unique Priest per se, for the seen and unseen unification of the people in Himself. By having Christ as the unique Priest working through them, the priests are the seen organs of His unseen priesthood. Christ hasn't taken his hand for nothing; but, for he no longer works with the hand in a visible manner, His hand is active through the hand of the ones through whom He prolongs His unseen Priesthood in the seen plan. Likewise, for no longer uttering with His mouth, in a seen manner, His words, he utters them in an unseen manner through the mouth of the seen organs of His Priesthood. He works through the hand of these ones for they do all the sanctifier gestures and they say all His words and prayers towards Him too, with the conscience that they serve Him, or with Him, and, through Him to the Father. **The human body is important not only when the Mysteries are received through it, but also when the Mysteries are committed, for it is active through it the Ghost out of the Christ's body.**" (Stăniloae 1997: 100)

"After the Revelation, the man is an active being and therefore he is complete only into body. The man works for his consummation through the spiritualization of his body, namely by the fact that he makes of the body an environment of the good feelings and deeds." (Stăniloae 1997: 166)

"Our life will find a meaning only if it crosses through death to the plenitude of the eternal life. But the man won't be able to obtain this plenitude if he cannot live it also in his resurrected and liberated from corruptibility body. This is for the human complete life is the life into body, which gives the

human existence a specific complexity and makes the man able to give the spiritual life a beauty in the richness and in the harmony of the seen forms.” (Stăniloae 1997: 237)

“The unique and complete of the human life into body it was highlighted by the Son of God, Who has assumed the human body and he has resurrected the body for eternity. Thus, God has justified the creation of the matter which, through the assuming of the body and through resurrecting the body, it has been elevated on the plan of the culminant participation to God’s spirituality, not letting the individual body prey to the eternal decomposition.” (Stăniloae 1997: 237)

“The Holy Fathers’ conception is that the world and the bodies will be resurrected for God has made them good and He doesn’t change his mind upon His decision regarding their existence. Some Saints called the body as “our brother”, and Seraphim of Sarov calls it as “our friend”.” (Stăniloae 1997: 279)

“In the burial songs the body is called as “our beauty in the image of God”, or “the image of the untold glory of God”. Saint Gregory of Nyssa calls the body as “collaborator”, or constitutive part of the man, which the man isn’t man without. But it is a collaborator of the individual man, and not of the collective man.” (Stăniloae 1997: 279)

“The mystery of the resurrected body and of the restored universe it is the mystery of the spiritualized matter. But the matter isn’t a monotonous uniformity, but it is organized in units tied amongst through their “rationalities”. And the man’s body is equally destined to its eternity in its uniqueness, as it is the man’s soul too, as it is the man’s person. Through the Holy Ghost the individual body of the Lord is transfigured on Mount Tabor, anticipating His state from after resurrection and at His second coming. Through the Holy Ghost extended in the resurrected bodies, these ones will be in the image of the Lord’s body, but they won’t be confounded either to it or amongst themselves.” (Stăniloae 1997: 280)

“The resurrected bodies remain unchanged according to the nature, but they will be spiritualized. The body will be changed from corruptible in incorruptible, and it will be elevated from the state of humbleness to the height of the brightness. But the bodies won’t cease to be bodies neither the body will get out of its own natural state. But the body will be elevated from mortal to immortal. “It is sown in corruption, it is elevated in incorruptibility: it is sown in dishonor, it is elevated into glory; it is sown into weakness, it is elevated to power; it is sown a soul’s body, it is elevated spiritual body” (Nicephori, Patr. Constantinop., Antirretica, cap. XLI, la I. Pitra, Spicilegium, tom. I, p. 433.). Even the bodies of the righteous ones from now they are spiritual, through the work of the Ghost Who is dwelling

within those bodies. But then the bodies will be thinner and lighter, in order to be able to walk through the air, and more spiritual. The speakers about God they say that the Ghost will ceaselessly remain within their bodies. That's why we believe that there will be both flesh and body (*και σαρκα και σωμα*). They won't be unnoticeable as neither the body of Christ will be unnoticeable." (Stăniloae 1997: 280-281)

"But we cannot now understand the mystery of the spiritualized matter. Anyway, the spiritualize matter will be elevated by the Ghost on a new plan of the existence, which will differ from the animated matter of our earthly body much more than this one differs from the inanimate matter. The extraordinarily complex brain circumvolutions present the complexity of the attention and of the reactions to all the states of others' conscience. Corresponding to them, the entire matter of the body is organized in a much more refined unity, more complex, more specific, and more penetrated by spirit than the one of the animals. The conscience and the relations amongst consciences give the whole special complexity of the human body. Thus, as each body is organized in a uniqueness of great finesse, penetrated by the unique and complex work of the own soul, for through it to be able to see, to hear, to uniquely feel all the different persons, likewise it will be, or even much more organized, on the highest plan of the maximum spiritualization of the nature." (Stăniloae 1997: 281)

"Nobody can describe the mystery and the functions of the spiritualized body. Nobody can describe its spiritual sensitiveness, its capacity of expression of extraordinary finesse of noticing. Nobody can describe the state of the spiritualized matter of the entire universe. We know that in that matter there won't be corruptibility, oldness, death, and that it will receive an eternal youth, an unimaginable brightness and beauty, in order to correspond to the state of the resurrected bodies, given the communication and the solidarity between the matter of our body and that one from universe. This is for though then won't be a feeding and an elimination of matter, though then still will be a much greater communication between our body's matter and the matter of the universe; there won't be a complete immobility of the matter, but neither a violent agitation. The material energy will be unchained from the chains from now, and it will even be potentiated, being increased by the energy of the supreme spirit. But the power of the supreme spirit will move the matter in a serene order and harmony. The matter's movement laws, in the first place of the bodies, they will be overwhelmed by the laws of the Spirit and of the love, the matter being elevated on the plan of a superior order. We cannot understand now such a state of the matter, except still in a naturalistic manner. But that state will be the effect of a great efficiency of the spirit, and all the new qualities of the matter will be influenced by that. We can see now that there exists a young matter and an old matter, a nimble and full of force and agility matter, and

an aged, clumsy, sclerotic matter. Or we see what the young matter becomes old like, especially in organisms. The matter of the resurrected universe will be an eternally young, diaphanous, perfectly transparent, and of a great finesse of the beauties of the spiritual state and movements, without ceasing to have the capacity of some forms and a consistency. The forms will be the thinnest expression of the spiritual states, and the consistency will be full of elasticity, if we are to use some terms from the present world. The transformed universe will have an untold beauty of great finesse and expressive depths, and the bodies, likewise, if the sensitive beauty consists of the transparency of the infinite complexity of the spirit through the matter's forms, in the matter's transfiguration by the infinite richness of the spirit's dimensions. That's why some Christian thinkers say that the eternal happiness will consist of beauty." (Stăniloae 1997: 281-282)

"Towards the state of holiness, of spiritualization, are elevate somewhat still in this life, the ascetic, the saint. That's why nobody understand like the saint does, the value, the beauty of the human body and its great importance, for the saint experience a body cleaned up of everything that is violent sensation, for he manifests through his body the thinnest delicacy in noticing the spiritual states of the other people and of his own. Also, nobody can see and experience the world like the saint does, as an endlessly nuanced and rich wonder of God." (Stăniloae 1997: 282)

"The state of the resurrected bodies of the sinner will be different. They will be incorruptible too, but in the same time able to feel the torments. They will have a lack of rottenness too, but in an evil sense, as an eternally living flesh." (Stăniloae 1997: 286)

"The human body is a special palpable reality by the fact that it has in itself from the beginning the special work of the soul, imprinted in the human body with the whole complexity of his rational activities and of his forms of sensitiveness." (2003: 392)

"An analogy we would have in the report of the body with the human subject. If the body had stood by itself, it would have been its own center and the bearer of the movements. But, in togetherness with the soul, it has taken the function of a subject of this one, the role of a bearer of all body movements¹⁸." (Stăniloae 1993)

¹⁸ The archpriest **P. SVETLOV** clarifies the mystery of the hypostatic union: "Every man bears in him the resolution of the mystery of the embodiment or of union in Christ of the two natures in one person undivided, not separated, unmixed, and unchanged, what into man it is his «*self*», that determined or individual personality which is composed of his spiritual and material features, from soul and body. Without body, and even more without an own body, different to everybody, the man cannot be a full man, a determined personality: every human «*self*» not only thinks, wants etc. but he also sees, feels, moves etc.; that why the body features, like the soul ones, they compose the distinct property of each person, and they enter in its determination. Though,

“We saw that a part of a substance separated from a vaster whole it gains its own center of movements. But it can be ascertained also the reverse phenomenon: a part of substance rounded into an apart hypostasis, if it is placed back into the continuity of a vaster whole, it won’t continue having the center of its movement in itself, but, somehow, this center will have moved into the center of the larger unity, without that part of the substance losing something of its character. Its need for movement, its kinds of work, they are not annihilated, and they are not directed from the own center, but from the center of the whole. This center of the whole has assumed also the function of center and guide of the part. And this center of the bigger unity it does not choke the part’s needs for manifestation, but it also receives the characteristics of the center of it. The laws to which the matter of our body would be subjected, when it would stay by itself, are felt by the whole subject of our being since the matter it has been taken into our being. The acts of feeding and changing of our body’s matter, they are acts of the same unique center from us, once the body is a part of this unity. Though the subject from us is of spiritual origin, he has become like a material center - in what concerns the matter from within us - and it has taken its countenance, even if to his basis he has a spiritual character.” (Stăniloae 1993)

“Of course, the body, by the fact that it has a common center with the spiritual nature from within us, it experiences a spiritualization, an accordance with a higher order. But its nature does not suffer any changing.” (Stăniloae 1993)

“Something analogue we find in the human nature constitution, where the soul, even he doesn’t gain the features and the material works of the body, he stays into a connection with them, by bearing them through the person’s unity and by imprinting into them His seal, and vice versa, the body is

despite the close union, indivisible, of two natures into a human personality, each of them preserves its integrity and its relative independence, like two separate beings, without fusion and without mixing with one another. What is bodily into man it remains bodily or material, and what is spiritual it remains spiritual, and only the man, his «self», he is in the union of one with another, but without being one fully found into another, and remaining above of one or another, but serving like point or center of the union both the bodily ones and spiritual ones. Put in the place of the human «self» the godlike «Self» or the Person of the Word, in the place of the soul, the Godhead, in the place of the body, the humankind, and this analogy will enlighten the mystery of the embodiment in such a measure, that it almost will lose the appearance of a mystery that is entirely unsearchable for the rationality”. *The Christian Teaching in Apologetic Presentation*, vol. II, translated in Romanian language by Serghie Bejan and Constantin Tomescu, Chisinau, 1936, 586 – 7.

making itself bearer and determinant factor of the soul's features and acts." (Stăniloae 1993)

"The subject, though, he is not produced and he does not exist according to the natural laws. Though the laws which direct the physical life of the man are the same existing in the entire physical universe, nowhere these laws produce subjects anymore. Though needs a body which to function according to the laws of the nature, though he manifests through his body, the subject cannot owe his beginning only to these laws of the body and his love develops on a plan superior to them. That is why, a ceasing of the biological life of the body, produced according to some natural laws, it cannot mean *eo ipso* and a ceasing of the existence of the subject. He can no longer manifest himself through the bodily environment, which is usual in our world, but its abolishment cannot be, by any means, the direct product, the organic product, of a phenomenon of a natural order. The death experienced at others, and it cannot demonstrate the abolishment of those subjects. That death only tells us that a subject ceased to exist into the world accessible to us. In order to the abolished, by and large, a subject, there should take place, beyond the natural, experimental phenomenon, of the physical death of the others, an act of another character than the one owed to the natural laws." (Stăniloae 1993)

"A contrary, by applying the logical cogitation to some data of the experience, these data can provide us, indirectly, deductively, a series of very plausible arguments on the continuation of the spiritual principle from within us also after the disintegration of the body¹⁹." (Stăniloae 1993)

"A number of contemporary researchers, by observing some spiritual phenomena, they have drawn the conclusion that the body is not a fully adequate environment, which our spiritual life to manifest through, but it is a "limit and a barrier". Out of this conclusion they have pulled out a powerful argument for the immortality of the soul. We present, according to mister Ion Petrovici, an exposure of these phenomena and of the conclusion derived from them²⁰. "On the deep plan of our memory there exists the totality of our memories, but they are not actualized in the conscience all in

¹⁹ One can find a lot of new arguments, extracted from the results of the modern psychology and science and presented by the Romanian philosopher Ion Petrovici in the study entitled "Dincolo de orizont" ("Beyond Horizon"), published in the magazine *Gândul (The Thought)*, September, 1939.

²⁰ "Beyond Horizon", in "*The Thought*", September, 1939.

the same time, but as more as our cerebral mechanism allows it, which always – even when functions perfectly – sorts, one by one, our memories, by letting to pass into the conscience only the ones which are useful in that moment and to our individual preservation. (Anybody can imagine what danger would represent to this preservation, the simultaneous invasion into the conscience of all our memories!). When the problem of the preservation – which interests especially our cerebral mechanism – it eventually isn't put anymore, then this apparatus of selection does not function anymore, the dam breaks and the whole deposit of our memories overflowed into the conscience. Bergson brings, in this regard, an impressive example: the people who were on the point to drown themselves, they tell us that, on the moment which they have lost their conscience, they had the integral vision of their life, the complete kaleidoscope of all their memories". (Stăniloae 1993)

"Another domain, which shows that the body is a limit, an impediment to the full manifestation of our spirit, it is that of the rationality. The shapes of the rationality succeed to embrace and to organize somewhat the field of the sensitive world, but into a very incomplete way. "A partial matching between our spirit and the sensitive world, of course there exists, but there's not a perfect superposition. Our spirit cannot accomplish his fundamental exigencies in the surrounding world, and his shapes seem like heterogenic frames, which are clumsily and imperfectly applied. For sure, not this world is his natural arena, but he has the right to wait for another world, into which to fully and happily accomplish himself". (Stăniloae 1993)

"At least in the domain of the sentiment, the love cannot be completely accomplished due to the corporal separation. The complete union is impeded by the wall of the body. The heroes of Wagner: Tristan and Isolde, from too much love, they shatter their bodily covers, to no longer be impeded from the perfect union." (Stăniloae 1993)

"But, if the body is a creation of God, constituting the natural environment for the manifestation of the human spirit and, if it isn't the body the cause of the sin and of the spiritual life narrowing, its destruction won't be but a condition for its renewal, for its raising into a form which no longer wears the stigma of the sin. Who believes that the man is created by God, namely like a whole composed of body and soul, and who also believes that the sin didn't definitively destroyed this creature, that one must believe in the resurrection of the bodies like into a necessary conclusion, namely he must believe in the restoration of the man, as a whole." (Stăniloae 1993)

“But here isn’t important the time which the resurrection will take place at, but it is important the fact that it will take place once. The signification of this fact is that a happy existence of the soul after death it is not full without a body. The body, far from being the cause of the lack of the fullness of the man’s spiritual life, it is a condition for this fullness. *But, this isn’t the body of the earthy life, of which structure bears the traces of the sin, but it is the resurrected body*, which won’t bear these traces anymore. In this way, the spiritual life of the man after death, it is superior to the one with the body from here, but the one from the resurrected body will be superior also to the last one.” (Stăniloae 1993)

“It is the place, therefore, to ask ourselves the question: it is presented the report between the soul and the body in such a way that the body to appear only like a barrier to the soul, and not like an instrument which eases the spiritual community amongst people? If the body would present to us in all the regards only like an impediment to the spiritual life, we can conclude that this function belongs to the body’s being itself. But, if in other regards the body appears to us like a happy environment for the manifestation of the spirit, if the function of the body like a barrier is confronted to a function of the body like a mean of soul’s revealing, then we are justified to affirm that the body is meant to ease the showing of the soul, and not to impede it.” (Stăniloae 1993)

“Such aspects of the role of the body we have so many, so that a lot of thinkers and artists consider the visibility of the body and the sonority of the word and of the human voice, like forms necessary to showing the spirit and the beauty.” (Stăniloae 1993)

“The function of the body, even in its present state of sin, it cannot be determined only negatively, but also positively, namely in contradictory terms, being shown by this that only through the sin the body’s positive function was mixed with a negative one, and the sin could not destroy the original function of the body, but it can only darken it.” (Stăniloae 1993)

“In any case, through the anterior affirmations we did not highlight the fact that, by being us into body, the subjects of the others are more unveiled, more certain, closer, while they are clothed in body. But we cannot draw from here the conclusion that in fact, they cannot manifest so easily while they are bodiless or, maybe, it is due to us that, by being clothed in body,

we cannot perceive their manifestation? Besides these, we can ask: if we do not satisfactory know them when they are disrobed of their body, they too won't know us either we are clothed into body or we are bodiless?" (Stăniloae 1993)

"About the life of the human spirit disrobed of his body, about the way of knowing its reports of communion, we cannot know anything concretely. We can suspect, though, that on one hand it is freer, it is fuller, it is higher in thoughts, after the removal of the present thickened body, but, on the other hand, it cannot be imparted with the joys of the full communion, which are occasioned by the precise reports, which between the human subjects can take place only when they are into their bodies. Probably, the degree of communion, possible to be accomplished through the earthly bodies, thickened after the sin, it is reached and even exceeded by the souls after death. But they can reach the fullness of the communion only into the resurrected bodies." (Stăniloae 1993)

"Between body and soul there is a mysterious penetration. For instance, the gaze of a man isn't only a combination of cells, it isn't only an agglomeration of fleshy matter, but it is also meaning, idea, sentiment, voluntary attitude, and moral state. The man's face is the most wonderful thing in the world. The man's face is an incontestable union of spiritual and material. It is a mystery for we understand through mystery, in a wide sense, a union between spirit and matter. The matter and the spirit compose the whole called human face. The human faces are equally numerous apparitions of the spirit in the world of the material nature, interruptions of the nature, envoys of another world. The whole body is image, and image of the soul. The portrait presents also the reality of the soul from within body. The eyes are image of the sight, the hands are image of the action, the ears are images of the hearing; any organ of the body is an image of a spiritual function and all of them together, the body in its entirety, are an image of the soul with its functions. And if in a soul there is dwelling heavenly grace, he can also be seen through the human sight and face, by the whole seen behavior of a man. When we are nigh to a man who is spiritually elevate through godlike grace, we feel and we see the grace from within him, not directly, but through his body, through a certain spiritual physiognomy of his face." (Stăniloae 2005: 53)

"Jesus the Savior wore under His human countenance the Godhead Himself. The Godhead isn't something incompatible to the way of being and of manifesting of the spirit within man. If the divine grace isn't except a power elevating the spiritual features from within man, the Godhead

springing up will have to be cogitated as being on a line that leads from the human soul upwards, as a spiritual consummation. The human souls ought to be the most appropriate environment which the Godhead manifests through. And the human spirit, no matter how loaded with Godhead, it has in his body the necessary and proper instrument of man infestation.” (Stăniloae 2005: 53-54)

“No matter how much would we accentuate the role of the memory, we mustn’t diminish the objective traits of the portrait. If those traits do not express the image of the know person, the memory isn’t called to action. The man is endowed with the great and mysterious power of suggesting through some lines, colors, and shadows, not only somebody’s portrait, but also that one’s soul. It is here about a prolongation of the mystery of the human body, which is image and environment for soul’s manifestation. That one who draws no matter how schematically – but faithfully – a human face, he implicitly shows that man’s soul. If there had remained a picture of the face of Jesus, this portrait would suggest, not being influenced by the chaos of the memory of the ones who were following Him, also the godlike seal imprinted in His soul’s manifestations imprinted on His face. In antiquity, there were opinions that such portraits of Jesus existed. They tell us that the Lord would have imprinted the image of His face on a woman’s scarf, a woman called Veronica, who gave Him her scarf to wipe His face of sweat, when He was carrying His cross on Golgotha. They also tell us that Jesus would have imprinted His face on a linen scarf that He sent it to Abgar, the tetrarch of Edessa, who asked Him through a letter to come and heal him of a grave disease, and the scientific studies undertook in the year 1933 upon the traces on the holy shroud, which is preserved in Torino, they lead, on one hand, to make clearer the contours of a body and of a figure which almost certainly belonged to Jesus, and on the other hand they confirm the great probability that Jesus imprinted His face on those scarfs while he was alive.” (Stăniloae 2005: 54-55)

“The body of Christ remains after His Resurrection too, as a body that is forever and ever saved and deified, and through it so could be our bodies too.” (Stăniloae 2005: 163)

“If the body hasn’t remained, we will no longer be able to say that Christ resurrected and He dressed Himself up in incorruptibility.” (Stăniloae 2005: 165)

“If the shape had been indissolubly and essentially tied to the body, it couldn’t have been totally changed either at the Transfiguration, for in such

a case Christ, by no longer having a body, he couldn't have suffered.” (Stăniloae 2005: 168)

“The Christendom, by affirming the eternal keeping of the body of Christ, and through it the eternal keeping of our bodies, due to the fact that the human body has been united, for eternity, with the hypostasis of the Word, it affirms in the same time the keeping of the body's shape, of its human form as person. This is for this form is the reflection of the rationality of the godlike Word as Person Who is, in the same time as hypostasis and as Person, everything that can be more existent and more existence-giver.” (Stăniloae 2005: 168)

“Christ transfigured Himself in order to show His disciples what kind of body he is going to have on His second coming. It will be a body of glory, but a real body.” (Stăniloae 2005: 174)

“The Son of God has deified the body He has taken, namely He has beautified His body with an untold brightness, He has made it spiritual, and He has elevated His body above all the material and earthly thickness, but in order to do that He has kept His body. So, His body hasn't ceased to be body and, therefore, to be circumscribed. The affirmation that He forsook His body through Resurrection, it is a Manichaeism's affirmation. His body has been freed of the bodily sufferings and of the earthly weakness: as thirst, tiredness etc.” (Stăniloae 2005: 177)

“If the body of Christ – said Patriarch Nicephorus – it is incomprehensible after His Ascent, what our bodied will become like, in the likeness of His body? Will our bodies become incomprehensible, or we won't have any body at all? But Saint Apostle Paul says that we are going to have a spiritual body, unlike the natural body from now (I Cor. 15: 44). “Behold, even now, the righteous' bodies are spiritual, through the work of the Holy Ghost dwelling within them. But then their bodies will be even thinner and lighter... and more spiritual; and the Ghost will tarry with their bodies ceaselessly. That's why we believe that we will be of flesh and bones too. So, what will be incomprehensible the Christ's body like, if the bodies formed according to it aren't incomprehensible?” (Stăniloae 2005: 179)

“Palamas drew Barlaam's attention upon the fact that there is a difference between the works of the senses caused from outside and the works moving the sense from inside. The senses produced by external works must cease to the ones who focus themselves inwardly, but not also the ones coming from the soul, for these works do not impede them focusing but, on the opposite,

they even help them. We've been given our body, or our body have been subordinated to us, in order to be a collaborator to us. That's why, when our body rebels up, let's restrain it, but let's also allow our body the appropriate things. It is true that the sight and the hearing are cleaner and more rational than the feeling of the bodily mood, but their work cease when the external objects lack, and they do not feel pain by ceasing this work. But the feeling of the bodily mood, even in the absence of the external objects, it cannot be stopped from working and it feels the lack of those objects as a pain (for instance, the fasting).

"Besides, one mustn't suspend the feeling of the bodily mood, for this work and this pain accompanying it, they do not impede the ones who pray in spirit, but they are even beneficial to them. The ones who are advanced in the mental prayer, they have emancipated themselves from passions, but until reaching there they had to modify the sinfulness of their body and this modification cannot be done without pain. "The contrite heart, God won't punish it", says David, and the Lord says that the prayer can do much more when joined with the fasting. The absence of the pain, called by the Holy Fathers as petrification too, it is what negatively affects the prayer, but the pain felt in the body's mood it does the opposite. The hunger, says a Holy Father, it is the substance of the prayer, or its quality, and the tears are the prayer's daughter or mother, said another Holy Father. A prayer without this, it is colorless, it is dry." (Stăniloae 1993, 2: 47-48)

"The true prayer it is a perpetual work produced by the grace within heart, and rooted into soul, a source of holy joy which attracts the mind, and which gets the mind out from under the multiple and profane imaginings; and the spiritual joyfulness from it, it is overflowed upon the body, working within body, but still remaining spiritual. Like the pleasure coming from the bodily things, it passes upon the mind it makes the mind being bodily too, and therefore the mind isn't being improved by entering a higher region and the man becomes totally a body, likewise the pleasure overpoured from the mind over the body, it isn't altered while being communicated to the body, but it recomposed the body and it makes the body spiritual, so that the body rejects the bodily evil lusts and the body obeys the soul, and the whole man becomes ghost. The Psalmist says: "Towards the Lord hoped my heart and He helped me and *my body has flourished*" (Ps. 27: 1021), and Saint Diadochus says that the joy produced by the godlike grace within heart it is given to the body too, as an earnest of the body's future incorruptibility." (Stăniloae 1993, 2: 48)

21 In KJB we have Psalm 28: 7. (E. l. t.'s n.)

“The way leading to the love for God, it crosses through dispassion, by avoiding every evil thing, by cultivating the remembrance of God and by fulfilling His commandments. Therefore, one must present to God, his passionate part, as living and working, as living sacrifice; likewise, it is the body, which to do with all its limbs the things pleasant to God. The works done through the body’s limbs in the honor of God, they consummate the soul. All the more do so, the movements of the passionate part, a part which is closer to the mind, by connecting the body to the mind. The Apostle demanded us to mortify some parts of the body. But these parts are: the fornication, the uncleanness, the evil passion, the greediness (Ephes. 5: 4), but not, for instance, the kneeling, not the works of the Holy Ghost done through body, and neither the blessed sufferings.” (Stăniloae 1993, 2: 51)

“Palamas answered that it is essential that this union between soul and body exists. The mode which this union it takes place in, it is totally mysterious.” (Stăniloae 1993, 2: 52)

“At the general resurrection, the body (the new body which we will resurrect with, E. l. t.’s n.) will be fully transparent to the godlike light or even to God Himself.” (Stăniloae 1993, 3: 119)

“Each one’s body remains with its material matter become an environment of the godlike light and the body’s material matter will be brought to the state of material light, united with the godlike light which it was created within, but off which it fell through sin.” (Stăniloae 1993, 3: 132)

“The Trinity’s light, which is characteristic to the Son of God too, it was shown through the body he took as embodiment, and through His loving deeds, but it was fully shown into His body after His resurrection. And His body has been spreading in all the ones who have believed and who have done deeds similar to His deeds, during their life on earth, but fully after their resurrection. If the body can be environment, which the wise words are spread through, and which the good deeds are committed through, it is natural the body to be also a seen environment of the spiritual light, and out of the body to irradiate this light in the universe which the body is connected to, though this showing of the spiritual light through the material matter it is a great mystery.” (Stăniloae 1993, 3: 201-202)

“Christ showed to His Apostles that He descended and that He followed to ascend not only for Himself as man but for us too, in the presence there of Moses and of Elijah, who believed in His embodiment and sacrifice as man, before those happened, and that meant that Christ did that for the ones who

followed to believe in Him in the future. On this purpose, Moses and Elijah appeared to the three apostles as speaking to Christ about His end, namely about His death and resurrection, which were to bring Him a brightness like that of the sun. It is shown through this both the fact that the light comes out of Him, for He is God, and not out of Moses and out of Elijah, and the fact that His light isn't in contradiction with His sacrifice, for He showed His love by going all the way to death. But by this is shown also that our loving relation with the supreme light of the kindness, it will also be a dialogical communication through body, namely our bodies will live, at their turn, in connection with His body and in a mysterious communication with Him through His body. And this shows that there will be a real dialogue of ours, with Him. Besides that, it shows us also that there will take place a transfiguration or a deification of the whole cosmos, and therefore of the material cosmos too." (Stăniloae 1993, 3: 204)

"The knower self is, in his foundation, spiritual. But the knower self doesn't know anything, neither knows on himself, except by having or for he had a body. The body is so tightly united with the soul, so that is part of the human being's self, or the body participates to the human being's quality as knower subject, or self. In the same time, the body is also an object to be known, as there is to be known, partially, the soul too. The body is known as visible object, organized and noticed through physical senses, unlike the soul is, as known reality. But the body is organized by the soul and the body has the soul within, and the body cannot be separated from the soul, as, likewise, the soul cannot be known without having a body." (Stăniloae 1995: 88)

"In both its qualities, the body is influenced by the soul's work. Both in its quality as object, and also in its quality as participant to the person's subjectivity, the body is penetrated by the soul's qualities, or, in other words, the soul's qualities are extended within body. That's why the soul too, he knows and it is known through body. The soul cannot be seen without having eyes, while the mind doesn't cogitate without having a brain. The material eyes participate to soul's sight, and any body's movement participate to the soul's movement. In my body's organization and functioning, there is something transcending what we could call as the body's materialness and the materialness's automatic movements, movements which would obey some laws of a blind repetition; there is something that cannot be reduced to the body's material properties." (Stăniloae 1995: 88)

"There is a non-objectivity of the body, united with the body's objectivity, differing from the objectivity of the purely material things. The body is, in

both its qualities, internal to the soul. The body's roots as known object and as participant to the quality as knower subject, feeling and active, are into the soul. That's why the body is transparent to the soul and to the soul's senses caused by the body. The human being, as soul-and-body being, he specifically has this mission of making the material matter, as organized into body, increasingly transparent to the soul, increasingly elevated above the material matters automatism, and increasingly participating to the human conscious life." (Stăniloae 1995: 88)

"The spirit's rationalities as human soul, are extended in the two qualities of the body, namely they have in themselves the power for organizing the material matter as a complex body, in the body's two qualities, as known object and as participating to the knower subject, corresponding to the soul's qualities. They can be shown as such, in the human being's body. But these rationalities are united with the material matter and they produce the feeling of the conscience. The soul is actualized, by organizing the material matter in a body of extraordinary complexity, corresponding to the same complexity of the soul, in order the soul to work through the body's organs. The soul is being actualized through the richness of the feelings produced to the body, a body organized by the soul in such a complex manner. By this, the material matter is organized as body participating to the soul, as knower self, and increasingly richly known." (Stăniloae 1995: 88)

"The living, sensitive, and organized body, it shows in itself the knower and organizing rationality of the soul, working in the body's material matter, made sensitive also in the soul's relations with the material matter external to the soul. But these relations aren't exhausted in the soul's work within body, but they last in the human spirit united with the body, as in a source out of which constantly flow their powers and their lights, as out of a source having in itself the rationality that gives the body as seen shape, being somehow, by nature, since the first moment of existence, as body forming. But the soul extends his organizing and working power within body, by using the material matter as concretized rationality, given, through creation, on an inferior level. When the body dies, the rationality that has been manifesting before in that body, by organizing the body, by maintaining the body, and by committing through body cogitated, wanted, and felt deeds, that rationality won't be lost, but it remains within the soul enriched by the effects of the thoughts, of the feelings, and of the deeds, as those have been practiced and as lived through the body." (Stăniloae 1995: 88-89)

"The knower rationality and the cognoscible rationality which work, from the human spirit (from the soul) to forming the body, and in the deeds committed through the body, they don't have only a theoretical character,

but they have also a virtuality capable of becoming a feeling that accompanies their work within the body composed of material matter made sensitive. That's why the soul lives the body's pleasures and pains, unlike the material matter can do it by itself. (...) The man has a "spiritual sensing". (Stăniloae 1995: 89)

"What happens within the human being, regarded as existence bearing of the image of God, makes us thinking that even the Word of God "Whom all the things were made through", He has - in the rationalities whose images form human souls and out of which are extended in the human bodies - a certain virtual sensitiveness, which gives those rationalities a capacity of achieving a sensing working in the sensitive material matter. This is for the sensing contributes too, to knowledge. So, one can presuppose that even in God there is a certain superior and infinite form of sensing. That is a sensing which the godlike Persons love One Another through, and which They manifest understanding and mercy on the people who suffer or who rejoice. God-the Word formed to Himself a body which He endured the pains on the cross, pains which weren't only of His body, but He felt them, somehow, through His soul too. So, we can understand the affirmations of Saint Maximos the Confessor that Jesus Christ committed His miracles *through commandment or through power and through bodily touch*. These two could be united in a sole work, without being merged in that work the godlike and the human work, though the one who were experimenting His touch, that one felt not only His human work, but also the godlike power in that work." (Stăniloae 1995: 89)

"My body, imprinted by my spirit existing within my body, or my body being crossed through by my spirit, organized and upheld by my spirit, it forms the subjective and sensitive screen of all the objects the body reaches having a connection, or of the seen images; into our body are imprinted, in the same time, all the conscious senses, produced by the objects belonging to other persons or by those persons. The body imprinted by spirit, it is actively participating to perceiving them, to defining their meanings, and to expressing them in words addressed to others. In order to do that, the body must be in a connection, through senses: with the things, with the persons, and with the persons' images. My body is partaker to my acts of feeling, of thinking at all the thinks, of sensing and of knowing the feelings and the thoughts communicated by others, but it is also an object of the knowledge, object of the thinking imprinted in them. It takes place in the body's case too, as penetrated by spirit, a turning upon itself. I see my body, a cogitate it, I sense it like an object, but I see it, I cogitate it, and I feel it through itself, or, the body is partaker to the sight, to the thinking, and to the feeling of the universe's realities imprinted in the body. My body makes it easy to me, in my quality as participant to my quality as subject, my thinking, my

sight, and my feeling of everything, but I also perceive my body as object which all of these are imprinted in. If my body hadn't participated to my quality as thinking subject and as feeling of the soul, there wouldn't have been gathered into my body, as in a central object, the images and the sensations of all the things, persons, and of their features, and, so, my body wouldn't have been a bridge between me as subject and the universe. If my body had been only a known object, which the objects universe is imprinted in, it would have missed, again, a connection between my spirit and the knowing and the feeling of the universe through body." (Stăniloae 1995: 90)

"The body is continuously being adapted to the spirit, in its quality as participant to the spirits' acts of knowledge and of feeling as subject, but also in the body's quality as objective screen, which the images, the features, and the perceptions of the things and of the persons are gathered in, a screen that never lacks its quality as subject. When I say "I am washing myself", I express both the quality as subject of my body, more precisely of my hands, by the fact that they are crossed through by my spirit, and the quality of my body as object. My body vibrates, in the same time, differently, in these two qualities. My body is, as bridge to the spirit and as penetrated by the spirit, a reserve of countless freely chosen and freely activated possibilities, possibilities which are at the disposition of the possibilities freely activated by the spirit, accentuating, in their fulfilling, the vibration lived by the spirit. If there hadn't been a body, the possibilities starting from within spirit wouldn't have been possible to be actualized. Neither the possibilities corresponding to the body could have been actualized without the spirit having extended his possibilities into the body." (Stăniloae 1995: 90)

"The human being gives, starting from the spirit, a freely chosen form to the hands' movements, and by this he imprints a great complexity to the hand he works with: he gives countless nuances, freely chose, to the eye's movements, and he gives tonalities of great richness and finesse, freely chose, to his voice. Each human being is unique in the richness of these nuances manifested through the movements of his cognitive, communicative, and perceptive organs. They come from spirit through the brain's circumvolutions, and are imprinted through them the organs of the senses, of the hands, and of other body's organs." (Stăniloae 1995: 90)

"It has been said that the body is the prime, general, and fundamental image and sensation, or all images and sensations of the human subject. But the body isn't only the image or the object-sensation, which the things' multiple sensitive images are imprinted as on a screen, making of body an image and a sensation of untold concentrated complexity, but the body is

also the subject-sensation, that notices on himself as unitary image and sensation, or as a screen-object which the images and the sensations receives and then communicated, are imprinted on. The body as penetrated by the spirit, it has this double role as subject receiving, feeling, and thinking at the full of meanings images and sensations, as also as object which those images and sensations are imprinted on and are known through. One can even speak about a repeated concomitance, of these two qualities, on other and other levels. I see and I feel a thing through my subjective sight, but I see myself and I feel myself, as imprinted in my eyes, in my body, by the image of the respective thing. And this sight of what is imprinted again, on another level, into my body, in my body's quality as object, it shows my body as subject too, a subject living what is being imprinted within it, always in another mode, with other meanings and feelings." (Stăniloae 1995: 91)

"I do not perceive a thing, or a feature, through my body, without finding out in that perception a new meaning. The sensitive function of the body is unseparated from the understanding, conscious function, connected to the sensitive function, and that shows even more the body's participation to the body's quality as subject of the spirit. But it is a difficult to be understood thing, how do I live consciously, therefore spiritually, the body's sensation of pleasure or of pain. This is for that sensation doesn't belong only to the body, neither only to the spirit. The animals have purely vital sensations, setting their body in movement unconsciously. The human being doesn't have powerful sensations without they being noticed and lived consciously. This cannot be explained except by the fact that the pleasures and the pains are lived by the body penetrated by the spirit, or by the spirit which the body has its roots – or its rationality full of the sensitive virtuality – within." (Stăniloae 1995: 91)

"I cannot see something beautiful, with the body's eyes, without spiritually rejoicing myself. I cannot live a bodiless joy, or a joy with a bodily more thinned participation, without rejoicing myself with the body too. I cannot reach a spiritual understanding – or to have a bodily more thinned participation – without having a pleasant sensation within my body." (Stăniloae 1995: 91)

"In the fact that my body cannot be seen only as an object, but itself participates to his sight, it is shown that the body exceeds its purely material quality. The human being lives spiritually the touches, the pricks, the materially produced sounds, within body or in the contact of his body with the objects' universe; or the body lives those ones spiritually. The human being's sight, his hearing, his face, all of those show within them the

human being's spirit as person, and everything taking place with the body enriches the spiritual life of the person. The child's face, his eyes, they still aren't completely defined spiritually. At an old age, the spirit can be seen in a "definite" mode on somebody's face, in his gestures, and even in his specific as person. Thus, the spirit's powers are extended in the body's complex organization and movements, they giving to the body their imprint, but also the spirit receiving, in nuanced forms, the life lived through body. Saint Gregory of Nyssa affirmed that the hands given the human being the spiritual possibility of speaking. (...) By and large, the whole body is organized in order to speak. But who organizes the body in order to speak, it not the understanding and rational soul? By this, the body participates to the human being's spiritual acts. The hands do not remain either as purely material organs, but they are imprinted with a great spiritual complexity." (Stăniloae 1995: 91-92)

"During life, there has taken place a certain spiritualization of the body, in good or in bad sense, but it has been also imprinted a living seal of the body into the soul, a seal taken by the body through a certain mode of being used by the spirit. By remaining, after the human being's death, with the imprinting of the acts and of the feelings manifested while being into body, the soul needs to externally express those acts and feeling, and this need will be satisfied to be body after resurrection. Then, if the seal the soul imprinted upon the body it is that of a body dominated by spirit, the body that spirit will be given with, it will be the maximum spiritualized form, as also, on the contrary case, it will make very visible the evil form taken by the soul in the live in the material body." (Stăniloae 1995: 92)

"Saint Gregory Palamas said that, like in the present life the soul can be seen through the body, likewise, in the future life, after resurrection, the body will be seen through the soul. The body will be maintained, but it will be overwhelmingly imprinted by spirituality or by the spirit's powers, which will be seen and they have been activated during the present life. So, the human being's soul will be seen, in an accentuated manner, in the body's traits, so that, when you will meet somebody, you almost won't notice that the one whom you are talking to still has a body. But this will mean too, an untold luminous irradiation of spiritualized meanings and feelings, through his body. The body will no longer be a wall separating the human being from others, but the body will be luminous and transparent and a means of unimpeded communication. The body, that constitutes the soul's walls, it will be totally transparent, by being overwhelmed by the soul's light from within body. The each one's soul will be fully communicated to others, but without being confounded to theirs, and the soul will irradiate far away. The soul will be together with all the ones whom he thinks at, with love, being shown to everybody through the transparent body, which the soul

illuminated far away through. The soul no longer will hide himself with insincerity, for the soul will no longer had anything evil to hide. The soul will only have within himself the love he wants to communicate.” (Stăniloae 1995: 92)

“The difference between the resurrected body of the Lord and the bodies we will have after the general resurrection, it is that the resurrected body of Christ, by remaining for a while amongst people bearing material bodies, it was covered too, because those ones didn’t have a soul’s openness for seeing that body. But, as to the ones resurrected to the eternal life, Christ will be present to all of them through His transparent body, likewise all of them will be present into Christ, all of them and to everybody, since their bodies will enjoy a maximum transparency. The ones from hell will have also a certain transparence. But that transparence will be a transparence of the hatred amongst them, which, on one hand, it will spiritually lock them up to one another, and on the other hand, it will uphold amongst them a non-communication through communication, a communication of the repulsion for one another, a communication which they won’t be able to get rid of, a communication which will be, in the same time, a great loneliness. Like their bodies were to them a motif for division, during their life in the material universe, likewise, there their souls will be a motif for an even bigger division, because their lack of love and their unfriendly thoughts will be openly shown.” (Stăniloae 1995: 92)

“The body can be seen as a simple object only when it is forsaken by soul. But the body isn’t seen as a simple object by its former owner and it isn’t actually a body. Such a body no longer notices anything, no longer feel anything, and it no longer is imprinted by anything which to be imprinted to the soul too. As long as the human being lives in the material universe, he is able to see his external organs which he works through, and, by using the technology, he can also see his internal organs. But he sees those organs as objects for they are partakers to his quality as subject.” (Stăniloae 1995: 92-93)

“The human being cannot do something with his body as object, except by using his body as partaker to his quality as subject. When the human being is no longer able to use his body as partaker to his quality as subject, he is no longer able to do anything with his body. To the self that works upon his body as object, there participates also the body as subject. And this means that even in quality as object, the body isn’t only an object, as also in its quality as subject, the body isn’t only a subject.” (Stăniloae 1995: 93)

“Even seeing my body from outside, like in a mirror, I do not see the body entirely like an object, because if my body hadn’t been, in the same time, partaker to my quality as subject seeing on itself, I couldn’t have seen my body. This is because I cannot see myself as only a subject. I do not see the subjective act of my sight or, by seeing myself as a subject, I remain unseen in this quality, namely transcendent to my quality as object. I see my eyes as objective organs, but I do not see my eyes in their quality as participants to my quality as subject. I see my eyes through an act which I do not see, and act which my eyes participate to.” (Stăniloae 1995: 93)

“No only my body remains to me as not-fully an object, namely as not-fully known to me, but the another’s body too. I do not live his quality as subject even as he lives it, though I feel his quality as subject by the fact that looking at me as object of his quality as subject, who looks at me and who knows me, or I know this quality of his through a mysterious communication between me as subject and him as subject. I feel him as subject when I have him in front of me, when I hear his words, and when I feel his deeds directed towards me. But by this, he is to me, in the same time, as object too. In addition to that, even by feeling him as subject, I cannot live him as subject as he lives on himself as subject. Therefore, he will remain to me even less know as subject, if I know myself as subject. The idea of the Greek theologian Yannaras, on the “body’s metaphysics”, it could be understood like this.” (Stăniloae 1995: 93)

“I can enslave the another’s body, as object. But I cannot take from him the living of his state as subject. The another remains to me as equal to me and as opposed to me, more or less felt, in my quality as subject. His living as subject remains in his inner sanctuary. That is the dignity which he cannot be disrobed of, by anybody, not even by himself. Of this consists, by excellence, the image of God within man, the image of the supreme Subject. The image of God can be in communication with me, in a way or another, but it cannot be annulled.” (Stăniloae 1995: 93)

“Through his body’s senses, the human being perceives the objects’ universe and the universe of other persons, and through the understanding associated to them the human being notices their meanings and he enters the communication with other persons. Through the body’s senses, the human being catches in his feeling not only the events happening around him, but also the phenomena falling under the human being’s senses. He feels the pains caused in his body by the strikes from outside, as also the pleasures produced him by the sweetness of some of the things, al also the salty or the bitter taste of others. But, through his working cogitation, through his brain, the human being knows correspondingly the organization

of the things, and the possibility of understanding and of using them. Through his body the human being notices the materialized rationality of great variety and harmony amongst things, and between that rationality and the concretized rationality of his body. Amongst things, some of them are salty, and they satisfy a need of the body, and other things are sweet, satisfying another need of the body, and through them it produces a pleasant feeling to the soul.” (Stăniloae 1995: 93-94)

“The human being comprises, through his eyes, a wide frame of the nature, and through his capacity of moving his body in space, and through the soul’s memory, the human being can widen and preserve in his conscience an increasingly wider frame. Through the instruments the human being fabricates as extensions of his senses, or as extensions of his movement possibilities, the human being can widen, in huge dimensions, the frame he notices with his sight, even by directly encountering the visible things. The universe becomes, on constantly increasing dimension, as felt through the body or as a kind of second-degree body, of the soul.” (Stăniloae 1995: 94)

“Through his body the human being enters the connection of perceiving, of understanding, of communication with his fellow humans, due to the fact that they have bodies which they can be perceived through, they make themselves understood through, and they communicate through. Due to their bodies of the same nature, crossed through by their souls, the people are able to talk to one another, so that they widen their spiritual horizon and widening their communication, which not confound the people to one another, but it enriches them spiritually. Thus, they ascertain on themselves as identical rationalities and feelings, by noticing, in common, a sensitized, various, and harmonious rationality of the seen universe. Thus, the universe is unveiled to them and it is actualized to them, as a second-degree body, without confounding them to one another, but as strengthening the communion amongst them, and as they being their spirit enriched reciprocally, for each of them sees and communicates in a diverse manner, according to the spiritual difference amongst them.” (Stăniloae 1995: 94)

“Through his body, the human being is capable of increasingly widely comprising the universe and to strengthen his connection with increasingly more of his fellow humans. But as this thirst isn’t fully satisfied during the people’s life within material bodies, we think that we will reach on such a level by continuing our life on another plan, by comprising the whole universe and by entering the consummate communion with all our fellow humans.” (Stăniloae 1995: 94)

“From the body’s quality as partaker to the human being’s character as subject, destined to know and to feel gladly, in their endless richness, all the things, and in the body’s quality as object destined to be imprinted by all the things, it results the responsibility of the human being for his own body. The human being is accountable not only for his soul, but also for his body. If the human being’s body hadn’t been both object and partaker to the human being’s quality as subject, the human being wouldn’t have been accountable for himself. But the human being lives also the participation of his body to his responsibility for his own soul, in the body’s quality as participant to the human being’s quality as subject. This is because a body without this quality, it couldn’t have been able to willingly accept to live a responsibility for the soul. And this responsibility of the human being for both his components, it is a responsibility united through both components, with his fellow human, in front of God. All the responsibility forms are upheld by the human being’s responsibility in front of God Who has given the human being both his body and his soul, as objects in the human being’s care, but also in their quality as completing the human being’s dignity as responsible subject for himself, for all the people and for all the things. The human beings’ responsibility for his own body it shows that the human being doesn’t give his body by his own, but the human being is given his body as gift, and in his care, by the supreme Subject. The Church Fathers said that the body is given to the human being as a “servant”, which the human being must drive “tied”. This shows that the body is inferior to the soul and, as such, the body depends in a greater measure on the human being’s soul than his soul depends on his body.” (Stăniloae 1995: 94-95)

“The body must accept its state as “servant”, as “bonded”, and as driven by spirit. The human being’s care for his body it isn’t only a negative one, of restraining his body, but it is also a positive one. And the positive care doesn’t consist only of providing for the body, for in this sense the body too, it has a good care for itself, but it means also restraining the body’s exaggerated pretensions for exclusively taking care of the body, in dominating the body’s movements in order to make them decent and beautiful. So, in the negative care, there is a positive element. The same positive and negative care consists of using the body as means for helping others, by making the body industrious and by accustoming the body into the dexterities of an occupation, and that requires too, a restraining of the body from a disorderly life. Any toil, or labor, it has in itself something negative and something positive. Even the intellectual work and the prayer, they require too, both a positive work and a restraining. The human being must carefully maintain all the body’s powers as a real and as an increasingly transparent bridge, between soul and the material universe, in order to know the material universe and in order to work within the material universe for the common benefit. On the other hand, the human being must

restrain his body and he must make his body increasingly as an environment for manifestation of the spirit's powers upon the material universe, in order to make the material universe increasingly transparent to God, and in order to make the material universe as means of brotherhood amongst people, by helping the fellow humans in using the material universe, as it is necessary to all people. The man is given his body in order to benefit of it, but the body can lead too, the human being, towards perdition, when the man no longer keeps his body restrained and when he no longer educates his body positively. In such a case, the body can bring a weakening to the soul, or even an opinion about soul's inexistence, and, consequently, a total disregarding of the soul. And by this, the body can promote the disbelief in God. So, by restraining the body, the body can serve the human being as a strengthening means too, to the spirit, for elevating the spirit to the connection with God. By that, even the body is elevated on the level of a means of easy communication and of transparently showing what it is good in the ones who communicate. This means that the body, together with the material universe, they can unveil their corresponding rationalities, as being upheld by God. Right through the body's restraining, the soul is made not only strong in kindness, in the love for people, but it becomes also seer of the deep rationalities of the body and the material universe, bathed in the Creator's light. Just through restraining, it is unveiled the spiritual beauty of the body, in the body's quality as organ and as dwelling place of the spirit." (Stăniloae 1995: 95)

"The human being, by weakening his responsibility for his body, he weakens his responsibility for his spiritual self. So, he weakens also his awareness about his responsibility in front of God, a responsibility for himself and for others. The human being loses thus his quality as thinking being, and he becomes almost an object carried away by passions, or by inferior impulses, both in his body and in his soul. The body is no longer a servant of the human being, but it serves to the external things. Namely, the body (that has a spiritual penetration too, E. l. t.'s n.) becomes almost exclusively a body. This brings a loneliness, in the same time with the darkening of the self-awareness, accompanied by the disappearance of any meaning of the existence. That is a state accompanied or followed by a difficult to heal sadness or despair, or at least an animalic carelessness; so, that is a getting out from the human normalness and it is too, a nervous breakdown, either in unconscious and blind cruelty, sometimes justified by a rationality lacking any horizon." (Stăniloae 1995: 96)

"The fact that the man has given the body in his care, but not only in order to provide it with the things making possible the human being's life in the material universe, but in order to grow his body as a bridge towards God and as a transparent and communicant means of the friendship and of the

love for others, that fact means that the body has been given an eternal importance. That's why the human being shouldn't fear death, even if he knows that his body is going to die. This is for the human being knows also that death is inevitable, but, in the same time, he knows that he exists for eternity, in his unique wholeness, and he will enjoy a body after resurrection." (Stăniloae 1995: 97)

"We have in the human being's attitude regarding his body, the possibility of two alternatives: the human being can make of his body a means of helping others, of brotherly communicating with them, a transparent means of his clean love and of manifesting, through deeds, the God's love, which the human being can be filled up with, at his turn, either a pretext for strife, for division, for egotism, as wall of darkness and repulsion, a means for temptations, a means of irradiating the enmity, a means of reciprocal hitting and oppressing amongst people. The last one is a false care for body, namely a worry upheld by the deceiving conviction that the body is the most precious reality, or that the body is the sole reality and there is no other reality beyond body. This happen when the human being forgets about the fact that he is given his body by a superior forum, as means of brotherly communication with others, a means of reciprocal help amongst people, a means for preparing the human being for an existence superior to this one in the present body, an existence in the light that irradiates from the Creator and Upholder of all things." (Stăniloae 1995: 97)

"The human being's strength is a real strength only when making the human being capable of going, in accomplishing his responsibility, up to self-sacrifice through his body, strengthened by the assurance that the One Who has made him accountable and in front of Whom he is hold accountable by, That One has an unlimited power of exigency, and He can provide the human being in exchange for his self-sacrifice with the body, as consummate accomplishment of the human being's responsibility in front of Him, the eternal existence on a consummate plan. The human being is able to go, in fulfilling his responsibility, up to self-sacrificing his life within the material body, for he receives the necessary strength from the One Who has seeded within him, in the same time with the responsibility, also the power needed for fulfilling the responsibility, even at the cost of the live within body. In this is shown a great value granted to the body: that one of ensuring the human being's eternity, if the man accepts to sacrifice his body. And the human being proves, by doing that, the greatest faith in God." (Stăniloae 1995: 98)

"At the consummation of the penetration of the body by the soul, and through the soul towards Godhead, and to the full accomplishing of the

body's purpose as environment of spreading the God's light within the material universe, of for the material universe's transfiguration, the human body has reached in Christ. In Christ it has been shown the supreme honor which the human body has been elevated at, the human body being made by the Son of God as His organ destined to transfigure the cosmos, and as partaker to the quality as Subject or as Hypostasis of the Son of God. Christ has shown through this too, what a supreme role the human nature and its bearer are called at, in union with the Son of God, as made Hypostasis of the human nature." (Stăniloae 1995: 99-100)

"The body can become transparent to Godhead and the Godhead can be seen through the saints' bodies; through body is being actualized and it can be seen the holiness of the human beings who get attached to Christ. The holiness and its gentleness couldn't have been manifested and known if there hadn't been a body." (Stăniloae 1995: 100)

"The human being is inseparable from the mineral, vegetal, and animal universe, because of his body. The human being provides for his body out to the material and biological universe, namely the human being transforms the material matter, in his body. But the human being wonders too, when seeing the material order, and the human being transcends the material universe towards the transcendent Creator, for the human being realizes his own insufficiencies, and the fact that he isn't from himself, and the human being deduces, out of the material universe's greatness, the same thing. The human being lives the material universe, in his soul, by touching the material matter and by feeling it. Thus, the material matter becomes content of the human being's life of the soul." (Stăniloae 1995: 119)

"The human being's soul comprises the whole universe. Even if a person or another, they do not know except a part of the universe, in what they know, it is virtually given the entire universe. By gradually progressing in knowing and living the universe, the human being doesn't change his own status as subject who gathers the universe within his conscience. On the other hand, if there hadn't been the universe of the objects, the human being wouldn't have been able to live his quality as knower and worker in it. Unlike God Who has in His trinity the whole power of living, on Himself, as Subject, so that it wasn't necessary to Him to create the universe on this purpose, by the fact that the human being is both soul and body, he needs in his living as subject, to have some objects as his own, object indissolubly tied to himself. The material universe doesn't remain only as external to the man. The material universe is, in a certain sense and to some extent, as internal to the human being. A part of the universe's matter it becomes human being's body, and the matter's images enter the human being's soul with

their meanings. More than that, the human being cannot be a subject without having the material matter participating, by what the matter gives to the eyes, to the voice, to the hearing, and by making the human being, by that, capable of functioning in his quality as subject. The entire universe is to the human being, or to the human being's soul, as a body, for the soul's powers are extended in universe, or for the universe constitutes an organ and an increasingly richer and increasingly wider content of the human being's soul. But, unlike the body in a strict sense, the universe is a body common to all people. But each human persons uses the universe according to his specificity as person. In this is shown the fact that the human being doesn't lose his uniqueness as person, namely he isn't confounded to others, but neither is him separated from others in using the material universe." (Stăniloae 1995: 119)

"The human being must maintain a balance with the material universe, so that him to use for his body only a much as he really needs, and a balance in the communion with others in using the material universe. This communion doesn't imply any difficulty when it comes about using the material universe, in common, in order to enrich the people's spirit." (Stăniloae 1995: 119)

"The Orthodox asceticism it is of a great use in maintaining the balance in using the material universe. The Orthodox asceticism affirms, paradoxically, on one hand, the need for material universe as means for satisfying the body's needs, and on the other hand, the need for rejecting the material universe, of for detaching oneself from it. Both those are necessary to the human being in order to maintain his body but also in order to develop his communion with others. The human being needs his eyes, which he also sees the world with, both as factor of maintaining his body and as constitute element of his soul, in order him to grow up spiritually, and the human being's soul mustn't occupy himself only with the universe's images, but also with the meanings which show the universe as a wonderful creation of God Who transcends the universe. The human being's spiritual growth it cannot be done through a total separation from the material universe, or through an extreme weakening of the body, but by using the universe and the body to the extent of the strict necessity, and in the same time with exceeding the material universe towards the One Who is above it. The body must be spiritualized through this reduction of its need for material universe, to only what is necessary to preserve the body, and in the same time **the body mustn't be despised**. This means a relativizing of the biological glitter to the material universe, namely a victory upon material matter in using it. The universe must be used, but with temperance; the universe must be regarded as a wonder, for its order and for the beauties from within universe, but it mustn't be considered as the ultimate reality:

“All the things are allowed to me, but I won’t let myself to become addicted to something” (I Cor. 7: 12). Or: “Either the ones who cry, let them be as if not crying, and the ones who rejoice, let them be as if not rejoicing; and the ones who buy, let them be as if not gaining; and the ones who use this world, let them be as if not fully using it. This is because the mode of this world passes” (I Cor. 7: 30-31). The human being must search a harmony while using the universe, and a good understanding with one another, without becoming passionate of possessing and exaggeratedly using the things; but neither the human beings must totally break with the material universe, because that makes impossible their life within body and the connection amongst human beings. By being aware of the connection with the world, the human beings mustn’t give the universe an absolute importance, because that leads to fighting for owning it. The foods the human being needs, they aren’t too many, and they quickly expire, and the objects get outdated too. The human being goes beyond, in eternity, alone and carrying nothing material.” (Stăniloae 1995: 119-120)

“The human spirit is so intimately connected with his body that in his own self, the human spirit lives also his own body. So, the human being lives as penetrated by Absolute, as composed, spiritual-bodily person. But through his body and through his deeds conditioned by body, the spirit lives the union with the Absolute, extended also upon the exterior universe.” (Stăniloae 1995: 144)

“Without a body, the human being isn’t really a human being. God wanted to make Himself and the human being’s spirit as transparent through the material matter. That’s why God created the human being as having a body. Only through body, the human being’s spirit is wholly communicated. The understanding by the human being of the endless nuances of his endlessly various existence, God’s special joy for each human being, the all kind of kindness manifested in all kind of acts, all of them potentiated by God, and working within the human being, they take aspects of untold beauties, being shown through the human being’s eyes, through the voice’s sweetness, through the whole gentleness of the face. But this means a transparency of the body brought to a degree that makes impossible to deny the spirit’s reality.” (Stăniloae 1995: 197)

“The human being’s separation from God Who is the source of the spiritual life, it has weakened, on one hand, the irradiation force of the spirit through the body, and on the other hand, it has made the body mostly opaque, and the face hideous, by the fact that the human being has been occupying himself mostly, if not exclusively, with his egotistical pleasures. The passionate movements from within the human being, they have been the

cause of the gradual decomposition of the body, decomposition that ends in death. The human being has almost lost his conscience about having a spirit dominating the passionate movements and thirsty for the Person-Absolute. The spirit has lost the power upon the body, which, agitated by greediness, by voluptuousness, and by the consumption efforts, it receives an ugly face, an insincere face, a gradually decomposing face. But such a human being still will resurrect with that ugliness that has become his own. Since the times immemorial, the people have become, to their conscience and preoccupation, only spiritually non-transparent bodies (Gen. 6: 3).” (Stăniloae 1995: 197)

“In order to restore the body as environment transparent for the Person-Absolute, the Son of God embodied Himself, namely the supreme spiritual Existence has brought Himself as sacrifice and He resurrected as man, in order to determine all the human beings who, unite themselves with Him through faith, to regain, through the power of their spirit re-strengthened within them by the presence of Christ, the bodies in the state of supreme and eternal transparency. But the ones who do not make such efforts, they will resurrect with their bodies dominated by addictions and with their faces made ugly by addictions.” (Stăniloae 1995: 197)

“The people, by getting out from the connection with the hypostatical Word, and by and large by getting out from the connection with the God in Trinity as source of life, they died. Their souls died, and that brought them the death of their body too. This is because only a soul that is full of the life which he receives from the communication with the God-Person, with the God of the Trinitarian communion, only that soul can give the body’s matter too, the power to oppose the process of corruption; only such a life can give the soul that works within body, the power to maintain the body’s matter defended against the corruption process.” (Stăniloae 1995, I: 26)

“The Word of God showed us, in the greatest closeness and efficiency, the immortality as fullness of life, through His resurrection with the body. For, if the man has been created through God-the Word, not as a rationality without body, but as rationality within a body and in the world’s context, in Him is the possibility of coming to the people through His body, in order to resurrect their bodies, or in order to verily bring them to immortality in their integral being, composed of body and soul. If God-the Word hadn’t come by bearing a body, even the righteous of the Old Testament, they would have remained in a non-full immortality, for they wouldn’t have resurrected with their bodies. And the man’s life isn’t full without the man having a body. With this could be reconciled the fact that, on one hand, the righteous of the Old Testament went into Abraham’s bosom, with the fact that, on the other hand, Christ has brought them

out from "hell" and he has moved them into Paradise, through His descent to hell, an act represented by the Orthodox icon when depicting the resurrection of Christ. This could mean that the ones from Abraham's bosom, being in a certain life, they have been moved in the closeness of Christ, and they resurrect to even more life in order no longer to live only by hope but, with some anticipation, even to live the integral life they had while they live in their bodies, of course, now that life totally purified." (Stăniloae 1995, I: 30-31)

"In the fact that the man knows the universe and that the man exceeds its knowledge, in his quality as unity between spirit and body, by keeping the universe in his soul and by placing on universe a spiritual seal through his body, it is shown the fact that the body participates to the man's quality as person. Thus, the body is to the man both as given object and as participant to the man's quality as person. The man knows his body, and he knows, through his body, the world, but to this knowledge about the body as state and as environment of knowing the world, the body participates as subject. And the body even participates to knowing God. This is for the mind which ascends above body and above world, to God, it is a mind existing into a body and it is adjusted in its activity, by the body." (Stăniloae 1995, I: 44)

"Though the body participates to the man's subjectivity, the body is given to the man, on one hand, to take care of it, but not only to take care of body for manifesting through it the spiritual life, but also in order the man to make his body an ever-able tool on that purpose. The man must make increasingly more, of his body, his spirit's tool. The man must prepare his body by this, in order to be after resurrection a fully obeying and fully transparent to the spirit, and through the spirit to God. The spirit cannot and he mustn't want to exclude the body from the unity as person with him, but neither he must make of the care for biological existence his body's sole preoccupation. The body receives a commensurability with the whole universe, and with the infinite content of God, only for it becomes an instrument of the spirit, mastered by the thirst of comprising the whole universe and of comprising God, without being confounded to them. The more we occupy ourselves with our body as exclusive reality, the more our body become opaque, and less transparent means and less comprising all the things, including God, and it becomes less human body and more animal body." (Stăniloae 1995, I: 44)

"Only when the body is penetrated by the spirit thirsty for communication with another and with God, only then I live in conscience, in the same time with the mystery of my own self, united with God, the mystery too, partially cognoscible, of my body and of the world. I know that through spirit not only my body is made participant to my quality as subject, but the world too, it is

united with my body and it is transformed in the body that participates to my quality as subject. Without the world participated to my quality as subject, I wouldn't know the world. To the knowledge and to feeling anything I know and I feel, it participates too, what I know and what I feel. To my work upon the world, it participates too, the world made by my spirit, the world participating to my subjectivity. It doesn't hide here the power of transforming the bread in the body of the Lord, through the human spirit and through his godhead, present in His body that touched the bread? It doesn't hide here, the mystery of the spiritualization of the body and of the world? Saint Gregory of Nyssa affirmed that the human being, by uniting within himself the spiritual and the biological (animalic), it has the mission to spiritualize the body." (Stăniloae 1995, I: 44)

"The human being isn't only an automatic, absurd, and meaningless machine, but the human being is a unitary and unique mystery, full of meanings and of endless feelings, bearing an own seal and, by that, through spirit, even the body is uniquely connected to the absolute Spirit. The human being, as body, he can be regarded as an object and submitted to a treatment like that applied to objects, but the fact that the things happening to him are consciously felt, and the fact that he participates too, to his acts, it show that the human being isn't only material matter, but the body is united, in an untold manner, with the free, conscious, and thoughtful soul, and the body is crossed through by the soul, and therefore the body remains above the simple state of an object, as long as it still is a living body, namely as long as it is a so-called organized body. This is because only through the separation from the soul, by being the body's organization disintegrated, it no longer is a body." (Stăniloae 1995 I: 87)

"They speak about the young material matter and about the old material matter of the body. But not the material matter, in itself, is young or old. Not the material matter, in itself, goes towards death. But the soul weakens his vital and sensorial functions within body." (Stăniloae 1995 I: 87)

Charismas

“When a gift or another had increased considerably, it has become a *charisma*. This means a *much-accentuated spiritualization of a man*, an accentuated overwhelming of the nature’s laws by the human spirit filled up with the Holy Ghost.” (Stăniloae 2006: 137)

“By and large, all the Church’s members who strengthen their faith by virtues, they reach to posse some special gifts, through which they make themselves useful to other and to the Church, and they unite tighter to one another, strengthening thus the Church’s unity. And some of them, by advancing more in virtues and by this reaching diverse degrees of holiness, they reach also to posse charismas by which they serve even more the others and the Church’s unity. Through them is made transparent in a more accentuated mode the infinity of the godlike life and light. Out of them irradiates a power that often overcomes the nature’s powers.” (Stăniloae 2006: 137-138)

“Not only that the Ghost shares the diverse gifts within the Church, but he is present in each gift too, entirely, as worker through that gift and as connection factor with the other gifts. Each gift attracts the other gifts, for in them there is the same Ghost, the One Who keeps that gift the tendency towards the union with the other gifts. That’s why each person who has a gift he feels that his gift is a part of the other gifts, due to the Ghost Who is in all of the gifts.” (Stăniloae 2006: 134-135)

“A more remarkable feature of a member of the Church it is called “gift” not only for that feature is given by the Holy Ghost, but also for that feature is destined to serve others, to be gives as a gift to others. Otherwise, what would the man do with that feature? - He would use it egotistically against others. But on this way that feature couldn’t be fully put in value, neither the one who has is couldn’t develop himself. Through the “gift” of one man, the Ghost addresses Himself to others. The “gifts” no longer has only a vertical address, but it also has a horizontal, unifier one. By the “gift” the Ghost unites a man to another, He unites several people amongst them, for He is everybody’s Ghost, he is the communion’s Ghost.” (Stăniloae 2006:135)

“One doesn’t commit any mistake by attributing the gifts to the Holy Ghost Himself. Although, the gift isn’t only a “work” of the Holy Ghost, but it is the effect of this work too, in the man’s nature, an effect that cannot exist without any feature, namely without the man’s collaboration. That’s why Saint Apostle Paul speaks in a mixed manner here about gifts and there about works of the Ghost, so that it is impossible to discern between “work”, “co-working” and “effect”. In the “gift” itself, as effect, there is dynamism. But one can neither discern between worker and work. Consequently, the effect too it is a product of the godlike working Hypostasis and of the human

together-working hypostasis. Although, something of the produced effect remains sometimes even after the man's work ceased, and therefore the Ghost's work ceased too. It remains as something that has been imprinted within the nature, or like the surpassing of the state which one cannot turn back to. This gives some explanation to the man's not-coming back to the ancestral sin, after falling off the grace, or after the work of the Holy Ghost and the man's work cease." (Stăniloae 2006: 137)

"If God wants to save the man, to raise him at the state of communion with Him, and for this goal He made Himself man, He won't manifest Himself in His reports with the people but through the restriction of the direct power, by manifesting the power through love. And, by doing so, God showed His true superiority. All His features, through which He exceeds the relative, the human, the conditioned, He didn't manifest them directly, because in that case He would not let to the man place for free respiration, but the man would be reduced to the state of an object; He manifested His features through love. But if the people had seen the profoundness of the godlike love, they would have seen how from it are flowing the effluvia of all His godlike features and activities. If somebody objects by saying: how comes that the people did not feel these effluvia, and they even didn't see them with spiritual eyes, we will answer him: there are not felt the effluvia of the power of God present everywhere. The cause stays into the spiritual insensibility of the man. The ones who are imparted with the gift of the knowledge of Jesus Christ through faith, they see also His active godhead." (Stăniloae 1993)

"But, in the last analysis, the power of the word and the firmness of the prophetic subject, they come not out of the own will to report with responsibility towards the fellow humans, not even out of the own will to continuously report what God is saying, though also this will, it is an important factor, but from the certitude which he has about God. There doesn't exist any certitude of the human, and therefore firmness of his subject, without the certitude about God, which the man hasn't taken by himself. The firmness of the subject – and this is the heart itself of the subject – it is a gift, which comes from above, together with the certitude about God." (Stăniloae 1993)

"The exterior word is not else but the fragmentary expression of the permanent interior word, which is the being of the human subject, like intentionality towards communion. The human subject is word created in the image of the godlike Word Who is also a subject or intentionality towards communion into the bosom of the Trinitarian Godhead. This created word, debilitated and perverted by sin, it has a lack of influx of godlike power for

regaining the consistency and the firmness. And the simple experience of the certitude about God, like a gift from above, it is sufficient to produce a straightening of the human subject and word.” (Stăniloae 1993)

“In the second place, these mediators in the Old Testament they were not sanctified in the sense of obtaining a personal moral purity, and their mediations and the sacrifices they brought, do not necessarily achieved for them the God’s forgiveness and the reconciliation with God. The institution of priesthood, before Jesus Christ, it was only a means to maintain into the people the conscience of the sin and of waiting for an effective mediator between the people and God, like the sacrifices which they brought before Him, by being testimonies of their sin, they have not the power to accomplish the reconciliation with God, because of not being real sacrifices, but an avoidance of the sacrifices, a replacement for surrogates of sacrifices. Though, for the Old Testament priesthood was established by God, and the priests were chosen by Him, it doesn’t remain, in its existence and work, a simple imagination of the connection with God. This would be the case when the priesthood and the sacrifices from before Christ would be established by the longing and by the fantasy of the people. Because God is the one Who established the priest and the sacrifice of the Old Testament, but not like real means of conciliation, but only like pre- fantasies of it, the waiting for Messiah expressed through those ones, it is founded on the real promise of God, and the ones who regarded it with seriousness and who practiced the duties related to this institution, they proved confidence in the promise of God, having to receive, on the arrival of the true Savior, the reward of their faith, like the Epistle towards Jews tells us (chapter 11). The priesthood and the sacrifices of the Old Testament were pre-imaginings of the reality which was to come, but pre-imaginings established by God, like an earnest of His benevolence, like a mean to prepare the people – by the waiting which maintained into their hearth these symbols – for the receiving of the true Mediator. The people, having these symbols established from above, they knew that God has not forsaken them, but He has a plan with them and He prepares them for salvation. They were the objective signs of the benevolence of God and His promises towards people. The priest of the Old Testament had upon him the benevolence of God, and the sacrifices which he brought, they also had it. God was looking with interest to his existence and to the sacrifice that he was bringing in the name of the people. This benevolence was not going up to descend the forgiveness over the ones who were bringing, through the priest, their sacrifices. They, though, were personally receiving the promise of the future salvation and this as was a big thing, being known that God never breaks a promise. If the report of the full communion with God, accomplished by Jesus Christ, it resembles to the wedding, the Old Testament will express the liaison of an engagement. The soul of the ones from under the old law was in the state of the fiancée,

who received the promise of the marriage. He received something from God, but this something was not a present reality, but the certitude of the future gifts. The priest from before Jesus Christ was the objective general sign, but also the mediator of this distant liaison of engagement, of this promise given by God to the man, whose sacrifice the priest was bringing on a case-by-case basis.” (Stăniloae 1993)

“The death is the ultimate test through which are separated the people who believe from the people who don’t. The death endured with faith, it is thus an homage, the fullest homage brought to God. This character is had, in the most perfect degree, by the death like a sacrifice. The own death like sacrifice, it means renouncing to the life from here, to the life based on the natural and visible hopes, for the sake of God. We make of the life from here a gift to God, because God asks for it, for He wants us to show in this renouncement, how much faith in Him we are capable of. God does not ask us for the life from here in order to add it to His life, He doesn’t ask us for give our live to Him in the literal meaning of the words, but through this, He asks for the supreme act of our faith in Him²².” (Stăniloae 1993)

“Though, not into a kenosis in the Protestant meaning, according to which there wouldn’t have been even possible to know the godhead and His glory. Like Jesus was known by the ones who didn’t voluntarily blind themselves, likewise it can be the Church known, with the holiness, with the love, and with all its supra-natural gifts.” (Stăniloae 1993)

“The Theosis, by and large, it means a wakening up and an amplifying of the spiritual powers which stay numbed in our nature because of the sin, under the seal of an evil witchcraft. We cannot know which degree the forces of the human nature can grow up to. The huge intellectual variations and the spiritual variation from man to man, they show us that the human nature isn’t petrified in rigid limits, but it has a great elasticity. We cannot know how far can be raised up the human nature’s upper limit. On the other hand, this growth is not only a development from inside out, but it also is an adding of power, from outside, namely from God. Properly-said, the powers of the actualized nature and the divine grace which comes from there, they do not stay beside to one another like two separate entities, but they are synthesized into a single big spiritual force. The divine grace is rather the waking up and the amplifier of the nature’s powers. We have here a case analogue to that one which we notice when our powers are growing up when a fellow human creature is regarding us with love and with trust. We do not

²² Paul Althaus, “Biet letzten Dinge”, Gütersloh, 1933, p. 63.

know what is from us and what is from him. But both of them are necessary²³.” (Stăniloae 1993)

“Until we haven’t cleaned ourselves of passions, the gifts of the Holy Ghost, which we have received at Baptism through the Mystery of the Chrismation, though they covertly work in each virtue, they won’t fully show themselves. But since have been removed the passions which have been covering them, the gifts of the Holy Ghost burst up in our conscience, from the heart’s hidden place, in the whole their brightness. Actually, these gifts, unlike the Baptism’s grace which leads the work of mortification of the former man and of general growth of the new man, they are meant to restore and to intensify the soul’s powers of knowledge and of manly persevering in God, after the soul has known Him. They are first of all gifts of mind’s illumination and, just because of that they are gifts for strengthening the mind in its orientation towards God. That’s why these gifts fully show their efficiency only when within us there have been sufficiently developed our intellectual powers which collaborate with the gifts of the Holy Ghost. By being the fruits of a Mystery sharing us the gifts of the Holy Ghost, they are meant to open the ghost from within us and to make rich the life “in Ghost”, but this cannot be accomplished before our purification of passions.” (Stăniloae 1992: 157)

23 The analogy between the growth of the power of the man, through the love which connects him with another man, and between the deification, it is very okay, since the last one is due to our report of love with God. That’s why, a lot of the traits of love can serve us like steps for the raising up to the understanding of the godlike gifts. Ludwig Binswanger finds that the man who exists like love he feels his existence like having its reason into a gift and being surrounded by gift, by divine grace, unlike the Heidegger’s worry-man, who feels himself guarded by void at the both ends of his existence. The question regarding: what the man feels himself gifted with, in the state of love, Binswanger answered it: with the fullness of the existence (*Daseinsfülle*), which is an increase of the love through itself, into *me-you* relation (*Grundformen und Erkenntnis menschlichen Daseins*, Zürich, 1942, p. 154). “This fullness we consider it like an overflowing of the being (*Überschwang des Daseins*). In opposition to the swelling and to the overflow of the evil of life (of the vital energy), the overflowing of the being in love, it must be understood like a supra-spatialization (*Überräumichung*) and making eternal of it (supra-historicity) [*Verewigung (Übergeschlichkeit)*]”. While to the Heidegger’s careful-man any launch toward the future moment it implies an enrichment, but, in the same time it also implies a renouncement to other possibilities, and thereby a plus and a minus, the man, like love, he is continuously into a pure growth, he grows up with all the possibilities, with all his virtualities. (*Diese Transzendenz zeigt mehr den Doppelcharakter des Gründens der Sorge, nämlich «überschwingend-entziehend zumal» zu sein, sondern sie ist rein überschwingend... Infolgedessen werden dem Dasein als Liebe durch den Entwurf «keine bestimmten anderen Möglichkeiten» entzogen“*. C. Op. P. 155). In this way we can understand more easily what it means putting into value all the man’s possibilities, through the deifying love. But, despite the whole abundance state, of the constantly increasing overflowing, produced by love, the nature does not come off from its finite characters, though it lives into infinity and it conveys the infinity, says Binswanger, making us to understand what it is possible like, the same thing, in the case of the deification: (“*Sichüberschwingend «fliegt» das Dasein nicht hinaus... Aber im Gegensatz zum entziehenden Überstieg der Sorge bildet sich der reine Überschwang der Liebe das endliche Sein als unendliches ein*”, p. 156).

“Only after the finishing of the work of purification, lead especially by the powers of the Baptism and of the Repentance, in the foreground appears the work of the gifts of the Holy Ghost.” (Stăniloae 1992: 157)

“The soul doesn’t remain only with the gifts he has received at baptism and Repentance, but the beginning of activation of the gifts of the Holy Ghost means also an activation of His unmediated influence. Where the grace of the gift is, there is the Ghost too – that’s why are used alternatively the expressions: the grace and the Ghost. Through the Mystery of the Holy Chrism, the Holy Ghost has created a dwelling place in the hidden center of our being. The Ghost has remained always in contact with us since then.” (Stăniloae 1992: 158)

“The Baptism’s grace sets in work the gifts of the Holy Ghost, in the work of penetrating the thick layer of passions, for at the end to gush up, through the operated opening, their light, namely the light of the Holy Ghost on the deep realm of our being. But this light becomes increasingly transparent even before gushing up visibly at the end of the total cleaning of passions. Through each virtue, which is achieved after each passionate layer from within us, it becomes more transparent. But firstly, we feel the power that works within us to this cleaning. Namely, the Holy Ghost shows, in the beginning, more His power, and then he shows more his light, until the full gushing up of the illumination in our conscience. Thus, we must understand that, all of the seven gifts of the Holy Ghost: the ghost of the fear, the ghost of the strength, the ghost of the advice, the ghost of the science, the ghost of the knowledge, the ghost of the understanding, and the ghost of the wisdom, the first two indicate almost exclusively the doing power: of the fear, by abstaining from evil deeds; of the strength, by urging us towards committing the good things. From this initial phase, for the time being, it is absent the clear knowledge. This comes later, being represented by other five gifts of the Holy Ghost.” (Stăniloae 1992: 158)

“Saint Maximos the Confessor interpreted the gifts of the Holy Ghost like this: after ceasing to commit sins by *fear* and after working the virtues by *strength*, we achieve by *the gifts of the advice* the habit of the discernment, which helps us to fulfill with the best judgment the godlike commandments and to discern the best fitted deeds to each circumstance. So, if at the beginning we rather work because of the fear of God, fulfilling the commandments for the simple fact that God has given them, later we will start to understanding by our own judgment that what God commands us it is a good thing, and what He stops us from doing, it is a bad thing. In the same time, we start understanding that it is more appropriate to fulfill the commandments in each circumstance.” (Stăniloae 1992: 158)

“From the first glitter of light – (namely from fulfilling the commandments by fear, E. l. t.’s n.) – we progress to an increased light by the *gift of the science*, which teaches us what to accomplish the good like, as it has been unveiled to us in commandments, in order us to achieve the virtues. This is because of being possible that somebody to realize the good comprised in commandments and still not to know what to do that good like, in the most satisfactory mode and that one might work recklessly. The gift of the science it is therefore that one that teaches us what to commit a good thing like, with right judgment.” (Stăniloae 1992: 159)

“Next in line is the *gift of the knowledge* which, unlike the gift of the advice, it no longer discerns only in a general manner the good from within a commandment, or the evil from another commandment, but it unveils the rationality or the deeper motivation itself of each commandment and of each virtue. Now we do not only know by and large that it is better to be humble than arrogant, but now I realize that through humbleness I reach to see the greatness of God, whilst the arrogance blinds me off, not allowing me to see anything else except me.” (Stăniloae 1992: 159)

“From the gift of the *knowledge* we are elevated to the gift of the *understanding*, which transforms the rather theoretical understanding of the virtues’ rationalities in an affectionate identification of myself to these rationalities, and that “produces a fusion of our natural powers to the modes and to the rationalities of the commandments”, or “it transforms our natural powers in the know rationalities of the virtues.” (Stăniloae 1992: 159)

“From the gift of the *understanding* we progress to the last gift, which is the *gift of the wisdom*. This gift “it elevates us to the Cause of the spiritual rationalities from within commandments and to be united with the Cause. By this, by knowing – as much as it is possible to the people –, on an unknown way, the simple rationalities of the things being in God, we pull out as from a gushing spring of our heart the truth from all things sharing it in diverse modes to the other people too”. In other words, this gift makes us partakers to the simple and exact contemplation of the truth from within all things. “Starting from here we will unveil the many and various rationalities of the truth out of the wise contemplation of the sensitive things and of the intelligible beings” (Saint Maximos the Confessor, *Quaest. Ad Thalassas*, q. 54). In everything we do or understand, we have now an ensemble vision, a vision upon the connection between the deeds or of the things, with the universal order.” (Stăniloae 1992: 159)

“When we have been given the wisdom, we have achieved all the virtues, namely we have achieved the state of dispassion. This state is the plain gushing up of the solar light, after it has been anticipated by increasingly intense rays. With this gushing up it starts the illumination itself. In all the individual virtues which preceded the state of dispassion, it has been shown a ray of the wisdom, in each ray being shown to us a part of the wisdom. Each ray has been a gift out of the enlightening gifts of the Holy Ghost. Now the wisdom appears to be whole, in the same time concentrated and simple. The wisdom is always united with the plenitude of the enlightening gifts of the Ghost. The wise man sees at once, in a wide and comprising mode, the truths from within all things, namely he all of them being in an interdependency, each of them having its own purpose and, in the same time, depending on their ultimate cause: God.” (Stăniloae 1992: 159-160)

“The wisdom is the gift of seeing God simultaneous to all things or through all things, as the effective: Maker, Upholder, and Leader – of all things. The wisdom helps us to see on a glance the whole our past life, its purpose, the line we must walk on, the solidary meaning of all the deeds and of all the events from the human life, of the things from nature, for all of them are explained by the Unique Power and Cause staying at the basis of all things and showing His work at once in all things.” (Stăniloae 1992: 160)

“On the basis of the simultaneous looking and understanding given us by wisdom, we then can detach the meaning of each thing and the norm of each deed we must do. If at the beginning, we have been gradually elevated from the partially known to the universally known, now, from the peak of the general picture we lower our eyes now on a detail and then on another detail from the total landscape, immediately ascertaining the place, immediately understanding the purpose, and immediately establishing its norm in the landscape.” (Stăniloae 1992: 160)

“On a place Saint Maximos the Confessor discerned between *discernment* and *knowledge*. The first one is born out of the virtuous activity, while the second one is born out of faith; the first one is of a practical order, while the second one is of contemplative order. Through the first one we discern the good from the bad, while through the second one we know the rationalities of the seen and of the unseen realities, having their foundation in God. We could identify the first one to the gifts of: advice, science, knowledge, and understanding, while the second one to the gifts of wisdom, for in other places Saint Maximos the Confessor didn’t consider the faith as developing in knowledge, on a different line than that one of the virtues. But we could reckon that the practical discernment and the contemplative knowledge are two converging peaks which, ending in love, they give birth on a superior

level to the mysterious knowledge about God, differing from wisdom, or from knowing God out of the world's things." (Stăniloae 1992: 160-161)

"Palamas said that Paul, who forgot about himself, when he was elevated to the third sky, he stays together with the cases which the charismas are given in: prophecy, healing, speaking in languages etc. and these charismas are manifested both through soul and body. God sometimes elevates to ecstasy the ones who truly pray, but some other times He lets them within themselves, by mysteriously working Him through their souls and body." (Stăniloae 1993, 2: 49)

"In addition to this one must observe that nobody turns the gifts he has received from God, back to Him, without having added to them his work. The grapes, the bread, the wine, the oil, given to Gods, they aren't only the gift from God, but also the human work imprinted in them. Of course, the man works also through the powers God has given him. Although, the man could use these powers not for a work through which to turn back the received gifts bearing his human seal, namely valorized by him. By doing so, the man multiplies the received talents, according to the word of the Savior. And God wants the man to get tired for imprinting a valuing seal of his, on the received gifts, by what makes them human gifts too." (Stăniloae 2003: 357)

"When somebody doesn't understand that he must turn back to God the gift he has received from Him, often the gift is taken away from that man without his will, in order him to realize that the Giver is more than it is the gift. Upon the world and upon our life it is thus placed the cross. When we no longer see God through the willing cross, by surpassing the world and our life in the love for God, then He makes Himself transparent to us through the unwilling cross." (Stăniloae 2003: 357-358)

"God has given us the things, as gifts, not only for us to habituate ourselves in the strength of surpassing them towards God, but also in order to surpass the things for our fellow humans, by giving them the things we have received. Our love, manifested by using the things as gifts, we must direct it not only towards God but also towards our fellow humans in order to gain their love – the communion with them." (Stăniloae 2003: 359)

Christ Jesus

“God employs supra-natural extraordinary acts especially in the beginning of new periods in the history of the salvation plan. (...) But the truly new and ultimate period it is inaugurated by the supra-natural extraordinary acts of Jesus Christ, through which it is being formed everywhere the people of God, which advances towards achieving by the man of everything that is given to the human into Christ, in order to participate to God through direct and maximum union with God.”

“Jesus Who was the most righteous, and He suffered the biggest injustice from the part of the world – the biggest injustice related to the fact that He was the most righteous – but he has been elevated in the heavenly glory for His righteousness, He upholds in the most effective way the struggle for the true justice during history.” (Stăniloae 2003: 4)

“Our consummate justice before God it has been accomplished in Christ. But, also the consummate reward for this justice, from the part of God, it has taken place in Christ too. For everything Christ suffered from the world, for He remained righteous before God, he has been given the eternal glory, above all and above everything.” (Stăniloae 2003: 4)

“In Christ, the fullest justice of God has crowned the fullest justice of the man, and there it has been accomplished a correspondence between them. Here appears the importance of the human will within Christ.” (Stăniloae 2003: 4)

“As man, Christ fulfills the justice as a representative of ours, of everybody; and as God he rewards this justice with justice. He does both of these for He wants us to be imparted not only with His justice as God, or with the justice of God granted Him out of mercy - better said out of the mercy of God granted without justice, passively received by us -, but also with His justice as man, through our effort, helped, of course, by the grace of Christ, or by His Ghost.” (Stăniloae 2003: 4)

“God accomplished the full justice in Christ not only by the fact that he fills up Christ, like man, with the whole glory and brightness of the divine Persons, but also for He fills us up with this happiness in Christ, for we are victorious in Christ.” (Stăniloae 2003: 5)

“The full holiness, the full priesthood of the man, it has been accomplished in Christ. This is because Christ has totally given Himself to God, through His life of obedience without compromise and through His sacrifice. But just by this he has given Himself in an equal manner to us too. He has placed Himself as man in the same transparency and faithfulness towards God and towards us, in which he is as God, but in a transparency totally accessible to us. In Christ has descended amongst us the inter-Trinitarian faithfulness

in a divine Person, in order to become characteristic to the assumed humanity too, as faithfulness towards God and towards us, and to communicate this power to us too, so that we to achieve it too, in both directions. To this, the divine hypostasis of the eternal consummate faithfulness it has become also Hypostasis of the humanity, or the human Hypostasis too of this faithfulness.” (Stăniloae 2003: 284)

“Christ conveys us this power of the faithfulness through the Holy Ghost, Who, from trinity, he also has passed in Christ as man. In Christ’s sacrifice there is the power of our sacrifice; in His priesthood, there is our priesthood. Just in His embodiment it is accomplished an extreme surrender of the human.” (Stăniloae 2003: 284)

“Being the supreme holiness in human form, Christ is also the man for people in supreme and exemplary degree. If the saint is a man *for* people, for he is firstly a man *for God*, Christ is the man *for* people in the supreme degree, not for sparing us from the duty of the sanctification, but for us too to achieve the holiness or the active faithfulness towards God and towards our fellow humans.” (Stăniloae 2003: 284-285)

“(…) we cannot become saints except into Christ, for He takes us in Himself in His state of sacrifice brought to God, and for He instills us the same act and the same state of sacrifice, or of self-transcending, or of total faithfulness towards God, in which Himself is.” (Stăniloae 2003: 285)

“Through Christ, the holiness as supreme reciprocal transference of the Persons of the Holy Trinity it is being communicated to us as consummate sensitiveness of the relation between the human person and God and, through this, amongst the human persons too.” (Stăniloae 2003: 285)

“The fullest loving going out towards the creatures, God has made it through the embodiment of His Son Who has assumed the human nature. But in the same time, the Son has filled the human nature up with His divine love towards the Father. The Holy Ghost unites us, through love, with God, by making on Himself the bearer of the love from God to us and from us to God and amongst us, and the embodied Son is alike too. The son of God moves us from within us through the love he has it from the Father, by bringing us the love of the Father, and the love between Him and the Father, and in the same time seeding within us His love for the Father and for all the people.” (Stăniloae 2003: 292)

“The privileged position of the human being into cosmos it is shown especially by the fact that the Son of God has made man on Himself, and not angel, and with His man nature He becomes the Master of the angels on the heavenly throne. He made man on Himself for only through His human

nature He could gather in Himself the whole creation, including the material creation. If He had made an angel on Himself, He couldn't have done this. But He gathers also the angels in Himself, though, for He is in the same time the all-comprising Spirit." (2003: 449)

"In Christ, the resurrected body becomes so transparent to godhead, than even the inferior people see this godhead, and therefore they no longer need so much the explaining from the superior angels; and, somehow, the inferior one are even in a priority, for they know the godhead through the humanity Christ has it common with them. The angels rather know the depths of the godhead; the people know rather the mystery of the godhead made obvious through Resurrection." (2003: 455)

"While satan has compromised the body and its human sensitiveness and the sensitive surface of the world, Christ has restored the value of the body and of the sensitive world. Christ has made soul bearer of godhead and by doing this Christ restored the purity of the body and of its sensitiveness and the role the world has to be a transparent of God. Christ has shown that the evil isn't fatally tied to the body and to the world. Christ has restored in the same time the power of the human will of keeping the body not-mastered - through sensitiveness - by the world's surface. The body and its sense have become in Christ what they must be: an organ of clean perceiving the sensitive world; and the world, it has become a place transparent to the presence of God." (2003: 484-485)

"On the other hand, a real progress of ours, and of our relations with our fellow humans, it cannot but bring us the fight against passions, helped by the grace of Christ Who opposes Himself to any falling of the human nature under the slavery of the passions." (2003: 485)

"The originality of Jesus it consists in living the life and enduring the death in a unitary and consummate mode, for God and for people. But in this double direction it I shown also the unity between His life from before death and Resurrection and between His efficiency from after Resurrection. The whole existence of Jesus from before His death, in death, and after Resurrection, it stays under the sign of this full communication of God towards us, but also of our love towards God, for under the rain of His love as God, shown towards us, and under the power of His love towards God as man, to germinate and to be developed within us the love towards God, as sign of the state of salvation begun within us through the love of God." (Stăniloae 2006: 12-13)

"Through the man God unites the world with Himself. Through the human nature Christ gathers the world, fully, in Himself. As man united in a culminant degree with God, or like God acting through the man, Christ

heals sick people, commands to the sea and to the wind, resurrects dead people and resurrect Himself to the eternal life, showing thus the final state of the world. This is another meaning in which He has been given after Resurrection, “the whole power in heavens and on earth” (Mt. 28: 18). Because Christ is the accomplishing of the real man even before His Resurrection, he brings the man, through Resurrection, to the end destined to him.” (Stăniloae 2006: 15)

“Saint Apostle Paul identified the Embodied Christ to the Son of God into Whom all the things were created and placed (Col. 1: 16-20). In Jesus Christ all the things will be gathered again, for in Him all the things were placed since the beginning. The fact of the full anew gathering of all things in Christ it has an anticipation in the fact that all the things were created and placed in Him.” (Stăniloae 2006: 15)

“The ecumenical synods caught in a concise formula the evangelical and living countenance of the divine-human Person of Christ.” (Stăniloae 2006: 16)

“The First Ecumenical Synod from Nicaea and the Second one from Constantinople, taking the confession of faith from Baptism, of the Church from Jerusalem, they established its definitive text referring to Jesus Christ, in the form of the Nicaea-Constantinopolitan Symbol, which confesses about Christ that he is on one hand the Son of God, the Only Begotten One, of the same being with the Father, born before the ages, on the other hand, that He embodied Himself from the Holy Ghost and out of Virgin Mary and he made Himself a man.” (Stăniloae 2006: 16)

“The Fourth Ecumenical Synod develops this confession about Christ, by declaring that Jesus Christ is “One and the Same, real God and real man, made of rational soul and of body, of the same being with the Father according to godhead and of the same being with us according to His quality as human being; in everything like us, except for the sin; born out of the Father, before the ages, according to the godhead, and in the last days, born out of Virgin Mary, the Birth Giver of God, according to His quality as human being; known in two natures in an unmixed way, unchanged, undivided, not-separated, the difference of the nature being by no means abolished due to the union, but rather being preserved the feature of each nature and together-flowing into a person and into a hypostasis.” (Stăniloae 2006: 16-17)

“In essence, one confesses that the Son of God, the One from before the ages, He has embodied Himself and He has made man on Himself, out of Virgin Mary, and by embodiment it has been accomplished the hypostatical union, or the union in a hypostasis of the godlike and of the human

natures, namely a Person in two natures, the Person of Jesus Christ.” (Stăniloae 2006: 17)

“The humanity of Christ is completely open to the Father and to the Holy Ghost. The humanity of Christ participates to the consummate communion of the Son with the Father and with the Ghost. The humanity of Christ cannot manifest an “enmity” towards God, for its Hypostasis is Himself the Son of God. But Christ cannot close, on Himself, either towards His fellow humans, for the divine Hypostasis He subsists in, in a real manner, it hasn’t either “enmity” towards the people, nor a will to affirm Himself against the people, neither He fears a narrowing from them. God love His creatures, by excellence. One of the hypostatical union’s implications is that the human nature, by not subsisting in own human hypostasis, there is no question too, concerning His affirmation in a competition with the other human hypostases. Through the divine Hypostasis the human nature is comprised in, His human nature is open to all His fellows into humanity.” (Stăniloae 2006: 39)

“We know Christ as having the mastery over all things, but we know Him also like the Lamb stabbed for us. He is our Master, but a Master Who moves us by the fact that he has made, on Himself, and He remains, the stabbed Lamb, but without ceasing to be our Master. “Of the One Who sits on the throne, to be the blessing and the honor and the glory and the power, forever and ever” (Apoc. 5: 13). He is the lord, for He is the Lamb, Who removes the world’s sins; He is the Lamb, Who removes the world’s sins for He is the almighty Lord, but He is almighty in His love too. He forces us in conscience, He gains us in the deepest and the most total willing worshipping, for He is our most total Servant, the most exemplary, and with the fullest efficacy. “He who wants to be greater amongst you, let him be your servant.” He is the greatest and that’s why he is the fullest Servant, the model Servant (Mt. 20: 27-28)

“These three qualities Christ has, they are both ministrations and dignities of His. And they are not-separated too. He teaches by serving, He sacrifices, on Himself, overcoming the consequences of the sin, and He masters like a stabbed Lamb (Apoc. 5 - the whole chapter). These three qualities cannot be really separated, for in each of them there are also implied the others two. Although, in each of the three kinds of activities, it is being more highlighted one or another of the three ministrations, the two others being less involved in that specific activity.” (Stăniloae 2006: 48-49)

“The three forms of ministration are combined with the three directions of the savior work of Christ. The hierarchal ministration is being directed towards His own body, and towards God and people: the exemplary deeds and His life’s model, they are directed towards people as concretized

teaching, and towards God, and Christ's own human nature. Even the teaching Christ gives, though it is mainly directed towards people, it is also the fulfillment of an obedience brought to the Father and a putting in relief of the will of the Father and of His glory, being a praising of God, a serving of Him. Finally, through the power Christ is being exercising upon nature, upon death, and upon people, He is extolling, in the same time, the power of the God in Trinity, a power that is Christ's too, but it shows also the power Christ has given to his body too." (Stăniloae 2006: 49)

"In the whole His work Christ manifests the threefold relation He has with His human nature, with the Father and with the people, and through the whole His work He manifests His threefold ministration as Teacher-Prophet, as Hierarch, and as Emperor." (Stăniloae 2006: 49)

"Like the Son of God Who has embodied on Himself, in order to elevate us to the dialogue or to the direct communion with Himself, Christ is unable not to be and not to manifest, on Himself, as man too, in relation of obedience with the Father, and not to fill His human nature up with His Godhead, and not to actively achieve and promote His relation with the people. These directions of Christ's savior work aren't else but the natural irradiations – and therefore benevolent – of His Person, a Person united in the highest degree through the godlike nature but also through the deified human nature, with the Father, and through the deified human nature with the people. And only by His work, headed on these three directions, Christ is able to wholly fulfill His savior work." (Stăniloae 2006: 49)

"Only through the three activities and qualities – of Teacher, of Hierarch, and of Emperor – Christ could save and consummate the people; and only through all three of them together, exercised purely and eminently, in a manner the average people aren't capable of. This is for the people must be enlightened in order to walk also by their will the road that brings them to God; they must overcome the enmity between them and God by renouncing to their pride and to the egotistic pleasures, namely by actively living of a state of sacrificing which they couldn't have except through the direct connection with a Person Who has been able to bring forth a pure sacrifice, capable in its intensity of crumbling down the consequences of the sin; finally, the people must be upheld by a power that is above the simple human power, on the way of sacrifice made know to them by the all-true and all-luminous teaching." (Stăniloae 2006: 49)

"The three directions of the savior work and the three forms of ministration for exercising the savior work, they naturally come out of the Person of the Son of God Who embodied, on Himself, and Who has assumed the role of world's Savior." (Stăniloae 2006: 49)

“For any order the three directions of the savior work of Christ and the three ministrations of Christ to be presented in there can be brought arguments but none of them are decisive. But there is a temporal and real order of the savior acts of Christ, even if all of them belong, in a more or less accentuated degree, to all of the three directions of His savior work and to all the three forms of ministration dedicated to salvation.” (Stăniloae 2006: 49)

“Through all the things and the circumstances, the godlike Word speaks to us, asking for our answer. He speaks to us concomitantly, by addressing Himself to us, in an intimate manner and mysteriously in our conscience. But the godlike Word speaks to us in Jesus Christ embodied like man, through His direct words as God in human form, accentuating within us the responsibility, by the man model He has brought before us. His words touch concomitantly our conscience, in a much more intense form, and His words light to our conscience the words He addresses to us through things and through always new situations. In a speaking too, addressed to the conscience, He makes actual in front of the conscience, and to us personally, the words He uttered yore. The Word comes to us through all the things and through conscience, but the clearest He comes to us through the words of the Scripture, which He addresses us continuously in His quality of godlike embodied Word. He has impropriated the human words in order to address them to us in the clearest mode. Himself, the hypostatical Word, in order to continuously actualize within us the obligation of answering, He makes continuously resounding, in our conscience, in the same time with His calling as God also His calling as accomplished man, therefore like the man we must be. And, for He has been such a man in the relation with His fellow humans, He asks us to accomplish, on ourselves, as human being, in the relation of every moment with our fellow humans. But this, He gives a special intensity to the appeals our fellow human make to our responsibility towards them. Thus, Christ speaks to us through the words of our fellow humans too, who call us to help them, and who call us to a life of responsible seriousness. By all of these, Christ ties us directly to Himself, and He communicates us His power and love, but He asks us for our love too. By all of these, He helps us growing up spiritually, in His image.” (Stăniloae 2006: 53)

“Christ speaks to us not only like God, but also like accomplished man; He communicates to us not only the Word of God towards us, but also His answer as man made towards God; especially this answer of His towards God, is communicated to us by Christ, for He prays for us and He teaches us too how to pray. By this, He strengthens too our answering word towards God. Properly-said, the whole teaching He gives us, it has the purpose of making us answering the calling from God. Thus, by His teaching, He isn't useful only to us, but He glorifies God too. Or, He is useful to us for He

makes us to glorify God. The direction towards God is implied too in the teaching He addresses us. He glorified God, for He gave the people the words the Father gave Him (Jn. 17: 8, 14) and for He made known to the people the name of the Father and He made the people too keeping His words (Jn. 17: 6).” (Stăniloae 2006: 54)

“Whilst in the ministration as Teacher-Prophet, Jesus Christ is directly aiming towards us, but this ministration involves in it the will to tie us to the Father for by fulfilling this teaching we do the will of the Father, and therefore this ministration comprises in itself also a direction aiming to God, the ministration of Hierarch He brings, on Himself, as sacrifice through, it is directly aiming towards the Father. Although, the ministration of Hierarch involves in itself a direction aiming towards the people too, for this ministration wants to frame in itself the people too, and therefore it comprises a direction aiming towards the people too. And for on this purpose Christ brings as sacrifice the human nature He has assumed, this ministration has a direction and an effect aiming towards this human nature. These three directions are so involved one in another, then it is impossible to be separated; and even more than that, it is impossible even to be cogitated one without the others. In the Holy Scripture and in the thinking of the Holy Fathers, all these three directions are affirmed, concerning the hierarchal ministration of Christ. In the Epistle towards Jews, it is said: “rightly, any hierarch, being taken from amongst people, he is appointed for people, towards the things which are of God, in order to bring “gifts and sacrifice for sins” (Hebr. 5: 1).” (Stăniloae 2006: 55)

“Christ power manifested before Resurrection not only as a power felt within the souls of the ones who came close to Him, and in the commandments, He gave referring to the foundation of the Church and to the life the ones who believe in Him must live, but also as a power upon nature by deeds of healing some sick people and by resurrecting some dead people. When Christ “rebuked” the wind and the sea, and these ones calmed down, the amazed people exclaimed: “Who is this, that even the wind and the sea obey Him?” (Mt. 8: 27). The Holy Fathers explained this obedience, as also the fright the natural elements were engulfed by, at the Lord’s death, by their reference to the creator Master and to his words, or the echoes produced by His words embodied in things. They follow their course as long as the creator and upholder Word maintains these “words” or “rationalities” of His referring to them, as grounds of the natural development of their materialized echoes. But when the upholder Word, Who has become a man too, and Who stay in a special relation with the materialized image of their divine rationalities too – and of His - He was in sufferance, they felt that too and they were frightened. Then the Word of God spoke to the people and thus, He made know on this way too, the dependence of the rational fabric

of the things on Him like supreme rationality as Person, become their human rationality as persons too.” (Stăniloae 2006: 65)

“Anyway, the power exercised upon the soul s it wasn’t only a power of His godlike glory, but it was also a power of love reconciling with His kenosis. He was exercising this power through the truth He was preaching, and through the sacrifice He manifested His love too, which heralded to the people the Kingdom of God as kingdom of love. That’s why Christ was gaining the hearts through their joy of engaging themselves on the love’s road, under the leadership and the power provided by Him. By admitting in front of Pilate that He is emperor, Jesus declares that His Kingdom is not from this world, namely that it wasn’t like the kingdoms from this world. And by being even more specific, He said: “I was born to this and I have come in the world, to confess the truth. Anyone who proceeds out of truth, he listens to My voice” (Jn. 18: 37).” (Stăniloae 2006: 65)

“It is to be mentioned also the fact that if the disciples hadn’t recognized a corporality in the One Who was showing, on Himself, to them, namely His corporality from before His death, they wouldn’t have had the conviction and they couldn’t have spoken about the “Resurrection” of Christ.” (Stăniloae 2006: 66)

“Some Protestant theologians speaking about the “transformation” of the Lord’s body, they avoid to speak about this “transformation” is a “spiritualization” of the body. About this “spiritualization” spoke Saint Apostle Paul in II Cor. 5: 16 and 3: 18. This spiritualization is an effect of the most intensive work of the Holy Ghost within Christ’s body, which gives the body a transparency, and it makes it irradiating light or glory. This irradiation is, in the same time, a mode of the most intense communion in which the person who overwhelmingly imposed, on himself, through the body, making the body transparent. In the songs on the Thomas’s Sunday, of the Orthodox Church, they say that, the rib of Christ that Thomas touched, it was fire and only the condescendence of Christ protected Thomas not to be burnt. This fire can be considered also as a intense warmth of the godlike love, which was then unimpeded communicated through the resurrected body. And this work of the Ghost, it is in the same time a sanctification, which doesn’t take place were there wasn’t an effort of purification from the pleasures which thicken the body, where there wasn’t a renunciation to egotism; but into Christ, this purification was brought to accepting the death. “The body of the resurrected one is a spiritual body” (soma pneumatikon), says Saint Paul, a body which penetrates and changes the modality of its separated existence. Therefore, such a body cannot be noticed in the conditions of this existence.” (Stăniloae 2006: 67)

“According to the Epistle towards Jews, Jesus Christ presents Himself with His sacrifice in front of the Father and then he takes a seat on the right hand of the Father, but Christ’s sacrifice has an eternal power to clean up on the ones who believe (Hebr. 1: 4; 9: 17-24; 12: 12). The Apocalypse expresses this paradox of the permanent validity of Christ’s sacrifice and of Christ’s glory, through the stabbed Lamb Who reigns (Apoc. 5: 12).” (Stăniloae 2006: 76)

“In one regard, Christ entered at the Father, by His death, and this sacrifice showed the beginning of its power through resurrection. The Father receives it with its scent of good fragrance, and the sacrifice becomes permanent in its essence, since it is received, and its essence is shown in the resurrection of Christ, in which it is shown also the savior power Christ was filled with, for Christ is ever since, as man, in full communion with the Father. But, for us the people, and for the salvation’s oikonomia, Christ remains after resurrection with His body, still not totally spiritualized, and so on a plan closer to us, from which he could make Himself visible to us, whenever He wanted. This was required by the need for His disciples to be convinced about His resurrection and to receive their sending to preaching in order to found the Church.” (Stăniloae: 2006: 76)

“According to the New Testament, Christ elevates His humanity to the fullness of the power He works upon us with, through the four successive moments: the descent to hell, the Resurrection with the body, the Ascent to heavens, and the sitting on the right hand of the Father. The Ascent to heavens and the sitting of the right hand of the Father, they represent the full spiritualization and deification of Christ’s human body, the full filling up of His human body with the godlike infinity, the full elevating of His human body to the state of transparent and unimpeded environment of the infinite love of God in its work directed towards us. Doubtlessly, this doesn’t mean also the merging of the Christ’s body with the godlike infinity.” (Stăniloae 2006: 76)

“The interval between Resurrection and Ascent had, besides the mentioned roles, also that one of assuring the disciples through sensitive acts (Christ ate with them) that He resurrected, and to tell them by words, that He will be with them to the end of the time – namely about His communion with them and with His Church.” (Stăniloae 2006: 76)

“The Ascent doesn’t take Christ out of the communion with the ones who will believe in Him, but, a contrary, it brings this communion to the fullness of a reciprocal interiority with those people, due to the culminant spiritualization His body reached through Ascent.” (Stăniloae 2006: 76)

“Since the phase from between resurrection and ascent, the body of Christ entered and exited through the locked doors and “He was always together with His disciples”, not coming, but “rather showing Himself to them when He wanted” (Saint Gregory Palamas, *Word no. 22*, at the Ascent of the Lord, G.P., 151, col. 296 C.). Through Ascent, Christ has passed His body on the plan of such a consummate spiritualization - without ceasing to have His body – so that He no longer showed Himself visibly, but he dwells invisibly within the ones who believe in Him. The fact that before Ascent He is with His disciples everywhere, and that after Ascent He dwells within everyone who believes in Him, with His godlike infinity intimately placed in Him, it doesn’t mean a spatial ubiquity of His body. *The state of spiritualization is something else than the spatial ubiquity.* It is a presence of spiritual depth and height, which can become sensitive in diverse degree of intensity, according to the degree of spiritual noticing power, or of faith, of the one who opens himself to Christ and by this he “see” Christ and he feels Christ in himself.” (Stăniloae 2006: 77).

“His presence is felt by the ones who believe in Christ beyond any visible bodily mediation. Even more, the ones who feel the presence of Christ, the do not feel it only in themselves, but also in other people, and sometimes even all around, or everywhere, not like a huge body, spatially extended, but as a invisible body of Christ’s Person, so that He had it during His life on earth, in the usual human proportions, though fully transparent. Others, who haven’t progressed yet to this degree of feeling the Christ’s presence as Person, they feel the effects of His presence; they feel this presence as a power that urges them and helps them towards clean and good thought and deeds, as producing within them a state of peace, of joy, a feeling of their connection with the infinity of Christ’s love as Person, a love that irradiates from beyond them. This state of culminant spiritualization of Christ’s body it doesn’t consist only in the possibility of dwelling and of being making itself felt as body worn by the Person of Christ, full of power that is helping towards good in all the ones who believe, but in the supreme intimacy too with the Father. Jesus is now, with His body too, where the godhead is, on the godlike throne, on the level of the supreme authority, for the fact that in His body too, in a consummate manner, He is full of the infinity of godlike the life and love. The Son of God no longer lives a kenosis, a depletion of glory in His humanity, but His humanity is full of the godlike glory. The godhead has totally overwhelmed His body, or better said, the godhead is transparent and irradiates unimpeded through Christ’s human body, without abolishing it. God is man, the man is God, without ceasing to be both man and God; the man is God without ceasing to be a man, God is man without ceasing to be God. In Christ the man is God, Who upholds the universe and Who leads the universe towards the deification he is in. (...) The sitting “on the right hand of the Father”, of the embodied Son, it shows us that the Father Give Christ just the first place in leading the world

towards deification, in the work of bringing the world to the union with God, to its filling up with the godlike infinity, in a relation of imperishable love with God. The expression “on the right hand of the glory” or “on the right hand of God” from the Epistle towards Jews (Hebr. 1L: 3; 10: 12) it is explained in the mentioned meaning by Saint Apostle Paul. (...) The ultimate target of Christ’s work is to defeat the universal death, namely to elevate the creation from the state of extreme weakness the separation from the life’s spring produces it – God being the source of the life –; Christ’s target means the strengthening of our spirit out of the godlike Ghost Who irradiates out of Christ, insomuch that to overcome the supremacy of the automatism of a callous nature which leads to death. And this is being done by elevating the people to the consummate communion with God as Person, and infinitely in His spiritual power.” (Stăniloae 2006: 77)

“If in the culminant spiritualization of the body of the Lord, it is involved not only the state of consummate godhead and of full intimacy of the Son with the Father, but also His capacity to dwell within us with the whole loving power and with the whole infinite life of the godhead, the sitting on the right hand of the Father it reconciles with His habitation within us. It is a common habitation of the Son and of the Father within us, for Christ has become, like man too, fully transparent and open to the Father.” (Stăniloae 2006: 78)

“The full habitation takes place within the hearts of the ones who love God, after they have cleaned themselves of the passions’ egotism, by accomplishing His commandments, so that they have opened themselves and they have become transparent to the Holy Ghost from within Christ, and to the infinite spiritual horizon Christ is in. Only thus the ones who become “heaven” of God, or who overcome the separation between the callous human subject - and which has almost become an object - and the divine subject, only they elevate the whole existence to this unity into Ghost. “If somebody loves Me, he will keep My Word and My Father will love him and We will come to him and We will make dwelling place in him.” (Jn. 4: 23). On this dwelling and on its conditioning through our love, it depends, so exclusively, our elevation, that without them we can participate to the Resurrection of the Lord but we cannot participate to His Ascent too, namely we cannot participate to the eternal union with Him. The one who won’t be partakers to Ascent, they won’t have the Lord within them, but they will only know about Him.” (Stăniloae 2006: 78)

“Christ’s Ascent with the body to heavens and His sitting on the right hand of the Father, it means Christ’s elevation, as man, on the supreme level of efficacy upon the ones who believe. In this it stays the supreme power and glory Christ has ascended to, through His ascent to heaven.” (Stăniloae 2006: 78)

“Without any doubt, the Holy Ghost makes more efficient the presence of Christ within us, through His more felt work the Ghost comes to the fore, to our feeling, but the Ghost takes the foreground in order to make the presence of Christ even more felt to us. When the sunlight crossing through the clouds, it comes to the fore, it doesn’t come only for itself, but in order to make clearer the visible things. In addition to this, Christ stays further at the basis of the more felt work of the Ghost. The Ghost comes within us through Christ’s transparency. Through this transparency the active infinity of Christ’s love has entered in communication with us. “He will take out of Mine” (Jn. 16: 14), said Christ; the Ghost will take not out of a Christ Who has remained far and passive, not from an impersonal repository gathered by Christ, but out of Christ Who continues to be active, together-active with the Holy Ghost, bringing the godlike powers through the transparent body of Christ, for these powers are no longer impeded to be communicated to us through a not-fully transparent effort, as the effort from before Resurrection.” (Stăniloae 2006: 84)

“The human nature assumed by Christ it isn’t that one of a human hypostasis, which can be closed and individualistically used, but it is the human nature of God-the Word, the Hypostasis out of which derive, and towards which tend to come back the rationalities of the whole creation. (...) As such, also the Ghost’s Hypostasis united with Christ in the Christ’s human nature too, He can be extended within the whole humanity. The Christ’s human nature has become the more capable to comprise the whole creation after Resurrection and Ascent, as in this spiritualized state Christ’s human nature has been opened to the godlike infinity which wants to overflow with its love upon all of us, and within all of us, and to gather us in a unity with God and amongst us. The one who opens himself to the godlike infinity in Christ, by participating to this infinity, he cannot avoid tending to unite on himself with all the others in this love he is being filled up with.” (Stăniloae 2006: 86)

“Through the embodiment of the Son of God as man, it has been constituted the hypostasis, which has become the fundamental Hypostasis of the entire mankind, of the entire creation brought to the state of “new creation”, which is being continuously renewed out of the infinite and not-withered life of the embodied Word.” (Stăniloae 2006: 89)

“But the Holy Fathers didn’t consider Christ as Head of the Church separately through Embodiment, or through Crucifixion, or through Resurrection, but through all of these connected to one another. Through Embodiment Christ had laid down only the first foundation of the Church, by taking upon Himself the “first fruit” of our humanity. The body he has assumed, it becomes the full foundation of the Church, for it is passed

through death and through resurrection. Only thus His body is the source from where flows within us the power of dying to the sin and of resurrecting; only thus, His body become fully spiritualized and transparent to the infinite godlike life, it becomes the environment we too are receiving this life through. Considering each of these deeds through which Christ becomes the Head, and the foundation, and the source of life of the Church, each time the Holy Father concretely declare Christ as the Church's Head, they understood Christ as the One Who has passed with His body through all these moments and Who has elevated His body to this state of full spiritualization and transparency to the godlike life." (Stăniloae 2006: 89)

"In order to be Head of the Church, Christ must have something in common with the people who constitute His body. But in the same time, Christ must have the special position as head, namely He must have something special different from all the ones who constitute His body. This special something is His godhead. Christ is by this, Head that sees incomparably further than any man can see by his human mind, and therefore Christ can communicate to His Church incomparably greater a light and a life, than the head of the man can communicate to his human body. Christ, in quality of Head, He is open to the infinite light and life, and he communicated these one to His Church. Through His quality as God, but also through the quality of His resurrected body, Christ is the Head, by excellence, of the entire creation, being elevated above all human and created things, not having above Himself any other head. But Christ is especially the head of the humanity gathered within Him, for He has made, on Himself, man too, and for He has resurrected." (Stăniloae 2006: 89)

"In order to be able to make, on Himself, as Head of the mankind, by becoming man and by putting, on Himself, in organic connection with the mankind, aiming to communicate to the mankind, without difficulty, the infinite godlike life, the Son of God must have something in Himself which makes Him appropriate to this. But the mankind also must have something in itself which to make the humanity able for the Son of God to become man and by this to become the mankind's Head, a Head that communicated to the mankind the infinite godlike light and life." (Stăniloae 2006: 89-90)

"The Word of God must have something in Himself that makes His appropriate for the opening, in Himself, the infinite horizons of the godlike life, and the human must have something in itself in order to be able to know in the Word of God these horizons and to be able to be imparted with them. The Son of God must be able to communicate the infinite godlike light and life in human forms, namely to make our humanity as His own, without abolishing it in Himself and without our humanity to remain locked up towards the infinite godlike light and life. This adequacy of God-the Word to the mankind and of the mankind to God-the Word, it stood firstly at the

basis of the union of two natures in the Person of God-the Words.” (Stăniloae 2006: 90)

“By assuming the humanity as His image, the godlike Logos makes the humanity increasingly fuller similar to Himself, and then, by becoming the Head of the Church, this humanity of His is being imprinted in each Church’s limb as model of Him, by making the quality of image of each limb to become increasingly more as Him. But He does this on the measure each limb strives to become increasingly more like the embodied Word.” (Stăniloae 2006: 90)

“Christ is the Pantocrator of the Church in a sense that is special comparatively to that one that He is the Pantocrator of the creation. Christ maintains the Church in Himself like a unitary body, as a unity, but not like an impersonal unity, for he stays in an unmediated dialogue with each Church’s limb, and by this He keeps every limb in connection with all the other limbs. Thus, by staying in a dialogue with the entire Church understood as symphonic partner in this dialogue, Christ dwells, thus, in a living mode, in this house of Him, but in this house is placed as person each believer as an intelligible stone, and on this way Christ continuously is being harmonizing the building and he keeps it alive.” (Stăniloae 2006: 91)

“Assembled under Christ-the Head, the human heads or persons do not lose this quality of theirs for their human nature as much as it composes their persons, for out of mankind’s Head from the divine-human Person – Who is Christ – they receive the light and the power of being fully accomplished heads or persons, who participate to the light of the supreme Head, and who assume the leading of their own beings, according to the received light. They are called to by in this mode, equal heads to Christ by grace, or together-Christ, enjoying full freedom in the relation of love with Him, without breaking the unity amongst them and by finding, in the same time, in Christ, the harmony of a fully accomplished body of Him. This is for all the things recognize Him as the unique source of the light from above them, which they can be elevated in.” (Stăniloae 2006: 91)

“The glory the Church is full of, it coincides to the full achieving of the quality as sons of God, by the Church’s members, a quality that means the most intimate communion with the Father. This quality consists not only in seeing, but also in being imparted with the glory of Son has, as the Embodied Word of God, as man. This is for Christ by being in organic connection with His body His glory is being spread upon His whole body. But the state as sons it is obtained through a transcending above the natural and limited life, in the light of the infinite life of God, in the intimacy of the filial relation with Him. And in this state, one advances continuously,

and one advances even during the time of one's earthly life towards resurrection and incorruptibility." (Stăniloae 2006: 92)

"The Embodiment alone, it doesn't make Christ the full Head of the saved mankind and on the basis of the embodiment alone, Christ doesn't bring the mankind to it full glory yet. This is because of the humanity He has assumed through embodiment still doesn't have all the features through which He can be a real Heads and through which He can dwell within us, filling us up with His light and with His power of leading us towards the incorruptible and eternal life in God and of bringing us in it." (Stăniloae 2006: 92)

"Through embodiment, the Word of God has done only the act of repositioning Himself in the position of head of mankind, for salvation. It is necessary the assumed human nature to contribute too, to the walking on a road and to fulfilling some acts through which the embodied Word to make His human nature capable of performing this role of His, as Head, as man in report with the mankind. Our salvation will be done only if we freely walk, under the leadership of Head-Christ, a road similar to the one our first fruit has walked in Him in order to reach the state of the full deification. Only thus the nature He assumed was able to rejoice the whole transcending above itself in God, a transcending the godlike Hypostasis – in Whom it has been assumed – could offered to it, and only if we do us likewise, out of the power concentrated in Christ's humanity, we will be able to be elevated, in a real mode, towards the participation to what the Head-Christ can provide us: the infinity of the godlike life and the freedom in it." (Stăniloae 2006: 92)

"The human nature in Christ had to overcome through an obedience that was consummate and loving of His godlike will, a will that is one with the will of the Father, or through conforming to the Father's will and enduring the death on cross, the enslaving affects which entered the human nature by sin as equally numerous weaknesses, and the death as ultimate consequence of theirs, being thus opened, to the unimpeded sight, the infinite horizon of the Godhead, and being opened the participation to that horizon and to the life from within it, which is a state obtained through Resurrection." (Stăniloae 2006: 92)

"Christ keeps His humanity fully open to the infinity of God, through its state of sacrifice, and He will communicate to us too, within Church, this state, if we open ourselves at our turn, to the horizons His humanity has been elevated in. Saint Cyril of Alexandria insisted upon this fact, saying that only if we appropriate to ourselves the Christ's state of sacrifice, we will be able to enter at the Father too." (Stăniloae 2006: 92)

“Actually, only the Resurrection and the Ascent make the embodied and crucified Word to extend Himself, through His Holy Ghost, with His body, within the ones who believe and who open themselves, to Him, for he has become from virtual Head, the actual Head of the Church.” (Stăniloae 2006: 94)

“The Church is being maintained and it is advancing on the plan of the life which is being nourished out of the holiness, out of the godhead, and out of the Resurrection of Christ. But this is, not only for the Church has within itself the divine embodied hypostasis – and therefore as hypostatized body into God –, sacrificed and resurrected once for everybody, irradiating out of it the power of sacrifice and the power of advancing towards resurrection; and also for our Lord Jesus Christ continues to be in the Church the Hierarchy Who offers Himself as sacrifice in continuation. Christ is the Teacher Who propagates the teaching about Himself and about the salvation in Himself, and our leader towards salvation. Christ, after exercising His threefold ministration before He has brought His Church to existence, now he is exercising this ministration in His Church. He is not the Head of the Church only because he is the divine Hypostasis of the humanity and only because He maintains Himself within people with His sacrificed, resurrected, and elevated body, but also because He continues to exercise and to uphold within Church His three savior ministrations within Church. To His quality of Head it belongs also the fact that he leads us, he lightens us, and He offers Himself, in continuation, as sacrifice, in order to lead us throughout all of these, through knowledge and through the life of sacrifice, towards resurrection and towards the eternal life in Him.” (Stăniloae 2006: 96-97)

“Christ, as divine Hypostasis bearing our sacrificed and resurrected humanity, He doesn’t remain passive within Church, but He is exercising His work as Teacher, as Hierarchy, and as Emperor. In this threefold ministration, He doesn’t have the Church as an object, but He addressed Himself to the Church as to a free partner, who is called to freedom and to imperishable love. In quality of Christ’s partner, on one hand, the Church receives His teaching, sacrifice, and leadership, and on the other hand, the Church answers them freely and positively, as to a call, by teaching, by sacrificing Itself, and by leading, or by participating to Christ’s ministrations of Teacher, Hierarchy, and Emperor. Through the continuation of His threefold ministration within Church, Christ maintains with the Church and with each limb of the Church, a progressive dialogue, within which neither Him nor the Church, neither the Church’s limbs are in a passive state. This is the meaning of the imperial priesthood of the believers who are called to herald the good things of Christ and to avoid the bodily lusts (I Pt. 1: 6-11; I Jn. 2: 20)

“Christ’s body, at its turn composed of heads, it is filled up with the light that comes from the supreme Head, and it spreads this light, for it passes this light to Christ’s limbs and to other people, who are elevated by participating Christ’s sacrifice and teaching, to a sacrificial life of all the limbs, towards God and towards each other. The Church obeys Christ’s leadership and it impropriates His leadership, and the Church leads, in the same time, Its limbs – the human persons -, and those ones lead one another and they teach one another and they urge one another towards sacrifice. As Christ is active in these ministrations, so it is active the Church too, in imparting them. Christ could remain passive, only when His teaching, sacrifice, and leadership would have been possible to be detached from His Person, as it happens in some measure where Christ is given a deputy, or where each member of the Church reckons that he can learn and he can lead on himself, in a mode divergent to others, without having Christ as unique teacher and leader of them. If Christ is the embodied Son of God, He will be through Himself the light, the teaching, the sacrifice, and the leadership. And to these three ministrations participate the ones in whom He dwells, in a unitary manner; in their unity of faith, of understanding, of participating to sacrifice, it is shown that Christ Himself remains undivided in everybody, active as Teacher, as Hierarch, and as Emperor.” (Stăniloae 2006: 97)

“In Christ’s exercising of His ministration of *Teacher*, it is being continuously highlighted the prophetic quality of this ministration too. This is for Christ’s ministration of teaching, it leads us, by the Church’s preaching, to ever closer levels to the model man who is Christ, and ever closer to the relations of justice, of brotherhood, and of human delicacy, which will reign in the Kingdom of Heavens, where the human will be in his fully accomplished form.” (Stăniloae 2006: 97-98)

“Likewise, Christ guides all of us, towards a fuller relation with Himself and towards the union with Him in the Kingdom of Heavens, but He gives us also o power of guiding one another in that direction. In other words, He defeats together with us the inferior and demonic impulses which tend to keep us far from Him through all sorts of hardships placed in the way of our striving to get closer to Him, or in the way of our striving to fulfill His will. He is *Emperor*, but we are called too, to be imparted with His imperial power, by overcoming these impulses and obstacles, in order to reach to reign together with Him, no longer being hindered by the chains of the nature, of the sin and of death. “If we persevere in patience, (which is power too, o. n.), we will be emperors together with Him” (II Tim. 2: 12; see also: I Thess. 2: 12; Hebr. 12: 28; Jas. 2: 5).” (Stăniloae 2006: 98)

“Through His ministration as Hierarch, Christ ceaselessly shows to the Father His sacrificed body, but in the same time with this, he also shows us

as willing sacrifices of good fragrance, out of the power of His sacrificed body we are imparted with. By this, He doesn't bring the sacrifice only for Himself, or only for His body as Person, but also for His mysterious body too within which His body as Person is." (Stăniloae 2006: 98)

"Christ is attracting us, continuously, to this state of continuous sacrifice and of being the one who commits the sacrifice. He doesn't sacrifice us as on some objects, but He attracts us to self-sacrificing as subjects, to self-giving, and to a remaining in this state, by imparting us with His state of sacrifice, in which, Him too isn't passive, but He is giver. So, by being imparted with His sacrifice, we aren't imparted only with the sacrifice but also with the one who commits the sacrifice. But this, we ourselves become not only sacrifices, but also the ones who commit the sacrifices, namely priests of our sacrifice, in this restricted meaning. Only thus our sacrifice is in scent of good fragrance, for our person is like His, in state of sacrifice, of voluntary self-giving, of actively maintaining in state of "passive" surrender to God and to the fellow humans, of exclusively living according to their will. We witness Christ's sacrifice not only within Church." (Stăniloae 2006: 98)

"On one hand, Christ brings us as sacrifices in His quality of Hierarch, with His own sacrifice, and on the other hand, we give ourselves as sacrifice to Him, in order Him to bring us to God and the Father. By surrendering Himself to the Father, and thus by being filled up, as man, with the infinite love of the Father, and towards the Father, Christ attracts us too in this state of surrender, but we will bring ourselves too, by this, if we aren't only passive in it. We do not bring ourselves as sacrifice to the Father, except into Christ, but we must offer ourselves, though, to the Father, out of the power of Christ's sacrifice, namely to bring ourselves too, together with Him; we must surpass by this, the limits of our egotism for, by surrendering ourselves to the infinite Father, to participate to His love as partners with Christ. Out of the Christ's sacrifice it irradiates like a magnetic power which is attracting us too, towards our sacrifice. *Thus, our self-sacrificing is full of Christ's self-sacrificing.* Our sacrifice consists in a clean living, in prayer, and in other gifts for our deprived fellow humans and for maintaining the Church's work for salvation. Our sacrifice consists in renouncing to ourselves, in order to enter the loving relation with the infinite God." (Stăniloae 2006: 98)

"Christ is the continuous Hierarch, for He is continuously mediating for our entering to God-the Father, through His state of surrender to the Father; and this is also for Christ is continuously mediating for our entering in the loving relation with the Father, by receiving us in the living relation with the Father and by making us to forget about ourselves, or to forget about our limitation through egotism, in order to enter the relation of the infinite love as partners of the Father, together with Christ." (Stăniloae 2006: 98-99)

“But this entering of ours to the Father, it is an act of us too, namely it is our surrender, out of the Christ’s power of surrender. We liberate ourselves, from ourselves and from our passions, by the full power of our central Subject.” (Stăniloae 2006: 99)

“Christ remains forever available, on the basis of the decision we have manifested at Baptism, of dying to the sin and of living with Christ, as long as we do not revoke that decision. But, like in any personal relation, the work, or the manifestation of love, it must be continuously done, from both sides. Only by continuously affirming, by deeds, our attention towards Christ, we reach to enjoy everything He has given us as potential and of what we haven’t known at the beginning.” (Stăniloae 2006: 116)

“Neither Christ must be seen as One Who accomplishes only a unity of nature amongst people and Him within Church. Christ, though He is the godlike Hypostasis of our nature, and therefore he is a Hypostasis with a human conscience open in the supreme degree to others, he though fulfills the function of a human person, distinct from others. According to His example and out of His power, no matter how much the human persons would open themselves to one another, they still remain distinct to each other, and they remain with the conscience of not-confounded persons, as the Trinitarian Persons are too. So, by bringing the human person to the unity with Himself, on the basis of their unity of nature with Him, Christ doesn’t confound them.” (Stăniloae 2006: 135-136)

“Saint Mark the Ascetic and Diadochus of Photice said that through the Baptism, in the beginning Christ dwells in the hidden of our being, without us having the conscience experiencing of this fact. The experience of this fact starts producing and it later grows up in the increasing in faith and in good deeds, which we offer to Christ, and for which we receive power from Christ Who is in this hidden.” (Stăniloae 2006: 146-147)

“The place where Christ is like Hierarch, it is in the most inner, the most hidden and the cleanest chamber of the heart, for only that one can be the most easily sensitized and opened to God. Only the deep of the human virtual can be opened to the deep of the godlike endless.” (Stăniloae 2006: 147)

“The work we do, on the basis of the power we receive, it is the fruit of a mysterious encountering between us and Christ. We actualize only what is given to us in a not fully actualized mode. But his actualization too, we do it with the help of Christ. And by this, we actualize not only the virtualities hidden in Christ, but also our virtualities with the help of Christ. Anyway, only in this contribution of ours, we experience that not only us are the producers of the result. We must work, and we must know that Christ also

works within us. And we know this work of Christ, firstly, in our ghost, and then we know it also in the new spiritual feelings of our body. We know Christ as spiritualized, but still present in our body, and therefore present as body, spiritualizing our body too, sanctifying it too, in all its deeds, together with the soul's thoughts." (Stăniloae 2006: 147)

"Because of the man doing this, the Logos of God, the unitary bosom as Person, of all the world's rationalities, he has proceeded to a new, tighter, and safer union of all things within Himself. On this purpose, the Logos uses the human nature too, for the human nature's capacity of being a means of unification of all the creatures amongst them, and between them and God. In order to accomplish this union tighter, the Word of God has made Himself man, so that the people have been give a center of union amongst them, a center that cannot be separate from God anymore and that doesn't tend to separate Himself from the other people and to divide the creation." (Stăniloae 1997: 7)

"(In Christ, o. n.) *It is thus being accomplished a new Mystery, that of an even tighter union between Creator and creature.* It is the Mystery of Christ. The paradox founded by creation, of the union of the uncreated with the created, it appears now even more accentuated, or accentuated to the supreme mode. God Himself is man too, God is creature too, the unfathomable deep and the all-doer Subject, he makes Himself human rationality too: human rationality that has the conscience of it limitation in noticeable body, and the infinite makes Himself finite too, the last one being filled up with the first one. By this, the infinite horizon of the supreme reality's knowledge it becomes fully transparent to the man." (Stăniloae 1997: 7)

"The Word of God has assumed our nature as a human nature personalized in Him, for through it he to unite Himself in a tighter manner with the all the human subjects, bearer of the same nature, and with the whole creation these subjects are connected to, by their nature." (Stăniloae 1997: 7)

"The Word of God has actualized, thus, all the man's potentialities of being the connection ring between God and creation. But by this, he has made the man the most adequate environment of exercising the unifier power of the Logos upon creation, the man being the image of Him. His divine feature crossed through by love, they find in the man's virtues and in the man's capacity of love towards God and towards his fellow humans, the most efficient form for unifying the people with God and the people amongst themselves. Through the human spirit, the Word of God can exercise not only His spiritualization action, but also the action of deifying the body's feelings. By the fact he hasn't united Himself with a human hypostasis, but He has made Himself the hypostasis Himself of the human nature, with His

godlike openness towards the whole created reality and with His supreme capacity of human communion, He has made out of the assumed humanity the means of unification and deification of the whole mankind and creation in God.” (Stăniloae 1997: 7)

“The godlike Word, through His embodiment, He has brought the Holy Ghost again and in a full degree, in the communication with the creation. By hypostatically framing Himself into creation through embodiment, or by becoming Himself the creation’s Hypostasis, the Logos bring the Holy Ghost as well in His humanity and, through His humanity, into creation. From now on, the man that opens himself through faith to Christ, he can be born again through the prevailing work of the Ghost. For this, the Ghost had to participate again and in a culminant mode to the birth of the Son of God as man, of the renewed man, like the Ghost didn’t participate even to Adam’s creation.” (Stăniloae 1997: 24)

“The human nature has been liberated thus, from the chains of the natural laws’ rigidity, and from the chains of the inexorability of the eternal death, as also from the slavery of the demonic powers which contribute to this chaining of the freedom of the human spirit, chaining that ends in his death and in the body’s death. Restoring the free image of the divine Logos within man, it has been fully done by assuming, by the Logos Himself as Hypostasis, of this image of His together with the co-working of the Holy Ghost. The Ghost extends Himself too, within the believing people, by Baptism, and restoring the image of the Logos within them too.” (Stăniloae 1997: 24-25)

“Christ is the bridge between earth and heavens and we can frame ourselves even from here in the interior of this bridge, being us moved on it, in the same time with its movement, advancing us firmly and steadfastly in this interior, He not forsaking us and not forsaking the bridge. Thus, there is a community between our life on earth and the heavenly life. If we keep ourselves steadfastly on the authentic aspiration of the heavenly life, we will reach the supreme stability of this life, which is in God, or in heavens.” (Stăniloae 1997: 200)

“Only a Christ present amongst Christians and only on the measure He is present, he helps the Christians to continuously overcome the formal, exterior aspect the human relations, relations structured by increasingly advanced reforms, in a satisfactory spiritual warmth and depth, which help the Christians to contribute to achieve structures of increasing justice and brotherhood amongst people.” (Stăniloae 1997: 249)

“All the teachings communicated by the Revelation and all the gifts imparted by Christ have endless spiritual depths and stages. Christ as man, or as

consummate union of the human with God-the Word, He has an endless depth of meanings and of loving, deifying, and helping powers, which call us and which lead us always forwards and always upwards in our understanding and living, in discovering new and always higher horizons, which we to make know to the world as modes of superior relations.” (Stăniloae 1997: 249)

“It was noticed that Jesus Christ did not play a public role from a position of a society leader. Such a role, by taking you out from the direct communion with your fellow humans and by forcing you to put between you and them the generalizing and indifferent law to their states and necessities which are different and intimate to each of them, it is not appropriate for bringing to light the other’s subject into the me-to report, for the spiritual birth of the people. Despite all of this, Jesus Christ addressed Himself not only to one person at a time, but also to the crowd, and also even to whom weren’t present and not only in the words of *me-you* restricted report, but also in severe formulations of general nature, insisting on a change of mores and social reports. But the raise to a general language and to a preoccupation that widens all over the society, is neither to the prophets or to Jesus Christ and must not be at any human being who wants to be a link in propagating of the Revelation, a raising into the sphere of the abstract, where the concrete face of the human being fades to become a number into the crowd to which is applied the harsh and indifferent law. Not with the laws per se, detached from the living and intimate report between people occupies the human being who propagates the faith, but he has continuously in view these reports. His general speaking is not but a widening of the speech towards his concrete fellow human, not aiming something else then to see everywhere such a report established amongst people. The intimate reports, which give birth to the souls, are the ones concerning the man in the position of propagating the faith, and not the juridical expression of these reports, which remains sometimes an empty shape.” (Stăniloae 1993)

“In history we can fulfill the law, even the superior law of the love, of searching for the soul of the fellow human, without this itself to save us²⁴. Only Christ saves, but the fulfillment of the law is not worthless and it prepares the soul for receiving Him. And this is when the law and the history are not judged like a closed system, like a final one, but they are reckoned as ones open into the waiting for the One Who gives them their

²⁴ See Dosoftei’s Confession: “If the man can make the good by nature, it was told covered by God, telling us that also the pagans love whom loves them. From here follows also that it is impossible that any good that man do can be a sin... The good it is impossible to be bad. The deed fulfilled only with the natural power and which doesn’t make the man but psychic, not also spiritual, doesn’t contribute to the saving, lacking the faith, but neither to the condemnation”. Kimmel, I. 447.

true meaning. And when the faith has dwelt into the human being, this one must be raised to a moral height in the frame of his historical rule, otherwise it is a sign that God does not work in him and that He does not save him.” (Stăniloae 1993)

“And through the ascent to heaven, Jesus Christ does not cease to be close to us, and to exercise a direct efficiency upon us. Being God, fact which the ascension to heaven gives us a last assurance about, He is present everywhere, so also close to us. Thus, us too, even we are living long time after His time on earth, we are near to Him, and His face, which is revealed by the narrations of the apostles and of all our ancestors as a reality, we know that is alive and it maintains with us the communion which He has searched for it by making Himself man. Our gaze passes continuously from the memory of Jesus from History to His actual presence from Heavens. Only because He was present in history like a real man, we can see Him in heavens with our faith, and only because He is in heavens, into the divine glory, His face in history confirms the abyssal traits of Godhead.” (Stăniloae 1993)

“God has made possible the live report with Him, which consist into our transcendence towards Him and into His intimate communication with us, only whereas He made Himself a man. The fundamental structure of the man consists, according to the philosopher Martin Heidegger, in “transcendence” understood like an act, like a continuous work of us, through which we are passing from us to the world, and, through this, from us from this moment, to us from the future moment, by raising us up from a state of living into the general clichés, to the conscience of our intimacy²⁵. The conscience of the transcending, it receives another intensity when it is performed in God’s direction and in a living and reciprocal report with Him. And God is experienced like a concrete and close reality, towards which we stay with all our being in tension, in Jesus Christ, in Whom God descended in the plan accessible to us.”

25 “Vom Wesen des Grundes” in Jahrbuch für Philosophie und Phänomenologische Forschung, Husserl-Festschrift, Halle, 1929: „Transzendenz bedeutet Überstieg. Transzendent (transzendierend) ist, was den Überstieg vollzieht, im Überstiegen verweilt... Zum Überstiegen gehört dann solches, was unzutreffend meist das «Transzendenz» genannt ist... Die Transzendenz... meint solches, was den menschlichen Dasein gehört, und zwar nicht als eine unter anderen mögliche, zuweilen in Vollzug gesetzte Verhaltung geschehender Grundverfassung dieses Seienden... Im Überstieg kommt das Dasein allererst auf solches Seiendes zu, das es ist, aus es als es «selbst». Die Transzendenz konstituiert die Selbstheit... Wir nennen das, woraufhin das Dasein als transzendiert, die **Welt** und bestimmen **jetzt** die Transzendenz als **In-der-Welt-sein**“, pg. 80-82.

“It means that only when we encounter the absolute into a concrete person, then we experience the transcendence. And because we die, that historical person must show his absolute character also through that, for he reveals himself to us like a master over the region beyond death, by defeating death like somebody who stays on the throne of the supreme sovereignty. In this case death no longer appears to us like a natural end in nothingness, but rather like a gate which we cross ahead through, to an even more obvious encounter with the person of Jesus Christ, our transcendence. Death is not transcendence through itself, but by the fact that beyond it, there waits for us the judge Jesus Christ. If Jesus Christ hadn’t resurrected Himself, and He hadn’t ascended to heavens, He wouldn’t have been transcended into the life from here and we wouldn’t have waited for Him to be either into the life from beyond. When we know Jesus as being alive, our life from here feels in Him the true border, the true and the scrutinizer judge, and death it is no longer an indifferent end to us, but the moment of inevitable confrontation with the judge who is waiting for us.” (Stăniloae 1993)

“The fulfillment of the man into a life of true seriousness and self-knowledge, of full living in what it is his own, it comes only from the faith in Jesus Christ, the only One in report with Whom the real transcendence is experienced. “The Christian preaching nevertheless it affirms that the transcendence, of which impossibility to be contained and of which non-objectivity (Unerlässlichkeit und Nichtgegenständlichkeit) the philosophers are defending it with so much passion, it is given into the Person of Jesus Christ, namely in the Scripture’s word. In this contingent person, in this concrete word, one can find the transcendence”²⁶. Jaspers considered that the transcendence cannot be comprised into a person and therefore the communion is not possible with it. One cannot find the transcendence into a person because the person is something that refers to something else: a person or a thing. Like a Person, God would need people for the communion with them. The transcendence would be restricted to a concrete entity. It is justified the answer of E. Burger, that the rationality of Christ it is just that in His transcendence it has been made accessible to us, to be experienced into a concrete unity.” (Stăniloae 1993)

“Toward the passion of the existentialist philosophy, to surprise through those meeting, like through cipher, the infinity, E. Burger sustains that this philosophy does not succeed something else but to stay on the edge of the transcendence, and not to arrive to a communion with it. That’s why, through it one cannot acquired a real existence, but he remains to the

²⁶ EWALD BURGER, W. c.p. 222.

simple possibility. Only in relations with the concrete person of Jesus Christ, one can pass from the edge of the transcendence to the communion with the transcendence, from the tragic unrest into the possibility of the existence, to the reality of the existence, and from a hunch of the divine reality to experiencing it, and, through this, to the state of salvation²⁷.” (Stăniloae 1993)

“Some of the Russian theologians, like S. Bulgakov and N. Berdiaev go in this direction until to affirm some kind of eternal humanity of the Son of God, or some kind of existential human theandric-ism. Bulgakov, for instance, he argued that the self or the subject of the man is not a created one; only its nature – consisting of rational soul and of body – it is created. But the human nature also is an exact copy of divine nature, it is the divine being put into state of becoming, it is created Sophia that corresponds to uncreated Sophia. The human self, by being uncreated, he is by divine essence, that between it and the divine Logos is not any qualitative difference, and between his nature and the nature of the Logos there is a perfect correspondence. The divine Logos, by taking in Jesus Christ the place of the subject, of the human self, there hasn’t taken place an event too new and too inadequate to the human nature, but one quite normal. A human self of divine essence has been replaced for the supreme self of divine essence. The bearer of uncreated Sophia has taken under his leadership the created Sophia too, which is otherwise carried on also by selves of divine essence.” (Stăniloae 1993)

“From all these, it results that, the Son of God has embodied Himself on the basis of a conformity between Him and the person of the man. The intentionality towards communion in which He is in report with the Father, He turns it also towards people, observing the value proportion in a case and another. But, especially in the orientation of His benevolent love towards people, His intentionality towards communion it exclusively has the will to give, and not to receive, not of being a sign of the insufficiency, but of the supreme love. People have been able to, and they can easily feel that, from Jesus Christ, it is searching for them another intention of communion than the one from their fellow humans, one without any insufficiency, a supreme love, which has a maximum efficiency to reveal itself, and to be noticed.” (Stăniloae 1993)

“The words which were sent by the Son of God through prophets, they not only were the so-called Word, His Person itself, but words detached from

²⁷ W. c. p. 226.

Him. The prophets didn't have the words, of course, from themselves, though the words weren't identical to the Person of God. Their testimony was making us to believe that the Son of God is interested in our fate, but He wasn't sharing us with a full communion." (Stăniloae 1993)

"The man becomes, through Jesus Christ, a son of God and a fellow human of Jesus Christ-God. It is the highest dignity and state the which the man is elevated to. And, what else it means this but the elevation at the highest intimate *me-you* communion with God? And who stays in communion with God, that one is eternal, for, to whom God loves so much than He welcomes him in communion with Himself, He cannot let him perish, like we wouldn't have let to perish the ones loved by us, if it had been given to our power." (Stăniloae 1993)

"Like Jesus through His death He has transposed Himself, as man, outside the created existence, which was weakened by sin, in order to receive it in a renewed form like through a new creation, from God's hands, the same must be repeated by us, through the spirit's repentance intensity: this death, by getting out from the world's field, and from the actual shape of creation, in order to reach at Jesus Christ (He: 13: 13), so that, with the experience that we are on the edge of the nonentity, to the experience the receiving the new existence from the power and for the mercy of God. Properly-said, not in the field of the world in which we are, we are preserve our life - as it seems to us -, but by getting out of it, by losing what it seems to us as being life. Life in the actual shape of the creation it is a disfigurement of life, it is a life which implacable progresses towards death. Only by exiting from this state of illness, and by placing us on the edge of the existence, in front of God, we will regain our life. But the one who has made the decisive step in this direction, by accepting to lose this life in order to resurrected in the new one and, by this, to attract all of us with a supreme force towards the "grave" of the new life: it is Jesus Christ²⁸." (Stăniloae 1993)

"All these things show us that the Son of God does not came only into man, like a content of the man, but He made Himself what directly welcomes us in every fellow human, a human subject of communion, what speaks to us from man, a person, an intentionality for communion, and having all the real support of the man into his concrete countenance, into Jesus Christ,

²⁸ "To us, who through stupidity altered the existence, He accepted to make Himself resembling to us, so what had fallen outside of existence, He to re-bring it to existence". Saint Gregory of Nyssa, *De vita Mosis*, P. G. 44, 381 B., W. c. p. 113.

Who was telling *Me*, and to Whom the people around Him were calling Him as *You*, and Who wasn't a human subject differing from the godlike one, but He was the godlike subject descended and objectified in state and in function as human subject. God made Himself to us *You*, on the level of our self, a *You* Whom to dare to behave with like with every man. This you from within our fellow human it is all that can be closer to us, the only reality which we can enter a loving communion with. From the furthest, God has made Himself the closest One to us. Only by making Himself a human you to us, He directly has spoken to us, so that we have entered the direct relation with His Person. Only on this way the human person of Jesus was the godlike Person of the Son. In the same time, only by being the one and the same person both God and man, Jesus has brought his life like a substitutive sacrifice for people, but that sacrifice was no longer only that of a man and having only a relative effect." (Stăniloae 1993)

"In Jesus Christ, through supernatural intervention it was realized a rounding of the human nature not in itself, but in the vastest unity of a whole which existed before, of the divine hypostasis of the Logos. It was not rounded more human nature than it would be sufficient for a common man, but this rounding wasn't done like an independent whole, but it took its place into the entirety of godlike hypostasis." (Stăniloae 1993)

"There hadn't been about a spontaneity characteristic to the human nature into the frame of the vaster unity of the whole which he entered and which had His spontaneity. In such a case He would have affirmed Himself like a different hypostasis. Neither had there been about keeping the human nature under pressure, into a passivity state, a state of object and instrument, because than Jesus Christ would have not been fully human. The needs of the human nature like subject in Jesus were no longer satisfied on its own account, like starting from a spatial center of it, but they were satisfied by the whole, as starting from a divine-human center. The spontaneity virtues which emerge from human nature were not no longer activated by the human nature in isolation, but they are now of the divine-human whole who manifests them through His virtues of subject and of active spontaneity." (Stăniloae 1993)

"Through the human nature, Jesus Christ hasn't shown Himself only like man, but also like God. The identity of the hypostasis of the two natures it doesn't consist only in that of one and the same subject shows Himself like God through the godlike nature and like man through the human nature, but in the same time the unique hypostasis shows Himself both like God and like man through each of His natures. This is the meaning of features

communication, based on which the human features and activities are attributed to the Hypostasis considered as God, and or vice versa. And this is based, actually, on the absence of the separation of the natures into the unity of the same Hypostasis. The hypostasis shown through the human nature's elements, He is shown together with His godlike characteristics (so, with the nature), and vice versa. This means however that the human nature is adequately transparent to God, it is in the image of the Godhead²⁹. The divine nature's center makes itself also a center to the human nature, without annulling this one, and without hiding Himself. The human nature can have a common center with the divine nature. Without a movement from the middle of His divine nature, without any descent from His godlike character, a center of godlike nature becomes also a center of the human nature, by receiving all the attributes of it, by manifesting Himself through all its elements, and thereby showing Himself like man and in the same time, just through them, like God." (Stăniloae 1993)

"The human word, like an expression of the human being center, like a confession, by excellence, of the human hypostasis, it is in the same time, to Jesus Christ, the godlike Word, like a showing of the divine Hypostasis." (Stăniloae 1993)

"Of course, it is not about sonority, which is only an exterior clothing, but it is about the ultimate intentionality, which is in every word of Him, in the same time divine and human. From a common center starts the word of Jesus Christ, being both godlike and human. From this common center start all the godlike manifestations, and are set in movement all the ones of the human nature, the godlike ones through human instruments and the human ones through as uploaded with the godlike element. "He was suffering in a godlike manner, said Saint Maximos the Confessor, for He was suffering willingly, because He wasn't a simple man and He as man was doing wonders, for He was doing them through body, because He wasn't God unveiled" (Migne, G.P. 91, 105 B)." (Stăniloae 1993)

"This connection with God, in which the entire mankind is placed through Jesus Christ, it does not have only a "physical" character, an organic one,

²⁹ Sophrony, the patriarch of Jerusalem, said: "Is, Qui hominem ab initio plasmavit ipsumque ad propriam suam imaginem condidit, non alia ratione hominem salvandum propriamque imaginem redimendam esse indicat quam si ipse natura fiat homo, propriamque imaginem proprium suum efficiat indumentum". ("he makes his own image his own vestment"). Or. II. in S.S. Deisparae Ann, P. G. 87, col. 3233 C – 3236 A. Ct. Georgius Cosma, De "Oeconomia" incarnationis secundum S. Sophronium Hierosolymitanum, Roma, 1940, p. 86.

but it is a reality produced and sustained through the spiritual force of the God-Man. The intentionality towards communion it is love. The subject consists in the manifestation of love, but the nature itself tends towards this manifestation of love.” (Stăniloae 1993)

“But the problem is not so simple. We do not meet concretely the human nature but only as hypostasized, in the form of a person. And the irreproachable passions from the human nature, considered abstractly, they are receiving a sinful highlighting into the hypostatic state. Will we attribute, therefore, to the hypostasis, the ingrate role of introducing the sinful character into the irreproachable passions? The hypostasis is not something else but the accomplished nature, concretely existing by itself, different from the nature which does not concretely exist, so it is simply thought. Whereas the nature’s concrete existence is tied in an ordinary way to the condition to be “through itself”, this fact indicates the sinful landscape of the irreproachable passions. If there is possible another existence than the one “through itself”, it will no longer be necessary the nature’s sinful passion to receive a sinful character. In Jesus Christ we have such a concrete existence of the human nature, through somebody else than through Himself, through God—the Word³⁰.” (Stăniloae 1993)

“This own discretionary will, together with the option it caused, like a manifestation of the hypostasis, Saint Maximos the Confessor didn’t admit it to Jesus Christ like man. In Him the decision was made by the divine hypostasis, and the own discretionary will of the man it wasn’t validated in Him, the human will, being totally subordinated to the godlike one.” (Stăniloae 1993)

“About Jesus Christ, Saint Maximos the Confessor wanted to highlight that, the natural purity of His human nature it was maintained through the fact that it had a divine hypostasis.” (Stăniloae 1993)

“Thereby, in Jesus Christ it is accomplished a wonderful synthesis between these two so much contrary things in our experience: the fear of death and the will to harness it and which submissively waits for the decision of the

30 Into the ones born in Jesus Christ, who are orienting themselves with all their concrete existence, according to the God’s will, the condition of the existence “by itself” of the nature it is overwhelmed by the living through another, namely through God. Thus, also to Him it can take place an existence without sin, though not absolute also like impossibility, but relative and voluntarily, for they too are living through God, of course not like the man Jesus through the way of being, but through will.

Logos, receiving this power just from the hypostatic union with Him. Therefore, Saint Maximos the Confessor could say that at Jesus “the natural things did not anticipate the will”. Though His passions are not passed through His hypostatically specified will, but they have only the general character of some passions of the nature, they are more fully mastered by will, both because the nature itself is also will and it moves only through what is truly fit to itself, namely towards good, but also because the decisions, into Jesus Christ, they are of the divine hypostasis who has other power harness all the movements of the human nature which He has assumed.” (Stăniloae 1993)

“From this one it is also clarified the sense of the temptations which the Savior was subjected to. They were not only a frame-up for our eyes, but they expressed the real suffering of the Lord under the pressure of these weaknesses and the straining of His will, not to let Himself overwhelmed by that suffering. It is said that Jesus was unable to sin. This does not exclude the straining of His will, but it implies it. He cannot sin, because He had a will capable to dominate the suffering and because His will cannot admit to be overwhelmed by suffering. Specifically, in His experience, Jesus lived a straining of the will in order to dominate the suffering. The incapacity to sin must not be associated, in our imagination, to an inertia of the nature, but to a spiritual feature of it. He was unable to sin, not because through His humanity Jesus was inert, but because He represented the supreme peak of a spiritualization and of a straining of will subordinated to God.” (Stăniloae 1993)

“It has been asked the question: could be Jesus an example to us, if He was unable to sin? We have to fight with the sin in sufferings and we can easily slip from suffering into sin. But the matter is put in this way: Jesus can be an example to us not because we can sin, and He was unable to, but because we can, also, not to sin. Our capacity to not sin and His impossibility to sin are internally experienced into the same straining of the will. We must fight the sufferings, being mastered by the thought that there exists for us the possibility not to fall into temptation and, if we will fall, we are guilty. If we fight in this way, we won't fall. And Jesus fights with the sufferings not with the carelessness of the one who knows that He cannot be touched by temptation, but with the conscience that this immunity He owes precisely to His tension of will, it even coincides to it: He cannot fall into temptation for His will is unable not to fight strained, but victoriously, the suffering. Besides this, Jesus is an example not to the people who fight only through their own power, but to the ones who receive the godlike help. The divine grace of the Holy Ghost gives them a power beyond their human

powers, like Jesus had too a power beyond the human powers³¹.” (Stăniloae 1993)

“Especially heavy was the fight of the Savior against the fear of death in the Gethsemane Garden. The fear of death belongs, in a natural way, to our body. Into this one, nothing is sinful. But if, in the same time, the fear of death hadn’t been kept under control by His will, that feat would have become an occasion for falling into temptation, of struggle in order to avoid death by all means. In Gethsemane, the human will of Jesus it gained the full victory over the fear of death, without becoming impassive to the torment of this thought. Until that night, the fear of death and His will they didn’t seriously clashed, but that it was being manifested vaguely and generally, without being caught with both arms, by will, and dominated. In Gethsemane, under the immediate threat of death, the fear broke out with a supreme intensity, but also with the will which must face the fear with the same power. Thereby, in that night, Jesus was married in spirit with the death: He has accepted the death with His will.

This victory of the will over the fear of death, of the human nature, it meant the supreme spiritualization of the nature, the transfiguration and the liberation from its inertia and helplessness. The fear of death, without meaning a state of contradiction towards God, is yet one of contrast, with a different meaning³². For the full tuning of the human nature’s will, with the will of God, it must take place inside it, this victory of the will over the fear of death, especially because to Jesus the death on the Cross it was a mission.” (Stăniloae 1993)

“Thereby is illuminated the reason of the assumption, by Christ, of the irreproachable passions of the human nature. By assuming them and by bearing them, the Savior gave back to our nature’s will, the supremacy over them with the help of God, and He melted down, at their flame, the force of the sin. If the human nature hadn’t passed through the suffering produced by the suffering element, it wouldn’t have had the occasion to achieve an undeniable victory over the sin. It is easy not to sin until the supreme

31 Not to mention the example which Jesus gives us through the fact that He accepted the most amazing descent from the heavenly glory, to the dust of our created existence, absolute voluntarily, which we can not to do, not even nearly, because any our descent it is made from a very relative height and, in general, the human sufferings and the death we do not receive them voluntarily, but they are our necessary destiny.

32 Saint Maximos the Confessor, w. c. , G. P. 91, 212 C. D. S. Bulgakov says: “Christ was tempted by real. In other words, He experienced, really, the hardship of His path, which He sensed it. This hardship it was, first of all, natural. An uninterrupted victory over the disobedient and helplessness body... He has taken into His human nature the non-enlightenment and the autonomous state of this world, which had been, through the free victory, brought to the worship of God”, w. c. p. 327.

sufferance do not urges you to avoid the sufferance. But the sin remains possible in case of a suffering which you do not passed through. The human nature of Jesus placed itself in the most precarious situations, and in the most favorable situations to the victory of the sin. But He won, even in these situations. Into His sufferance, God burnt down the sin of our nature “like the fire burns the wax or like the sun the moisture of the earth”³³.” (Stăniloae 1993)

“We have shown before, that beside the irreproachable suffering element which He assumed existentially, Jesus has taken over Him also the passions of the dishonesty, namely the sin, but through relation, like we make ourselves partakers to the deeds and sufferings of others, but without ourselves doing or upholding them. Like the mother suffers by the shame and by the pain of the real deeds of her son (maybe even more than him), like she would have done those deeds, by substituting him in a certain way, in the same way, Jesus has substituted Himself to all people, in their sinful quality, and His suffering has not been only because of the irreproachable human weaknesses which He has taken, but also because of the pain that He has sensed for the sins of everybody. Thereby, He has assumed the suffering element of our nature not just in order to resist the most precarious situation of the temptation, by defeating the sin, but also to have an instrument through which to suffer all the shame and pain for the human sin, assumed in a relation–communion way, by Him. Like the head suffers because of the pain of the body and the loving and merciful doctor because of the pains of his patient, also in this regard He melted them like the fire melts the wax³⁴.

He represented us in the fight against the sin through suffering, not only because He won through His individual nature, and this victory He communicates to us too, but also because He has substituted all of us through love, through solidarity. The whole sin of the mankind, the whole guilty mankind, He gathered them in His suffering for them. He established an internal, living connection, with the whole humankind and in His acts and sufferings there was not only Him, but chained to Him, there was the whole mankind. The fight from Gethsemane against the fear of death, and the victory over it, they were the fight and the victory of the entire mankind. No person has ever represented on a stage, in such a real manner, the entire the mankind, like Jesus in Gethsemane.” (Stăniloae 1993)

³³ Maximos the Confessor, G. P. 90, 316 B; 91, 1044 A.

³⁴ Maximos the Confessor, Op. Theol. Et. Pol., G. P. 91, 237.

“Whether the nature of any man can reach astonishing heights through deification, like it is shown in the examples of Saints, the human nature of Jesus Christ has reached, through the deification which He has imparted Himself with - the human nature being worn by the divine hypostasis -, the last possible height of amplifying its powers, which we cannot even imagine it where it is. Because the subject in Him is the godlike Word and, because His godlike nature and work are inseparably clasped with the human nature and its work, through all the thoughts, features, and directions of work of the human nature, there it was manifesting the consummate purity and the divine love. The human nature was not annulled, but it was giving the shape, the channel, and its effort, into purification and love. But the divine nature was giving through the common subject its help and work, which was prolonging and increasing until beyond any limit, the results of the efforts of purification and the power of love manifested through the human nature³⁵.” (Stăniloae 1993)

“Although there is a difference between the deification of His human nature, while He was wearing it on earth, and the deification from the resurrection, especially, since the ascension. The Holy Scripture perseveres in speaking about a special glory which Jesus has entered after the ascension. Of

35 Saint John Damascene exposes on this way the deification of the body, which doesn't change the natural features: “The body of God, however, it has been enriched with the godlike activities due to the most pristine union with the Word, namely after hypostasis, without its natural features to suffer any loss. For It doesn't work the godlike things in the virtue of its energy, but in the virtue of the Word united with it, the Word showing His own energy through it. The red-hot iron burns, not because of possessing the energy for burning in the virtues of a natural principle, but for it possesses this energy because of the union with the fire”. W. c., Book III, Chapter XVII, p. 208. (The quote fits also the ones that were told at the “communication of the features”). But, because the human nature, when the godlike energies are manifesting through it, it doesn't cease to be active, it can be said, in a certain way, that the bearer subject feels the energies of both natures, the divine energies prolonging the human energies. The organs and the energies of the human nature are becoming more and more able for the role of a channel and of an opportunity of manifestation of the divine energies, proportionally to their consummation. Saint Maximos the Confessor could speak therefore about a limitless possibility of the human nature to irradiate the divine energies. It is true that he affirmed that the human nature is passive into the deification state and this passivity is characteristic to the future life, unlike the activity from this life. But the passivity won't have a meaning of inertia if it is possible an endless progress of the human nature in this state, in order to be the environment for increasingly richer irradiation of the divine energies: “How long we are here, we are active until we reach the end of the centuries, when our power and work for activating, they will come to an end. But, into the following centuries, by enduring that transformation towards the deification by grace, we won't activate, but we will be passive. And for this reason, we will never reach the end of the deification. Because this will be a supra-natural suffering, not being there any word to define that endless deification of the ones who will endure it”. G. P. 90, 320 D. The deification is a continuous increasing of love from the love itself, increasing together the showing of the divine love and the capacity to receive it, so the man's capacity to love too. If the endless progress of the man will constitute an ever-increased capacity of the human nature to be the channel of the divine energies, maybe the supreme deification of the humanity of Jesus Christ it means a perfect capacity of it to convey all the infinity of the divine powers. But this, only after ascension.

course, this consists also in a falling off of the fish scales from over the human eyes, which saw after the resurrection and after the ascension, in the humbleness of Jesus Christ shown in embodiment and sacrifice, the depth of the godlike love; they have seen that the human image that Jesus Christ has taken, it is not but the manifestation of the unimaginable love of the Son of God and, by seeing this, the people connected themselves, with their souls, to Him, in a special way, like to the closest one to them.” (Stăniloae 1993)

“The Christianity gives the person of Jesus Christ an overwhelming importance in the frame of its dogmatics, like no other religion gives to its founder. The Christian dogma is not a system of ideas, or whatever doctrine assembled by the mind of a man, but, into its center, there reigns the living person of Jesus Christ. That’s why, the Christian dogmatics is all that can be more alive. In front of any philosophical system the dogma is incomparably more alive.” (Stăniloae 1993)

“Any philosophical system comprises a series of reflections, more or less arid, deprived of the life-giving power of the personal relationship. What can offer us a system of ideas which leaves the man by his own, for his salvation? Absolutely nothing! That system does not bring any help from outside man, to the man’s own self, in order to potentiate his powers, and to encourage the efforts he makes for his own salvation and, especially, in order to give him a surety about the salvation’s possibility. The system of ideas doesn’t place the man in connection with an exterior reality, like the Christianity does. The most categorical external reality and the only one capable of giving me a help by itself, not through what I am capable to bring out, only through my own powers, from it, thereby, which is capable to give me something more than I can give it myself, it is the reality of a person different from my own self. And if this different person whom I am placed in an intimate contact with, He is Jesus Christ, the Son of God, like a Christian, I find myself in contact with the supreme reality and with the supreme help.” (Stăniloae 1993)

“The Christian has the experience that Jesus Christ is all that can be more real, more alive and more able to help him. He knows that without to stay into a permanent connection with Jesus Christ he could by no means to be saved.” (Stăniloae 1993)

“Jesus Christ did not come, in fact, into world, only to offer us some method which we search alone our salvation through. He stays forever and ever with

us, like the unique source out of which it comes our salvation. The salvation means relationship, intimate communion with Jesus Christ, not an individualistic conformation to a certain doctrine. The salvation is not a gnosis or an ethics. It is not accomplished by knowing or by doing something, but by living with Jesus Christ. Out of this living with Christ, there result both: to know and to do. This is because Jesus Christ is not a simple man, like other founders of diverse religions, but He is God Himself, who has come in the maximum closeness to us, with His love.” (Stăniloae 1993)

“This inseparability is maintained in the case of Jesus Christ, for He is God, and God is alive. This means, on one hand, that any man in whom it has been born the mystery state of the faith, he cannot escape - when reading the words of Jesus from the Gospel, or when remembering His deeds and sufferings - the dominating impression, the certitude that Christ, by continuing to exist, He is present in an unseen way, like Subject of those words and deeds. It hasn’t been seen yet a believer truly reading the Bible, who hasn’t been dominated by the surety that there is not only him with a book during those moments, but, slowly, the words started seeming like being no longer fixed by the book, but they were spoken by Jesus Christ Who placed Himself instead of the book. Even less, the believer can think at a deed of Jesus, while making abstraction of His person. When he thinks at the crucifixion of Jesus, he sees Him crucified. And not like one who was, how we are thinking at the other people who have done some deeds, but like as we are thinking at the One Who exists right now and Who wears the traces of the crucifixion. With the thought of the believer in God, it is connected, in an overwhelming way, the feeling, and the certainty of Christ’s presence. One can think at any other disappeared person like at a simple memory, without being dominated by the sentiment of that one’s presence. But the believer cannot think at Jesus Christ without having this feeling. The ontological argument of Anselm of Canterbury was built on the logical belonging of the existence of God to the idea of God like the most perfect being. But to the believer it is of incontestable existential evidence that he cannot think at God without being dominated by the certitude of His presence, so, at any word or any deed of Him, without “seeing” Him like subject, belonging to the present, not only to the past.” (Stăniloae 1993)

“In an especially way, the work of Jesus Christ, both in thought and in doing, it is a work with a mystical continuation; it has not remained only in the memory of the people. The deeds of Jesus Christ are arms stretched upon us. If Jesus is present when His words are spoken, which somehow Himself is whispering, the deed of His crucifixion will continue, in a mysteriously way. He sacrifices Himself on the altar each time when the

Holy Liturgy is celebrated. A man who did a deed in which out of love he has put everything, in which he committed all his being, he permanently remains tied to his deed. Whenever he thinks about it, he feels the same tremble, he transposes in the same situation. He has the same state within him and the same overflowing of love like in the moment when he did that deed.” (Stăniloae 1993)

“One can talk about the result of Christ’s work only in the sense that it was necessary to speak to the people the words of life and to do some deeds in order to save them, but this result which the people are impart with, it is indissoluble tied to His Person. He is Himself like one who did a certain work, He is Himself like one who placed Himself into a certain attitude towards people, by the fact that He spoke to them and He sacrificed Himself for them, so that He is Himself like One Who unveiled Himself and crystallized Himself towards people, through His words and deeds, in the look and in the attitude of maximum love. The embodiment was the premise; the embodiment was the first huge act of the divine love turned towards man. Through embodiment it has laid down the base of the development of the entire unveiling of His astonishing love, which went until the last end, the one of death. The unveiling of love is for the one in favor of whom it is done, the same with the establishment of love. To him, simply, the love didn’t exist before. Therefore, the unveiling of the divine love it is the creator condition for the man’s salvation. But the turn of the love of the Son towards man, and the development of its showing until His suffering and death, it is in the same time a reestablishment of the man in communion report with the Father, a satisfying of the communion law between man and God - according to which God has created the man -, a homage paid to the Father from the man’s part and, thereby, an overflowing upon the man of the whole happiness which can be received by him in the situation of being partner in the communion with God. Jesus Christ, in the attitude in which He has unveiled Himself in the manifestation of His whole divine love towards man and of His entire human homage towards the Father, He is the subject who unlocked the hardened hearth of people through the love that He showed to them, but He is also the man over Whom it is overflowing the whole benevolence of the Father towards people and in connection with Whom we are impart with the love of the Father.” (Stăniloae 1993)

“There is made, rightly, a difference between the deeds of somebody and the result of them. The result is regarded like staying outside of the person who founded it through his deeds. At Jesus, in no case, one could talk about a result in this sense. It cannot be conceived the result of His work, for instance, like one unlocking of the heavens for the people, the people

following to enter the heaven without Him being needed any longer, or like a storage of divine grace from which the people impart themselves after He stepped aside. Jesus remains, all the time, the door of the salvation, the path, and the life.” (Stăniloae 1993)

“Thus, the result of the work of Jesus Christ, through which we are saved, it is not but His personal state from the end of the fullest manifestation of the divine love towards people, and of the human homage towards the Father, towards God. We are saved through the connection with Jesus Christ Who has spoken to us and He repeats His godlike words through the man`s mouth, and Who showed through His death His endless godlike love, manifesting through this the entire homage of the man towards the Father-God and having, therefore, upon Him, like the first one from us and for us, the love of the Father.” (Stăniloae 1993)

“The savior work of Jesus Christ, though indissoluble tied to His Person, both in the effectuation and on the result of it which we are imparted with, it can be contemplated in itself, being given the fact it was necessary for the salvation of the people, and thus having a fundamental significance.

The Savior work of repairing and straightening our nature has been oriented on three directions.

One direction was that of reestablishing the connection with God, the connection which was broken through sin, so that Jesus has reconciled God with the man. This has been done through the ministration of the priesthood. The priest is the one who stays between the man and God and who accomplishes the reconciliation through prayer and sacrifice.

Another work of Jesus Christ was to illuminate the mind of the man while He lived on earth, and to continue this work through His entrusted ones, also after the Ascent to heavens.

Christ has also worked on the direction of strengthening and upholding the man in order the man to walk the right path. The man is weak, he cannot lead himself. Jesus came to support the man`s will through His personal leading and through a leading mediated by His representatives. This is the work of a leader, of an emperor.

Behold the three kinds of works in order to reestablish of the mankind into its primordial state and in order to save the mankind. These three kinds of works are three sermons, they are three callings.” (Stăniloae 1993)

“One who serves the another, he is a servant, but also a man who deserves the whole honor. His service is both a ministry and a dignity. Therefore, we are not wrong by calling these three ministrations as dignities too. Some people use the words: hierarchical service, but kingly dignity. One may call the high priesthood of Jesus as dignity too; likewise, the leading work can be called ministration, for Jesus doesn’t master in order to humiliate, or in order to satisfy His desire for mastery, but He masters in order to save, He masters like the gentle lamb, like the lamb who sacrifices Himself.” (Stăniloae 1993)

“The prophetic calling of Jesus Christ it is something else than the quality of a teacher which the Son had before His embodiment, though it explains itself through that. Likewise, the kingly dignity on the plan of salvation it is something else than the kingly dignity in the creational order simply. And the hierarchal servitude is the heart of the mission which He has taken through embodiment, by having the divine indication into the eternal plan of God or, even in the decision from before the eternity to create spiritual beings with whom to maintain a report of communion, which it means, when looking at the things from a certain point of view, a humiliation of God, to which humiliation the quality of hierarch of the Son it gives it an accentuated expression.” (Stăniloae 1993)

“Like teacher, in His pre-human existence, the Son of God teaches the people from far, by not entering a personal relation with the people, but by communicating, in a mysterious way, only to some of them, His divine will, or by offering through nature, through the circumstances which He brings them into, or through the prophets, the possibility of knowing God. Like prophet, though, Himself takes the real form of a human teacher, by speaking with a mouth, and through words, like the humans do. By making Himself a prophet, the Son of God, on one hand, He has humiliated Himself, but, on the other hand, He has accomplished the communion and He has been teaching the people in the clearest and most perfect way. The prophet is the interpreter of His being and will, or, better said, He has expressed those without intermediaries, but through the human kind of expression. God has been speaking even after the embodiment of the Logos through the unspecified but impressive suggestions, of the nature and of the experiences. But, besides this natural Revelation - an insufficient one - He talks to us also with the human mouth through His Gospel. The man intuits the will of God by regarding himself also through the illnesses and troubles that he experiences and, regarding the contemporaries, also through the voice of history. But, by hearing the word of God through the Gospel, the man fully understands what God wants with him or with the contemporary

world. The natural revelation is a propaedeutic³⁶ to the revelation done through prophets and, ultimately, to the one done through the words themselves spoken with the mouth of the Son of God, called man, namely prophet.” (Stăniloae 1993)

“We have told that the kingly dignity is one from the highest three dignities from world. As noble are the dignities of teacher and of priest, as high it is also the dignity of king, in his quality of a leader of soul. On His function it depends to lead the people to the best and to the right targets of the life. Only the one who desires the good, for the ones whom he leads, he is a true leader. People do not possess enough resources of will, in order to step alone towards the target of their life. Though, they will be able reach the targets if there are leaders, who, through their authority, they make the people willingly obey their leadership. The teacher has the mission to illuminate the people. But not all the teachers inspire authority, though they are in the first place indicated to share convictions and certitudes. The priest is a mediator. He has also authority over the souls, but it is not his exclusive mission to lead the people. Only the king is the true leader. For the salvation of the souls Jesus possesses also this dignity.” (Stăniloae 1993)

“Christ gathers within Himself all of the three dignities on a supreme degree. Into Him it finds also this leadership service its supreme accomplishment. He leads us towards the ultimate targets of the life, because He has authority over the souls, like doesn’t have any worldly leader.” (Stăniloae 1993)

“There has not existed a leader in the world who to maintain, over centuries, the same authority upon the souls, like Christ does. The people died for Jesus, they die, and they are going to die, century after century. The most people are and they will be able to obey Jesus with the whole their being. It is not obedience for some interest that is achievable in this world, neither is a shallow obedience, but it is a total submission of the most intimate fibers of the human being.” (Stăniloae 1993)

“This quality of a king it expresses His calling like Lord. The Christian addresses to Him: “The Lord and the Master of my life”. In the primary centuries of Christianity, the nomination of Lord given to Jesus has meant absolute Sovereign, to whom the man obeys like a slave, an absolute Master

³⁶ From French word “propédeutique”, which means a preliminary education which comprises the basic elements of a science.

upon the depths of the being, a Master upon the life and death of the people. Like that the believers experienced Jesus, especially after His Ascension, and so the primary Christian communities called Him. Until today we have been understanding under the name of Lord, attributed to Jesus, a totally different meaning than that of a worldly king. Jesus Christ is not a Lord who inspires you fear, but He is a Lord of Whose authority is a joy to you, a Lord Who you obey with the fullest conviction. The believers feel Jesus Christ like a Lord in Whom they can support themselves with the whole confidence, like a Lord Who does not depend, at His turn, on somebody else. They feel that at Him there is the ultimate source of power, the ultimate wall where they find shelter. It is a happiness generating experience for the one who has it.” (Stăniloae 1993)

“How happy is the child when he feels the power, the authority of his father! If he feels that his father hesitates, he will cease to be happy. The true leader is experienced by the one who has the power inside him, not a physic power, but a spiritual one, like the one who knows what he wants and who is capable to lead us to the target known to Him. We, the people, we realize that we have not the full certitude inside us. But, in Jesus Christ we feel a definitive surety. We feel the earthly leaders as they possess a limited authority. Jesus Christ is being experienced, nevertheless, like One Who has power and, so, He has absolute authority, and Who grants us an unlimited support. The one who believes in Jesus Christ, he has a limitless trust, which cannot be interrupted by any doubt. This means that Jesus Christ is truly a King; He is the Lord of the Lords, and He is the absolute Master over the whole your being. This experience is not a sign of inferiority, but it gives confidence to the one who had it, an unshaken surety in life, and that man also receives a power resembling to the power of Jesus Christ, which imposes to the fellow humans and it makes them to believe in Him. With how much pleasure and joy the Christian tells the words: “The Lord and the Master of my life”. It is here a devotion which absorbs his entire hearth. Then he feels himself truly powerful.” (Stăniloae 1993)

“The dignity of leader in Jesus Christ it is closely tied to the dignity of teacher and of priest, but that does not mean that they cannot be distinguished. All the more, these dignities are distinguished to the people. There doesn’t exist any man on earth who to comprise all these three dignities. Although, a leader who is not able to be a teacher too, he is a blind leader. Also, a teacher who is not, at his turn, able to lead with authority the ones whom he teaches, towards the desired targets, he is not fully a teacher. Leader is also the priest who sacrifices himself, who puts his life for the salvation of the souls of his parish. But only Jesus Christ has accomplished the true leader. Out of His example take substance the new forms of the

relations between the leaders and their adherents. Here is seen again the righteousness of the Christianity, which remains continuously a source of inspiration to the people. Jesus Christ is a leader in the spiritual meaning of the word. He hasn't come to be served, but to serve. The leaders of the peoples master the people, while Jesus Christ has come, as Himself tells us: "to give His life for people". Jesus Christ does not master by force, by sword, or through any other element of constraint, but He conquers the will of the people exclusively by spiritual means. The truth and the love, these are the means which He masters the souls through, these are the force, and these are His sword." (Stăniloae 1993)

"In this way, whether the godhead, being the ultimate source of light, of purity, and of power, shows Jesus like having in His being the three dignities, by the fact that He meets in His hypostasis the humanity, being the most proper mediator between God and people and the only Savior, through the full manifestation of the divine love, He appears also in the new quality of a bearer of the prophetic power, and of the hierarchal and of the kingly ones. Jesus Christ is - based on His theandric nature - the Prophet, the Hierarch and the King, by excellence. The three dignities are not something else but the expression of His savior Being." (Stăniloae 1993)

"If the teacher's job is the noblest thing on earth, for being related to the light and by having like purpose the raising of the spiritual man, in love and communion, then it is from God. The teacher continues God in His work of shaping of the man created by God. At God is the source of teaching and He alone has from Himself the capacity to make Himself the consummate Teacher of the people, by establishing between Him and them, in a perfect form, the Teacher-disciple report. It is characteristic to the teacher to have love towards his disciple, before the disciple having any love towards his teacher, God like Teacher meets this ministration in a supreme degree, by not making His love depending on anybody's love, like is the case of the people." (Stăniloae 1993)

"We could tell that the function of a teacher is general amongst people. Every man was or is teacher to one or of more of his fellow humans, and no one is a teacher to everybody, but he is a disciple too. So, everyone experiences the responsibility of rising up some fellow humans, but also the relativity of his capacity and of his authority like teacher. Through both it is sustained the chaining of the people and, all over the place, the job of a relative teacher, with its double aspect of responsibility and dependence, it is one of the general laws through which it is accomplished the intimacy amongst people, an existential element of the man's structure, indicating

towards a divine origin and asking for a fulfillment through a consummate Teacher, Who, by being a man, He is, in the same time, God. This accomplishing has taken place in Jesus Christ. Christ, by being the absolute Teacher of the people, He didn't experience the dependence on other people in this regard, but, just for that, He has assumed, in the supreme degree, the responsibility towards people, and the supreme responsibility has tied Him, more than on anyone else, to the people." (Stăniloae 1993)

"Though, Jesus has placed Himself into a state of dependence, not towards people, but towards God, but because of the people. This is for, Jesus is not simply, a teacher, but He is a prophet. And the prophet is more than a teacher, for he is the conveyer of a godlike teaching, as God's envoy. He does not take the teaching from the human mind, from His mind or from the mind of others, neither from the scientific experiment, but He receives it directly from God, having, consequently, a different character from all that can be known through reasoning or human experience. This teaching is superior by the fact that it refers to the being and to the will of God, and it contributes to the salvation of the man. But, on these features, which distinguish the teaching of the prophet from all the human teachings, we will insist further on." (Stăniloae 1993)

"About Jesus, the Holy Scripture tells us that He is a supreme prophet. We must find at Him, thereby, both the humbleness of the prophet, and the features which give Him the supreme place among the prophets.

In fact, Jesus, like a prophet, like a human interpreter of God's will, though He is the Son of God Himself, He still is an "envoi" of the Father and, so, He fulfills this assignment in an uninterrupted connection with the Father. He places Himself in the humble situation towards the Father, and He explicitly asks for a prior approval from the Father, in order to unveil the divine mysteries and to assure the people about the saving love of the Father, confident in His consent.

On this way, the prayer of Jesus towards the Father, it is not only the manifestation of His hierarchal ministration, but it is also the manifestation of the prophetic ministration. The prayer is an intersection of these two dignities of His. If through His hierarchal ministration He presents Himself to the people in the name of God, and through the prophetic calling He presents Himself to the people like a God's envoy, basically, in both cases is also about a man, about the man Whom God really consented with, to mediate the reconciliation, and the closeness between God and people." (Stăniloae 1993)

“Jesus is not a teacher Who not to draw upon to anybody, besides Him, the attention of the people. Through this He diminishes Himself in front of the people, He presents Himself in the name of God, by making Himself a teacher and, in humbleness, and in the need of every man to lean himself on God, and not on himself, in the problems which his eternal destiny depends on.” (Stăniloae 1993)

“But, the character of a mediator, between God and people, of Jesus Christ, like a prophet, it consists, especially, of the fact that He translates through the means of His human being the mysteries of the divine will.” (Stăniloae 1993)

“If the Son of God had shown Himself to us in a unveiled way, He wouldn't have been a prophet. But He descended Himself on the human level. He has made our fellow human, in order to bring to our understanding, the possibility to understand the godlike mysteries. The prophet is the human translator of the godlike mysteries, he is the mediator of them towards people, by putting them into the human vessels. Jesus fulfilled the service of a prophet, appropriating himself, through humbleness, the human means to communicate them. He presented Himself to the people in a humble human form; He did for them the ministration of a prophet. When the philosopher lets somebody else to interpret his ideas in the ordinary people language, that interpreter is some kind of philosopher's prophet. But, when himself comes among the ordinary people, adopting their vocabulary, he makes himself his own prophet. For a man, the function of being a prophet of God is a rising, while for the Son of God is a descending, it is a kenotic function. The Son of God, by descending Himself to speak to the people in the language that they can understand, He came in the maximum closeness to them. While somebody sends a word to somebody else, through an intermediary, this means that he wants to keep a distance. When h comes to speak to him directly, this means that he no longer keeps the distance. The communication through word, out of love, it is the supreme approach in the order of the human life.” (Stăniloae 1993)

“The Son of God, through the prophetic mission, made Himself His interpreter on an inferior plan; He descended on an inferior ontological stage. He transposed the godlike things into our modest forms. He made Himself His own “forerunner”, like Maximos the Confessor said. He

descended like a pedagogue at the man's understanding, to raise him at the godlike things³⁷." (Stăniloae 1993)

"Himself, like a unique subject of the two natures, He is in this way aware of being not only God, but also a mediator of God, because He does not unveil the godhead as such, but He manifests the godhead through the powers of the human nature. The one who speaks to the people is God, but God in a role of a prophet, of an interpreter of His godhead and of the entire Holy Trinity. He is God and prophet in the same time, revealer and coverer of the godhead, God who is working alone to His unveiling, but, though, through mediation, being to Himself the only translator and mediator. Through all He says and shows to the people, He drives their attention at what is beyond word, beyond the seen reality. The godhead is beyond. His Word is only mediation. His ministration of a teacher of the godlike things it is one of mediation, of a prophetic character, and not that of an uncovered showing. He has continuously the conscience of this mission and of this work. The expression and the human showing are not, through themselves, the godhead; everything that is human, otherwise, it has not any right of an ultimate instance into the service of the teaching of the godlike things, but it indicates towards what is from above. Jesus, like a teacher-prophet, He does not want to stop the people's attention to Himself, to the showing and to His human word, but He sends it above, to what cannot be seen and expressed, to God, that means also to Him, regarded like more than seen and heard, more than "Jesus according to the body" (II Corinthians. 5, 16)." (Stăniloae 1993)

"It is seen from the said things both what Jesus has in common with the prophets, and also what it shows Him like the supreme prophet. He is a interpreter, a mediator, an envoy of God to teach the people; He does not presents Himself like an unveiled God, but He hints to godhead like to a reality beyond word and beyond His look after the body. It is a descending on the level of the man. But, in the same time, this prophet is God Himself.

³⁷ "The teacher, bearer of God (Saint Gregory of Nazianzus), called Him His forerunner, like the One Who unveiled Himself, according to the things received from the Old New Testament and from the New Testament, by walking Himself in front of Himself, through riddles, expressions, and types, and, through them, leading at the truth from beyond". Maximos the Confessor, Migne, G. P. 91, 1253 D. See also Hans Urs von Balthasar, w. c. p. 196. "He accepted to be created without any change in our species, due to His immeasurable love for people and to become a type and a symbol of Himself and to show us Himself out of a symbolic Self. Thereby, through Himself like a shown one, He led towards Himself like the One totally hidden with all the creation, and through the shown godlike works of the body, he gave to the people, with love, indices about the not shown and hidden reality from beyond all things, of which neither of the existences can in any way understand it and express it". G. P. 91, 1256 D; U. von Balthasar, W. C.

He sends the attention above the word and above His human appearance, but not beyond Himself like a subject (not only a human one, but also a divine one) and not on a way strange from His word and appearance. At their basis, at the source of them, there is Him. He sends to Father but still through Himself³⁸.

Whereas He is a prophet, whereas, therefore, He does not show God unveiled but through interpretation, He must be believed like the prophets are. Precisely like those ones, He neither does demonstrate through reasoning and intuitions, but He affirms His certitudes. And the mysterious power of these certitudes, make to be born identical certitudes in the souls of the listeners too, without being there any need for demonstrations. This is for the certitude itself, it has and it gives something from what is called experience, or seeing, it is something even superior to the “experience”, to the rational, or to the scientific “seeing“. Jesus, of course, He has only “seeing” not also faith in the precise sense, like the other prophets did. But, because He cannot give the listeners His “seeing”, like it is in itself, but He interprets it shrouded in His certitude, His listeners cannot learn His “seeing” except through faith. There is a difference between the faith that the listeners granted to the prophets and that one granted to Jesus like a Prophet-God. The difference consists not only in the fact that the certitude which irradiates from Jesus it has a different intensity and the godlike “seeing” which He interprets to them it has an amplitude, a clarity, and a depth incomparably larger, but, especially, in the fact that the prophet does not pretend the faith “in His person”, but only “in His communication” (actually, these differences have a common base).” (Stăniloae 1993)

“Jesus, nevertheless, He pretends the faith not only in the word, but also in His Person. He calls the listeners through word, or actually, above the word, but still towards Himself like God, for God is in Himself and not outside Him. He is an envoy of the Father, He wants to show the Father to the world, but the Father is into Himself. The word spoken by Him does not serve like an indication towards a reality different from Him. The word does not show a target outside Him, it does not interpret a foreign reality, but on Himself. The one who speaks and the one about it is spoken, there are not two of them, but there is about one and the same. At the prophet, the word is of the man, and God is the reality foreign to the man.” (Stăniloae 1993)

³⁸ Bible of King George, Gospel of John, 14, 8-9: “Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?” (E. I. t.’n.)

“At Jesus, like a Prophet-God, between word and God, there is no more a duality; the word is of God, not of man (or the words is of a man who is in the same time God) and in the word there is God, and not the man; that’s why it must not be searched for into a direction foreign from the subject Who has spoken the word, but the word is himself the One Who has spoken it. The word is no longer empty of God, like a simple arrow towards God, but it has God like its support. The word, in this case, has no longer the same value which it has when it is detached from the one who speaks it. In this case, the word is the same with the subject who speaks it. When is it spoken, the word of Jesus comprise in itself the godlike reality. The Word and God are one and the same. The listeners of the prophets believed in their word like in an indication towards God. The listeners of Jesus believe in His word like manifesting God Himself. The word ties them to the Speaker, and not send them towards Him. The word of the prophet cannot liberate you from the conscience that something humanly takes place between you and God. The word of Jesus places you in an unmediated manner in front of God. There is an indissoluble union between word and reality, between word and God. While, commonly, the word is of the man, leading - like to something foreign - towards God, in Jesus the word of the man, without ceasing to be of the man, it is also of God, for the man Who speaks, in this case, He is in the same time God. The dialectic of God’s revelation through Jesus Christ like a supreme Prophet it presents like this: here God unveils Himself directly, and He is no behind of a human subject. God Himself is the One Who speaks to the people. This is the mysterious experience which can be, gained by faith, in front of Jesus. The word, though, it is human. The mystery consists in the fact that, though the word does not comprise the unveiled showing of God, and therefore it appeals to faith, it produces though the certitude and the experience that the one who speaks it is God. What is seen and heard it is a human environment and instrument, but this instrument produces, like certitude, like an experience, the faith that is handled by the godlike subject. God “unveils” Himself, in other words, in Jesus Christ like a subject but not like a seen reality. The believer is sure about the presence of God like a subject; he knows Him like a subject, he experiences Him, even if the believers does not see the godhead.” (Stăniloae 1993)

“God unveils Himself like a subject in Jesus, through His word, to the one who feels himself overwhelmed by the torrent of mastering, of commanding authority, but also of love which emanates from Him, pouring down in his own hearth³⁹. (We observe again how the dignities of Jesus meet, are like a

³⁹ Whether where the man is no longer able to make the act to transcend from himself to the world, to others, he is overwhelmed by despair because of the lack of meaning of his existence and he ends in suicide, and the fullest transcendence is accomplished in the loving meeting with the other, in whom it is concentrated for the own self the fullness of the existence. (See L. Bingswanger, w. c. p. 596 and others), in Jesus, the believer has like a

polyhedron; Jesus like prophet He is also king). For Jesus presented Himself like a man and He spoke through human words, God was not seen. But, because some people felt in front of this man like in front of God, He revealed Himself. Because the ones to whom the godlike subject unveiled Himself into the man Jesus, the words which they were experiencing the godlike authority of this subject through, those words were no longer human words, but they were godlike words. They cannot distinguish anymore between His words like human sounds, and His subject like God. His godlike authority was in His words. His godlike authority cannot be manifested but through His words. The human word of Jesus - by being the necessary means to God's showing among people and like a prophet, of His unveiling like a subject in the sinful state which people are in - it is the divine subject Himself in His manifestation among people. He was impropriated by God, being made image of His showing among people." (Stăniloae 1993)

"The word of Jesus, though human, was having in it something which exceeded the human. "(Mt.: 7: 28:) And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: (Mt.: 7: 29) For he taught them as one having authority, and not as the scribes." says the Gospel. Through Him, the crowd was experiencing the infinity of love itself, of power and of authority of God, like, for instance, otherwise, we are experiencing some infinity in the relation of love with one of our fellow humans." (Stăniloae 1993)

"But, though, the human word of Jesus gives not only the certitude that He is God, but it is also a means through which the man dives into the godlike environment, into the infinity of the divine reality. The human word, by and large, it has the mystical character that cannot be circumscribed in an exact way to an intellectual meaning, but it brings with it also something from the being who speaks it, so that it is an emanation of that being, an overflowing of that being in front of the listener. The one who hears the word of a fellow human, he is capable to distinguish him from any other man and to shape and to spiritually feel his individuality. The revelation of the man through word it is not only a revelation of his thoughts, but also of his being⁴⁰." (Stăniloae 1993)

supreme source of life, the supreme transcendence and, in relation with Him, the believer experiences the transcending which gives him an infinite increasing of the existence.

⁴⁰ The word, like any other manifestation of the man, it is what is called today in psychology a configuration (Gestalt), a symbol, which in a precise limited shape it comprises all the indescribable depth of a person, even the infinite of a love. The tragic thing is that a positive judgment can see only the precise outline, the material

“The word of Jesus has this virtue. Through His word, Jesus Christ causes into the listeners the experience of His godhead. And even today, His words are causing this experience. The words of Jesus from Gospels, even without the mysterious coefficient these words were given by the Person of Jesus in the moment of which He told them, they are of such a nature that, though being taken from the content of the human vocabulary and intelligible for man, they have within the virtuality of some unlimited meanings. They are understood by the simple man, because they are words from his intellectual range. But they are satisfying also the finest intellectual. And no one of them considers that they have exhausted the meanings of those words, but they feel that they have impropriated only a small part from them. Everyone makes the experience of the one who, after he descended by the sea, and even by being in contact with the sea, he cannot tell that he knows the sea entirely. The words of the Gospel, they also represent a hypostatic union of the mankind with the divinity, by being a manifestation of this union.” (Stăniloae 1993)

“It is, therefore, in the first place, something objective in the spiritual manifestation of Jesus Who knocks on the door of the heart, of our will, and surprises us. This is the first moment of the report of the man with Jesus. The second moment is the positive or the negative attitude to this objective something. Natural is the positive movement of our being, which is a prolongation of the moment of surprise, of recognition of the absolute novelty of the element which welcomes us from Jesus Christ. The negative attitude is a cutting off, a sluice of the first flux of our being, and a covering of the element of supra-humanity which surprises us in Jesus Christ, and this is, thereby, an unnatural inclination but which is according to our numbness into sin, to the opacity towards everything tries to break our egotistic horizon and our autonomist commodity, which do not want to accept a master and even more an absolute master like God is.” (Stăniloae 1993)

“Summarizing the things we said about Jesus like a prophet in report with other prophets, in common with them He has the followings:

Jesus offers, like the priest does, knowledge of God through interpretation in the human language, through mediation, not through showing, this interpretation constituting thereby a humiliation of the Son of God on the levels of the people.

one, the rational one, out of such a symbol. But that judgment is blind in front of the reality. (Cf. L. Binswanger, w. c.).

That's why, He gives birth to the faith, to the certitude within the people who want to believe, and not the seeing which everybody must admit. But just through this, the receiving of the godlike things is a step to get out from the sin. Just the circumstance that the man, due to his sin, he is not able to "see" the godlike things, and so somebody must bring the godlike things close to him through faith, God uses it for elevating the man from sin.

But Jesus surpasses all the prophets, by being the supreme and the last prophet, for:

He mediates the connection and translates the will of God towards people, not like the will of a foreign subject, but like His own will.

The divine revelation which He accomplishes it is, therefore, not only the fullest possible, through its amplitude and clearness, but it is also of other character, because through Him the people make the experience of the "me-you" report with God. When a person speaks directly to us and not through a mediator, we experience his reality in a more intensive way. And, through the prophets, we acquire the certitude that God is subject, thereby just the same we learn also through Jesus. But through the prophets, we experience God like One Who has just spoken to a fellow human, but now He has left us, turning His back to us. In Jesus we have God permanently with His face towards us, speaking to all of us, and we have Him in a maximum closeness and not at a distance from us.

The prophet ties us to him through the certitude which he transmits us and we have it in common with him about God like a Master of everybody. In the last analyze we are watching, though, beyond the prophet, towards God Who is outside and above our human communion. Jesus ties us to Himself like to the ultimate center. He gives us not only the certitude about God, but for He places us in communion with Himself, He places us in communion with God.

In this way, the Revelation in Jesus is the same time salvation for, while the prophet is a man whom God puts to talk on His behalf, here He speaks Himself. The words constitute here the bridge of communion and, so, of power from Him towards people. The human words are no longer what separate God from people, but they are now what place God in connection with them.

The prophet, by showing God as the One Who tries to make His will known to the people and Who wants to take them, through faith, out from the sin's egotism, in the communion of the love and of the confidence, but the prophet not accomplishing himself this communion with God, the prophet is a beginning asking for continuation, a promise asking for its fulfillment. The prophet is the forerunner of the entering of God Himself into communion with the people, in the only possible way, through embodiment. If we admit the prophet, if we recognize that God sought for speaking to the people

through a human mouth, because of not being there any other possibility, in a necessary way we will have to admit also His descending amongst people in a role of a prophet. If we admit, over all, a divine Revelation through man, we will have to admit the embodiment of God, like a fulfillment of the Revelation, of its meaning; if we deny the embodiment of God, we will implicitly deny any Revelation through the mediation of the human subject. But by this, we deny the most profound basis of the confidence of the man in another man, of the referring of a man to another one. The “*me-to*” report is no longer built on the fundamental fact that only through it is communicated the certitude of faith from one to another. Without the Revelation through man, without a prophet, the human community shatters and, in general, it disappears from the world the certitude of God’s existence like a sustaining power of the society. If we deny the necessity and the meaning of the prophet, it does not appear anymore as necessary, neither even possible, the embodiment. Here stays one of the most powerful arguments for the divinity of the Old Testament, which some people would want to remove.

Only the Revelation through man it sanctifies and it founds the reports among people. Only by the fact that God makes the man an instrument of His unveiling to another man, giving the highest covering to this circulatory currency which the face of the man is, He grants to every man a high value in the eyes of the fellow human. And this will of man’s capitalization in front of his fellow human it is not fully accomplished but through the showing of God Himself like a human “you”, bringing together into a unit, the human subject with the godlike subject, like a consummation of the idea of prophet.

We will stop now also on the character and on the content of the teaching which Jesus Christ has given like a prophet. Of course, that that is not given for being used with a self-standing body of a doctrine, but like a continuously actual manifestation of the Son of God become man. It is not less true, though, that we cannot be indifferent to what Jesus Christ has said and to what He says. The fact that God has deigned to enter the communion of the direct dialogue with the man, it has an overwhelming importance. But this communion can’t be considered like a frame which could be filled up with no matter what impartation of words. Between the fact of the direct and permanent dialogue between God and man, and the character and the content of the “teaching” communicated in his frame, there is a tight bond; we could say that the last is not but an explanation of the first one and of the basis and of the goals of it. We, though, couldn’t have derived the teaching from the simple communion, if this wouldn’t had, for example, the necessary time to explain itself.

That’s why, it is of higher importance the preoccupation with the learning, but always in report with the communion which expresses it, and highlights it, and follows it, by being a teaching which serves, on this way, to life, to

the living report between the listener and the one who imparts it. In His teaching, Jesus tells Who He is, Who has sent Him among people and, through this, He unveils the mystery of the Holy Trinity, the love of the Trinity towards the fallen man, the goal which the Son of God embodies for, namely the salvation of the people, the way on which this salvation will be done, the word not doing anything else but to forerun and to translate the deed of love and His sacrifice. Furthermore, Christ's teaching comprises exhortations towards man not to reject the love from God, and appeals to enter the communion with Him through faith and love.

The whole His teaching can be considered, either like a supreme unveiling of God – in the limits allowed by the capacity of the earthly man –, or like a means towards the salvation of the man, for the unveiling has no any other goal but the salvation. The Revelation is the presenting of God in the work of salvation and the explanation of this work. The understanding of the teaching, like an understanding of the saving work of God, and, with this, of all the reasons of this work, which stay in His will and in His being, it has it in a sufficient degree only the one who is under the divine work itself, namely into the savior dialogue, in a factual report with God, Who reveals Himself to us by saving us, and Who saves us by revealing Himself to us. Who remains a simple spectator, by engaging only his reason in order to understand the teaching, he does not understand the essential, a lot of the issues seem absurd to him, and the ones who fit his reason, they still remain dead theories to him ⁴¹. Only who lets himself to be totally kidnapped into the living report with God, only him understands this. That's why the Gospel says: "For they considered not the miracle of the loaves: for their heart was hardened." (Mk. 6: 52). And, that's why, Jesus predicts that His disciples will fully understand His teaching only when the Holy Ghost will descend upon them (Jn. 14: 26). Jesus didn't come in order to give the mind a new doctrine, neither to respond all kind of questions of intellectual curiosity. He came in order to answer only one question, but this question is the greatest, the most fundamental one, the most tormenting one, for it is the question troubling not only the mind but the whole man, by permanently raising up from his depth, and not from the mental periphery. It is the question of the man: what can I do to be saved? And the answer of Jesus, which was not some theoretical answer, but it was a divine work, namely the showing of God, a work interpreted in teaching, it was not an urge to the learning of a doctrine, but to entering the report of love with God, to placing the man in a living relation with the savior work of Him. Jesus did not tell the young man who asked Him what to do for inheriting

⁴¹ The poet Paul Valéry said once: "Si nous accusons nous jugeons, le fond n'est pas atteint" (Variété II, 135), and L. Binswanger (w. c. p. 111), from whom we are taking this word, continues: "Through this, he wants to say that there exists a new instance of which understanding is deeper than of the judgment or the condemnation. This instance can't be anything else but love, because only the love can touch the ground". "When the world judges upon the love and upon the one who loves, it judges falsely".

the eternal life: "Memorize well my doctrine", but: "Love God from all your heart, from all your soul, and from all your breath, and your neighbor like yourself". (Stăniloae 1993)

"The prophetic calling of Jesus it means the ministration of supreme unveiling of God, of His maximum closeness through the human word. The word's means of confirmation have the secondary role of confirmation but not of interpretation. The Prophet is a prophet, in the first place, through word. At Jesus, the objective elements which uphold the word, they are much more impressive than at other prophets, and that's because, He is the prophet most confirmed by the objective criteria. But mainly, they objective criteria are ordered, though, in the hierarchical ministration and in the kingly dignity. In each dignity, something else steps forward, in the foreground, in full light.

In the prophecy, the word has the main role.

Related to this, two aspects must be highlighted: a) the capacity of the human word to be an instrument for revealing, and b) the revealing force, entirely different of the prophetic word, which distinguishes it from the word of any other man and it shows it like having also in itself, not only in the adjacent criteria, a revealing power. And when we tell a revealing power, we tell, in the same time, a power producing of faith, because the full effectuation of the Revelation it is accomplished through the faith growing within man. Also, when we talk about the faith producing power, we talk about the soul shaping power, being known the relentless and the profound transformations which the faith produces within people.

The human word has indeed a great, a mysterious power. It diminishes or it makes massive realities disappearing, and it can create others. Sometimes, the worlds which it makes to disappear are real, and the ones which it creates are imaginary, but, for many times, the reality is the most proper meaning which the word creates. A good word, addressed in front of somebody, or through somebody else, it creates in him also real virtues which prolong his life or even save his life forever. The word brings people together or divides them, by decisively influencing the destiny of the social collectivity. If we have in our sight that, even the worlds which seem to be created by the world put in the service of the fantasy, are not created in a disinterested manner, only for their sake, but, into an ultimate analyze, to be offered to others like a conception, like a more just norm of behavior, we realize that the function of the word does not stay in freely and theoretically revealing of mysteries⁴², but the word expresses a pretention, an urge, a

⁴² This idea stays at the basis of the entire philosophy of Lucian Blaga, which is deprived by any ethical obligation.

will to oblige, and it has a huge power to awake the obligation of the other, to determine him to go in a direction or in another. The word reveals in this way a subject, pretending and, almost regularly, accomplishing some determination of another subject. His revealing function is tightly braided with the ethic function, revealing an attitude and compelling to an attitude. Sometimes it unveils and it obliges to an attitude concerning a small question, some other times in one engaging the man fundamentally, towards the grounds of the existence themselves. Of this function does not make exception the word, which absolves the fellow human of a duty or of another, or of all of them. It is also this a urge, revealing a subject and an attitude and pretending or even accomplishing one similar into another subject. The worlds which are painted or which are banished away with a magical power of incantation, the arguments of an imposing stringent logics, they serve the goal of convincing the other, namely they reveal a subject who tries and, often, he succeeds to convince the other to impropriate a similar thinking and attitude. Only by fact that there intervenes the word (the thought) of the second subject, it makes that the determination produced by the word of the first one to be diminished or modified. There doesn't exist a man who, by speaking or by writing, more widely or more concisely, to follow the simple disinterest of revealing his thoughts and not a gaining of the fellow human to what he sees and how he sees, on the basis of a dynamic attitude towards the world. It's self-evident that nobody would have spoken if there nobody had listened to him; nobody will use the word like a simple brush for painting his world, if he doesn't care whether somebody sees it. But the listening which he expects and supposes, like prior impulse of his word, it is not a passive listening, but it is an answer, whether is even a quiet one. And the wish is the answer to be an approval, and not a simple theoretical approval, but one which to become a determining force of the life of that one. The word has not a monologist character, but a dialogic one, and it has not the meaning of painting a static world, but it is the seed of the dynamism thrown into the souls of the people and into the social reports, it is the spiritual dough of the relentless historical movement. Its revealing function cannot be separated from the power and from the mission of determining people, from the tendency to increase or to modify the reality through the spirit of others. If it is like so, the word will imply a great responsibility for every man to use it according to its positive role, truly creative and not dissolvent, in order to urge through it the another, to help him grow up, to see and to start following the right path. Even the simple word, the not argued affirmation and the not adorned in attractive descriptions, it has a huge power of determination upon the people. Through a word you can place a border stone for the rebirth and for the salvation of a man, or you can push him to destruction. Through a word it can be awakened a whole nation to life. You never know how many people depend on the words you have uttered and on what measure. Apostle James resembled the tongue, worthily, to the helm of the ships, which, even small,

it carries after itself so many burdens, or to the break of the horse, or to a spark which sets the forests in fire (Jas. 3: 3-9).

The word is the greatest power from the world, not because it paints static realities, but because it determines the human wills, and it modifies the spiritual basis of the world. Through word it is shown the man subject, full of power over other people. The word builds and destroys in the spiritual order, so in the important one. If the human word has a power of creation, we could think in what a consummate sense is creator the godlike word.

The word is the greatest spiritual force of the highest created being. By word, every man disposes over the fellow humans, and he can make a good or an enormous bad. Every man, by having the word, and by being given the ethical function of the word, it is obvious the responsibility tied to this power. The word must be used only for building, not for dilapidation. Namely, only for awakening and for upholding within man the responsibility towards his fellow humans, of what constitutes his ethical being, a characteristic which is expressed even by the word. It is absurd to raise the word against itself or against its grounds.

In the creator force of the word, which the man has it at his disposition, it stays also the possibility to make a dangerous use of it. The man can create new realities through the word, but normal realities, the healthy ones, are only the ones according to the divine reality and will, namely the realities of love amongst people and of all the virtues which accompany unconditionally the love. Healthy realities are only the ones which the word creates by building the souls, by calling them to obligation and responsibility, namely, only the realities which the words create while remaining into the frame of the destiny and of his ethical function. The word can also create abnormal realities, adverse to the true realities and inconsistent with the divine will. Either we call these abnormal, liar realities, or we call like this the descriptions and the arguments through which they are produced, the word, here, it does not stay only in the service of the true, but also of the lie. The power of the lie to impose it comes from the power of the word to create any kind of realities. The word can create into man a state of enmity. The lie is real, but it is not the normal reality, that one according to the will of God, but it is an ill reality, a tormenting one, a reality suffering of some kind of gaps, a distorted reality, a false one, we could say.

The word of the man has decayed almost on all the line to this function of a servant of the lie, instead of serving the truth which it is tied through its sense with.

Only because the word has the function of revealing the own subject and of compelling the fellow human, we can understand why the word has been given to every man, for, through the word, each man is the teacher of another.

The word hasn't been given for the simple revealing of some words which would be unveiled to somebody or to some people, in a richer or in a less rich manner, especially, in report with others. If this had been the case, why these worlds would have been contradictory to one another? What would have there been so many contradictions amongst them for? Or, what all the people would have had the word for, while only some of them are able to reveal worlds of mysteries?

The word isn't given for a preponderant revealing function. The people have unveiled, actually, so few new things, which to be essentially new, since the very existence of the world. And, though, each man brings through the word a new revelation on the world, the most essential and the most determinant revelation in the circle of his fellow humans, being that of a new subject.

Each man has the word, for each one is justified and is called to revealing his subject and to awaken the responsibility of his fellow human to fulfill his duties, which always are duties of the communion and of the concrete place and moment. Only because the word has as ultimate mission the ethical one, even if all the people are teachers to one another, there doesn't take place a bewilderment of minds, but all of them can grow up like ethical personalities, by fulfilling all their concrete duties to one another. Only in this way we understand the possibility of interweaving the role of teacher with the role of apprentice in each one's destiny, of the sovereignty upon the fellow human through the own word and of dependence on them through their word. Each man is called to urge his fellow human to fulfill his duty, imposed the concrete moment and to listen to that one's urge for fulfilling his own duty.

Given the less revealing and the more ethical character of the word, we live, as long as we are on earth, by faith and by coerciveness. The word reveals in a fuller manner only the character of the subject who speaks to us, but neither this one totally direct and unveiled, but through an experience that doesn't excludes the faith. And the word reveals in a fuller manner only the subject, because the subject is the factor who calls us to responsibility and in report with whom we need to behave ourselves like beings living by faith and by responsibility.

But, instead of serving the truth and the further building of the created world, through faith and responsibility, bringing the world to likeness to the divine reality, all the people have become liars, because of rejecting their faith in something else than in themselves, and they have rejected the responsibility too, by following to the father of the pride and of the lie. If all the people served the truth, there it would be harmony but, because they serve the lie, there it is chaos. This is for the truth is one, it is unity in harmonic multiplicity, while the counterfeiting has countless possibilities.

The word has its power, however that power will be. But the word has the building power only when it serves to the true reality, only when it starts from the truth and it follows the truth. We could say that not into the word taken in itself it stays its building power, but into something which remains to be determined. But, because the function of the word it has an ethical character, starting from responsibility and wanting to wake up the obligation of the fellow human, following the communion and not the anarchy of the egotism, we can rather say that on the being of the word itself it depends to serve also to the building and to the truth, and that this mission is not different from the word. The word-lie is degeneration, it is distortion of the word, it is no longer a proper word. Otherwise, that something which distinguishes the proper word, the not degenerated word from the word-lie, from the destroyer of healthy reality word, it stays just in itself and this is not something else but the vibration of the responsibility, lie an attribute which gives firmness to the subject. The true word which is the word-truth and the subject like a form, a solid reality, by having this firmness from responsibility and, by being carried only by responsibility, they are a whole. The word-truth, is not anything else, but the inevitable respiration of the responsible subject. Where the word is degenerated, it is degenerated the whole subject himself, because of not nourishing himself anymore with the vital substance of the responsibility.

In fact, when is a word creating damages and when it has not a building power, no matter how nice sound and how ethical would it sound? This is when the listener does not feel in the word the vibration of a steadfast responsibility, of a sincere and serious care for himself, or when he does not feel the covering by a firm subject, wholly crystallized into the said word and, thereby, into the care of the one who is saying the word.

And, as damaging is the word in which is not vibrating the responsibility of the subject for his fellow human, but the careless will of the diabolic one to use the word like a tool on egotistic purposes or to drive him to his own destruction, as much damaging it is also the word-chatter in which is not felt any firmness of the subject and, so, it cannot exteriorize any serious calling, a not surpassing one, which to give birth to the personality of the fellow human.

The degeneration of the word, like a weakening of its power of creating true reality, like a perverting into lie and dissolvent miasma, it is the sign of the anticipate degeneration of the subject who speaks the word, of his decay to a state of inconsistent shadow. And firm is the man only when he lives into the obligation of the communion, when his fellow humans have the surety that they can believe in him in the whole future. The egotistic one, by having in his concern only his own interest, he does not engage with his future towards others. The egotism, the fickleness, and the lack of value of the

word, they are found together. In this meaning, the devil is the most inconsistent creature. His word has no price at all.

No matter how the thing would stay, factually, the human word proves to be the greatest revealing power and, so, a creator of spiritual reality into the created world. Every man is, somehow, brought to the full reality or to the ruin through the word of the fellow human, which helps us to understand the affirmation of the Holy Scripture that the first man had to impart by the Word of the divine subject for not just be brought to the real realization, but even to be based like a possibility and like a beginning of a spiritual reality.

If the greatest revealing and formatting power on earth it is the human word, it is natural to God to use it in His revelation and in the man's restoration. Also, given the indissolubility between the word and the human soul, it is granted that the Son of God, by making Himself a human subject, He has made a speaking human subject, by healing the subject in the same time with the word, by reestablishing the firmness of the subject and the power and the truth of the word.

b) Being given the decadence of the word in the mouth of the people, usually, the power, in fact, of the human word and the means through which this power is gained, they are shown in all their evidence only to the prophets. The word of the prophet has gravity and a power of penetration and determination towards good, like no other word of the man has. It is a word which burns like the fire, which cuts like the sword, which gets you out of commodity and numbness by throwing you in fear and anxiety, into the decision to follow him or in relentless enmity against the one who speaks that word. Most of the prophets ended being killed. The word has its power in the firmness of the subject, in his standing up and fixity, besides of what it confesses. Their word is truth, like truth is also the prophetic subject and it serves to founding of true reality amongst people and in their reports. The word of the prophet is flame of responsibility towards the fellow humans.

The prophet is the one who has this experience through unmediated report with God. The word spoken by the prophet it is not a word directly spoken by God, but it had in it the divine influx, which reestablished the word in the whole its power. We could say that the subject of the prophet, like interior word and like exterior expression, he received a straightening from godlike word, the word creator of the human word.

The prophet reveals, through his powerful word, of responsibility and ethical penetration into listeners, like a most imposing and sure reality, his own subject. But, together with him and within him, the prophet shows God too, Who is present like power within the prophet. Here stays the miraculous force which the faith is transmitted with, from man to man, which is lightened the certitude from certitude with.

Given the degeneration of the human subjects and, thereby, the weakening of their word, it was necessary this intervention of the godlike word through prophets, in order to reestablish of the man.

But, through other intermediary subjects, it was not possible to effectuate a full revealing of the divine subject and a consummate reestablishing of the human subject and of the power of the man's word. The prophet didn't do else but he awakened and upheld the expectations of the full unveiling of God. The divine subject must speak Himself, directly, in order to reveal His existence. He must speak in human words, on one hand, in order to be accessible to people, and on the other hand, for making Himself a human subject and for using the human word, in order to reestablish the firmness and the prestige of the human and the power of the word. The prophet showed the model of the true human subject, and, through the power of his deeply rummaging the people's obligation speech, the prophet determined to be born in the people the subject like a firm and solid reality." (Stăniloae 1993)

"The true word has a tremendous power of subject revealing. The word of Jesus overwhelmingly reveals the presence of the divine-human Subject within Him. But, through absolute confidence which He creates His listeners, those ones gain the certitude about everything He communicates them. His word is somehow transparent to the divine-human Subject of Jesus. But, besides this, into another manner, His word has the power of making the listeners to believe everything He communicates them besides showing of His Subject, for this Subject is lucent in the absolute worthiness to be believed." (Stăniloae 1993)

"The human word of Jesus it is somehow lucent to the godlike Word, the manifestation of his calling to ethical responsibility and to realization like a subject. The godlike Word has dressed in human word; the divine subject has taken the means of manifestation of the man.

His word is covered by the full reality of His Subject, which is the supreme reality, and which pretends and raises the man, also, at his true reality. The word of the man, when it stays in connection with God, it comprises in itself a part of the truth, and it accomplishes the truth, in its limited world. In the human word of Jesus there is not reestablished only a part of the truth, but there is the Truth Himself, which is one with the godlike Word. The word of Jesus reestablishes all the humanity in the total truth, in full reality.

From the meaning of the word, highlighted in this exposure, it turns out that the truth in the created world it is not something given, which we have not something else to do but to contemplate it. The truth as full reality, a

normal reality in the created spiritual word, it is to a large extent our mission, and we have to fulfill the truth through our word carried by faith and responsibility. The truth, like a reality given from ever, it is only at God, it is the inter-Trinitarian life of the godhead Persons. Our spiritual world is created by God only like grounds and possibilities. The bringing of the world to its full reality, to the whole truth, it is assigned by God to our responsibility. But, instead of continuing in this world the creation of the truth after the form of the eternal Truth, we rather entirely disfigured it in the contrary of the truth, into lie.

In Jesus Christ, the Truth or the divine Word has intervened into our world in order to reestablish it and to put it on the right track of accomplishing. But He assigned though, to our will, to our word, the need to collaborate to the consummation of the spiritual reality created.” (Stăniloae 1993)

“Jesus Christ is the true hierarch, realizing, in fact, the reconciliation between man and God of whose promise and waiting was expressed through the priesthood of the Old Testament. Through the hierarch of the Old Testament, it was expressed and it was mediated the covenant of God, regarding the future fulfillments, at the future communion. Jesus Christ is the mediator of the actual union between God and man, of the done, unmediated covenant. The old covenant left the man by himself for then, under the reign of a law which he must fulfill in order to make himself worthy of the communion with God; the new covenant is the immediate descent of the God’s love upon the man. The covenant, by being a convention between God and the people it is always a connection too. The old covenant was expressing a relation from distance, like between the master and the servant, a relation directed through commandments; the new covenant is the most intimate liaison, it is the report of perfect love between God and man; the new covenant is the most intimate liaison, it is the report of perfect love between God and man.” (Stăniloae 1993)

“We have said that who does not admit the possibility of the prophet and his reality in the Old Testament, he cannot admit either Jesus Christ like a supreme prophet. Who does not admit that the priesthood is necessary and that the priesthood has its establishment from God, to that one it does not result like a necessity of the consummation of priesthood, through Jesus Christ.” (Stăniloae 1993)

“Jesus Christ like supreme prophet and like a true hierarch, He is in accordance to the prophecy and priesthood of the Old Testament. It is like a new aspect under which the divinity from the Old Testament is shown to us

and the divinity's indissoluble liaison with the New Testament. The priesthood, the sacrifice, and the covenant between God and people, they form a whole. The covenant, though it is established by the will of God, it must be inaugurated through blood brought from the part of the man by the priest who was chosen by God. "Neither the first covenant was celebrated without blood". Truly, Moses, after he told in front of all people, all the commandments of the law, by taking the blood of calves and goats, with water and red wool and hyssop, he sprinkled the book and the entire people, and he said: "(Heb. 9:20) This is the blood of the testament which God hath enjoined unto you". The new law, also, it asked for its blood, because, at the last supper, Jesus: "(Mt. 26: 27) And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; (Mt. 26: 28) For this is my blood of the New Testament, which is shed for many for the remission of sins". It is seen from here, that the liaison with God it cannot be established without sacrifice, because: "(Heb. 9: 22) (...) and without shedding of blood there is no remission". (Stăniloae 1993)

"The Epistle towards Hebrews, by considering that the two forms of sacrifice through which were established the two covenants, it declares that the new one, consequently also the Hierarchy Who mediated it, it is superior to the old one and to its priesthood, respectively, for the reason that the sacrifice of the new one is a man, respectively the God-man, while the sacrifices of old one, they were animals. Then, because here the liaison between the priest and the sacrifice is so close than the sacrifice is the sacrificer Himself. The Hierarchy brings himself like a sacrifice. The fact that the Holy Scripture attributes to the new covenant a superiority just because it is inaugurated through human blood and there is a full identity between the hierarchy and the sacrifice, it gives us the key of the high meaning which the sacrifice has in report with God. Partially, the same meaning is shown by the Old Testament too, but it is fully unveiled to us through the sacrifice of Jesus Christ." (Stăniloae 1993)

"Through Jesus Christ, being truly accomplished the idea of priesthood and of sacrifice, it was realized also the consummate connection of the communion between God and people." (Stăniloae 1993)

"Jesus, while still being in quality as prophet, He produces within man the faith, namely the height of a subject, and by this, especially, through the me-You communion which He establishes between people and Himself like God, through His words, He conveys not only the teaching, but also something from the saving godlike power.

Through this it is seen only that between the dignity as prophet of Jesus and the one as Hierarch, there wasn't a hiatus, but there was a passing from a less intensive area to one more intensive." (Stăniloae 1993)

"In the light of this mystery we understand better what we said before about the incapacity of a man, even being him totally pure, to perform a substitutive and expiatory sufferance. It was insufficient only a sufferance into history. Even Jesus, if He had suffered only into history, we wouldn't have understood how the power of His sufferance would have been communicated into any human soul from all times. He remembers this sufferance also in heavens, His sufferance becoming contemporary to each man who stays in the decisive moment of his eternal destiny. The sufferance from history has a big signification, but it doesn't explain everything. This sufferance had the role to place the sufferance of Jesus Christ into the ultimate intensity, having consequences with this intensity, later, in His being. He eternally bears the signs of the Cross, not only on His body but also in His soul. He knows, He feels, He spiritually repeats the sufferance from Golgotha, for each man on his decisive moment, because He feels not sorry about it, and He doesn't renounce to the will to save everybody (Heb. 7: 25)." (Stăniloae 1993)

"If a man, even being him totally pure, had suffered for his fellow humans, his sufferance wouldn't have had into history the intensity of the sufferance of Jesus Christ, and this deficiency would have been aggravated even more by the fact that it wouldn't have been capable to put the basis of an efficient sufferance either into heavens. Neither on earth, nor into heaven, a pure human being, would have been able of a sufferance capable to melt down the sin from the people and to expiate them in front of God." (Stăniloae 1993)

"It was needed a man who not to be a sinner, for his sacrifice to be clean. Such a man, though, if he had been born out of the natural enchaining of the generations, he would have had to arrive to the state of purity through a clean sacrifice, which he couldn't have been brought, because of being a sinner. And if he had been created by God in purity, his sacrifice wouldn't have redeemed but, maybe, the offense of a single man." (Stăniloae 1993)

"It was needed a man untouched by sin, of whose clean sacrifice to give God satisfaction for the unrighteousness of all the people, for He was disregarded by everybody. The solidarity and the community of nature between people make that every individual bears the sinfulness of the entire humanity.

Thereby, even for the salvation of a single man, it was needed a sufferance which to expiate the extent of the sin which burdened the humanity. The authority of God couldn't to be satisfied by a smaller sacrifice or sufferance, as much as this authority was disregarded by a man or by some people. The ransom was needed in order to be brought on behalf of the whole mankind, or it was brought for nobody. There was no any other possibility. To suffer the equivalent to the sin from a single man, to give satisfaction for the sin from a single man, it means to suffer and to give satisfaction for the sin of the entire mankind." (Stăniloae 1993)

"Jesus being a clean man, but, in the same time, more than all the people together and even more than the supra-human hypostasis bearer of the evil, He was able to bring an expiatory sacrifice for the reestablishment of the divine majesty. Because no man is able to expiate for his sin, the salvation cannot be obtained but through substitutive sacrifice of a clean man, capable of a sufferance equivalent to the sin of the entire humanity, which is, in the same time, supra-human in size. Jesus was fulfilling the condition of such a being. It remains, though, to be elucidated, more purposefully, the following question: How could He suffer on behalf of the other and especially, how it was possible to establish a more intimate connection between His sufferance and the universal-human sin? This is necessary because of, without such a connection, it is hard to understand the expiatory and substitutive character of His sufferance. How could Jesus, namely, to feel, to live like expiation, like a punishment, His sufferance? If His sufferance was the antidote, the reward for the general-human sin, it had to be produced such a connection between them. If there hadn't existed such a connection, neither the Father would have considered His sufferance like a satisfaction for the sin of the people. The answer to this question would help us understanding how His sufferance could replace our sufferance." (Stăniloae 1993)

"The Son of God, by the fact itself that He has made Himself man, and He has accepted the responsibility for the people's sins, He engaged Himself into a burdening solidarity. The fact that He has not become a man by the will of others, but by His own will, and by the fact that He has not inherited through a natural generation the background of the hereditary sin, this does not mean that He has not entered the human solidarity of the responsibility for sin. Into a certain regard He has taken a greater responsibility than the ones who are born like human individuals without to be questioned before, by the fact that He has not protected Himself against the communication with the sinful ones, but He has firmly accepted to be like one of them. The voluntary - and not an involuntary one - origin of His human existence is not a ground for a looser connection and solidarity with the mankind, but

for the voluntarily, moral, and loving character of this solidarity⁴³.” (Stăniloae 1993)

“We can use, in order to understand this profound solidarity, some expression of Father Sergei Bulgakov, though their exaggerated and unnatural character let the impression that they would comprise even the

⁴³ He was not compelled to be solidary with the miserable destiny of humanity, but though He accepted this solidarity. Without being a sinner, He accepted to bear the human sins; He accepted to be made responsible for the human sins, He accepted to live in the society of the villains who offended God and over whom hovered His anger. The German philosopher Heidegger (*Sein und Zeit*) considers that an essential element of the man's structure is the conscience of his **throwing** into world without being questioned (*Geborgenheit*), of throwing into his human structure, on which depends the whole complex situation which we call world. Consequently, the man feels himself thrown also in the state of responsibility towards the fellow humans and for their sins. This fact diminishes somehow his responsibility. But Jesus has not His origin into the man like a “throwing” into this situation, but into a fully voluntary act. The responsibility for the solidarity with the human destiny it is not shadowed by any circumstance. On the other hand, the bigger is that responsibility for everything human is, the more sublime the act of its establishing is. In order to be possible to somebody an assuming of the responsibility for the people in the supreme degree, through a voluntary act, he must not be forced through the sin from inside his person to a solidarity with the people. The supreme responsibility for people cannot have it but somebody who voluntarily becomes a man and voluntarily stays in this state, namely he doesn't become infected by sin. Of course, the fact that Jesus didn't become a man through a “throwing” in this state, it didn't deprive Him of an existential element of the humanity. For a consummated Son like Him, the wish of the Father to embody it is more powerful than any other force which would have thrown Him into the state of a man. Nevertheless, He **voluntarily** fulfilled the will of the Father (Heb. 10: 5). His embodiment is an act both free and mandatory, and **in this obligation**, He feels the “throwing” more powerful than any man. But maybe it is more appropriate not to nominate with the rigid and mandatory term of responsibility, the report which results between Jesus and the people from the way in which He has become man, but with the term “love” or “communion”. Unlike the sentiment of “throwing”, which is caused by the worry, by the sentiment to see yourself here into a strange world, without being asked before, the love gives you the sentiment of having been always like now, the sentiment of a presence without a beginning and without an end. This presence doesn't give you the sentiment of a nothing at the beginning and of another nothing at the end, but it gives you the sentiment of a resting in the timeless fullness of the being, into the actual communion from ever. (“Das Schon des Schon – **seins** in der **Welt** der Sorge ist ein ganz anderes Schon als das Junige des Schon – immer – gewesen – **seins** in der **Heimat** der Liebe. Dort bedeutet es das «ohnmächtige» Schon – Geworfen – sein des Daseins in die «fremde» Nichtigkeit seines Gründers, das Schon – überfallen – sein von und Gefallen – sein – in seine «Schwere», hier das Vertraut sein mit dem Dasein als liebende Wirrheit“. L. Binswanger, w. c. p. 95, 96). The love doesn't ask, dissatisfied, what is has been reached like, to the relation between you and the people whom you love. The love is the affirmation of this relation; it is the affirmation of the loved ones. Jesus didn't feel Himself thrown into a foreign place, because, of one hand, coming on earth, He was both here at “home” in the bosom of the Father, and on the other hand, He came voluntarily into the relation of love with his brothers. The fact that He came on earth out of love and He has remained in love, it explains the power which He has worked at the salvation of the people with: this is nothing else but the love. At M. Heidegger the man-worry asks himself: “Hat je Dasein als es selbst frei darüber entscheiden und wird es je darüber entscheiden können, ob es ins Dasein kommen will oder nicht?“ L. Binswanger declares that for love such a question does not exist. “Hat Liebe je danach gefragt und wird sie ja danach fragen können, ob Dasein ins Dasein kommen will oder nicht? Ist Liebe nicht die «selbstverständliche» Bejahung dieser – von ihr selbst aber nicht gestellten – Frage ob-? Anders ausgedrückt: ist sie nicht die Selbstverständlichkeit der «Geborgenheit» des Daseins ins Sein, in ihrer eigenen Sprache: Gunst oder Gnade? Bedeutet Gunst oder Gabe doch gerade das fraglose Einsen und Einigen des Daseins mit seinen Sein, den Frieden des Daseins und seine Jenseitigkeit kein Problem für die Liebe... Das bildet dafür aber den alleinigen rechtmäßigen Zugang zur Einheit von Ich und Du, zur liebenden Wirrheit“ (p. 609-610).

idea of a real participation of the nature of Jesus Christ to the human sin, a thing which we completely reject. "Christ receives upon Him the sin of the World and He lives it like His, to the end... Into the depth of the embodiment, which, through the impropriation of the human nature, it is the identification of the Son to the whole mankind, and there it stays also the impropriation of the sin and of the sins, by receiving them like His. The humanity is tied not only through the cyclic solidarity into good, but also into sin; all the people are guilty not only for themselves, but for all them and into all of them and with all of them. Though this conscience escapes our sight into a concrete way, it could be comprised into the conscience of the New Adam..." This self-identification of Jesus to the mankind, which stays at the basis of the doctrine of the redemption, it forces us to literally understand - and not metaphorically - is word from the final Judgment: "(Mt. 25: 40) (...) Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me". (Stăniloae 1993)

"This identification, on the basis of which the human nature of Christ is tied with the nature of all the people, it extends the human life of Jesus into all the human history... What must be understood this general connection like: like being external, empirical, or like being internal, meta-empirical? The first kind is, obviously, excluded by the fact that Christ lived a human individual life, a determined one, and, in the same time, a life limited in space and time. Therefore, it is an internal connection and it is done through the fact that the human life of Jesus, in all the temporal acts and moments, had also a supra-temporal persistent meaning." (Stăniloae 1993)

"If the deep connection between people shows us the possibility of an assumption of the responsibility for the sins of the others, how comes that Jesus has taken upon Him all the responsibility for them, so people to be liberated by guilt on the basis of His sacrifice? Between people we meet often the case of participation to life of others, but are we meeting there the assumption of the entire guilt and the liberation of the ones from under her? Analyzing the state of spirit of the one who, drove by a great love, feels responsible himself for the sin of the other, we are surprising without any difficulty in it the dominant tendency to totally escape that individual from under the guilt and from under the punishment which is expecting him. The will of the assumption of the sin of the other has a radical and total character; she cannot reconcile with the thought to let also to that individual a part of guilt and sufferance. As bigger is the love towards the ones close to us, as much manifests more decisively the will of total assumption of their guilt. Jesus Christ, tied by all people through the limitless love of His godhead, could take the responsibility for the entire guilt of everybody. What manifests like a tendency in the imperfect love of

the people towards the ones deficiently close to them, must be a fact for the perfect love of God becoming even closer by all people in a supreme way. By making Himself man, by making for the second time the hypostasis of the same human nature which is worn by all the human subjects, through the mediation of His nature, He wore in a certain way all the mankind like a subject of it. Every human self he/she bears, in a certain sense, the human nature, actualized in all the human hypostases, but in a passive way. He lacks the love which to actively call upon him everything that is burdening the actualized human nature in countless hypostases. Each man bears the responsibility for the entire fund of sin from within the human nature, but not a responsibility which he voluntarily assumes, but a responsibility which he speaks against, and he pushes it over others.” (Stăniloae 1993)

“Thus, one can say that the closeness Jesus has placed Himself towards the people it was right the closeness to this intimacy of the people, which doesn’t have of it no longer has in it the impulse towards sin, but it but it feels the responsibility and the pain for it. What Christ absorbed from the people through His sin, it was, so, this pained responsibility. Jesus has taken upon Him, for the whole mankind, the role of the intimacy from within each man, the role of an interior center, of pristine moral sensitiveness, vibrating of responsibility for the sin of everybody.” (Stăniloae 1993)

“The humanity of Jesus was not substantially different from the one of the other people. But it has stayed on the highest level of moral sensitiveness, a responsible and loving one. The humanity of Jesus showed in the supreme degree these noble and essential features of the man’s structure. If somebody possesses or he liberates in himself, in certain measure, these features, he will descend into the intimacy of the people and he will make possible that communication from self to self, by taking, on one hand, from his fellow human, everything that burdens him and, by this, easing him, and on the other hand, by transmitting him everything he has good and noble” – Jesus, by possessing these features in such a measure that we cannot imagine, He descended, in fact, deeper than anybody, into the intimacy of people, taking from them their burden. (Stăniloae 1993)

“But what is accomplished only partially through the voluntary participation of a man to the responsibility of the another, it is integrally accomplished through the Man Who is also God. The limitless love of Jesus towards his fellow humans it makes Him, actually, the intimate center of the human nature actualized in countless hypostases, it makes Him the profound Intimate of each man, capable of taking from everybody’s shoulders the

burden of the sin. The problem of Jesus and of His reports with the people it is the problem of the greatest mysterious possibilities which are hidden into the spiritual life of the humanity. Jesus unveils to us, He indicates us the true being of the mankind, the direction which it must be accomplished in⁴⁴. Not spatially, not materially, is Jesus the center of the mankind, but by the deepening to the ultimate intensity of love, responsibility and purity. These ones constitute the conditions which make possible the saving work of Jesus, the assuming of the guilt of the entire mankind and the sufferance for it. Like we saw in another place, these features of the humanity of Jesus they aren't in a contradiction with His eternal essentiality, but there is a correspondence between them. The perfect mankind of Jesus, like maximum love and responsibility in the cycle of the human nature, it is not but the created correspondence of His divine essentiality; it is not but the orientation of this essentiality towards people, its placing in report with these ones. Jesus Christ is not but the transposition in human image of the divine person of the Son of God, and the human face in its true being is the most adequate manifestation, seen and close, of the divinity of the Son. The Son of God, like a model and a like deep and dynamic center of the true humanity, by embodying Himself, He awakened into man the conscience about His closeness, and He proved His kinship with the man. Where it was before an imperceptible center, and abstract and unknown by man center, through embodiment it has been concretized, and He has made the man to realize about this approach, in order to be able to benefit of it. Before that, the man realized only vaguely about his being. The model, though it was in the center of the mankind, He was hidden. The light was hidden into darkness. "(Jn. 1: 10) He was in the world, and the world was made by Him, and the world knew Him not". And, because the man didn't recognize Him - the model of the man's true being - the man didn't know himself." (Stăniloae 1993)

"In intimate human form and closeness, Jesus descended His limitless love and divine self-obligation, the only love capable of taking upon itself the supra-human responsibility for the whole sin of the mankind, a responsibility which was bigger than the mankind's powers of bearing it." (Stăniloae 1993)

44 **D. A. SCHLATTER** says in "Das Dogma und das Kreuz", Zweite Auflage, Gütersloh, 1913: „Die Christologie und die Anthropologie sind einander unentbehrlich. Wir verstehen Jesus Weg nicht, es sei denn, wir verstehen uns selbst und verstehen und nicht, es sei denn wir verstehen ihn. Eins beleuchtet hier das andere. Das Menschsein heißt, gibt uns den Schlüssel zu dem, was an ihm sichtbar wird, bringt in unser eigenes Bewusstsein das Licht und löst uns das Rätsel des Menschseins auf“.

“Actually, the identification of Jesus - through the unity of nature, but, especially, through personal love - to the profound intimacy of the mankind, it had at the beginning only a subjective character. Without the personal intimacy of people to be awakened, He placed Himself in the situation of the one who is in report with it, in the state of the one who is experiencing the love, the responsibility, the communication with the intimacy of everybody. He was at the door, ready to enter, ready to embrace anyone who was awaken and who opened. Objectively, the closeness it was accomplished. Objectively, He felt Himself burdened by all the responsibility for the sins of the people. His love shows its limitless intensity also in the fact that, without being the state of communion between Him and people produced from both sides - which increases the impetus of assuming of the foreign responsibility - He found in it the power to live the assuming of this guilt, which is an experience of untold tenderness and closeness to the other one.” (Stăniloae 1993)

“Christ could show Himself to the Father like a bearer of the entire guilt of the people; even if those ones, they didn’t realize the intimate closeness of the God-the Man to themselves and the assuming of their guilt by Him. And, because they did not realize it, they did not make the closeness of Jesus to them to be a subjective closeness too, and the guilt remained upon them, though the guilt was wholly upon Him and He was suffering for it. Objectively, their guilt was assumed by Jesus and, for that guilt, He has started giving satisfaction to God, but, subjectively, they did not know and they did not recognize this fact, they did not want to give away their responsibility, they kept it upon them and the responsibility has this character too, after it is assumed by many, it stretches upon all of them. Until the intimacy of the man is not awakened at the intimate call of Jesus, the man doesn’t realize the supra-natural, the overwhelming love of Jesus and, so, the man doesn’t experience the confidence in the insurance he is given that Jesus has assumed the full responsibility for the sins of the man. Only when you have experienced the full love of a fellow human, only then you have experienced, also, the relieve you are given by the insurance that He has taken the responsibility for your sins. And the love of Jesus, who assumed the responsibility for the guilt of the people, it was fully manifested in death. That’s why, it was established that the opening of the intimacy of the man at the calling of His love to be done only after the death of Jesus, namely when His love presenting itself with the supreme proof of its greatness. There are three spiritual phases which the man crosses through, in report with the responsibility for his sins: in the first one, his intimacy being fully drowned into the darkness of the sins, he doesn’t feel any guilt for them; in the second one, his intimacy, waking itself up from this state of spiritual insensitiveness, it experiences the conscience of the guilt; finally, in the third one, his intimacy, by being in front of the love of Jesus, Who

assures the man of the assuming of his guilt, the man experiences the liberation from that guilt. The second phase, which is produced into man through the fact that God has manifested in a certain way His presence at a certain distance, it is an effect of the preparatory divine grace. The third phase is the result of the communion accomplished between Jesus and the intimacy of the man. Now the man feels that the guilt does not stay only upon him, because Jesus has removed it. If only the endless love of God, descended through embodiment in the front of the intimacy of every man, it can assume in a real manner the guilt for their sins, likewise, only the answer of the man to this love, through trust, it can set the man free from it. Through the fact that Jesus feels the whole closeness to each man, He can really take the responsibility for the sin. But the man also must feel the closeness to Jesus, to reach the conscience of his responsibility for the sin, and then to let it, confidently, on His shoulders.” (Stăniloae 1993)

“The responsibility for sin, responsibility which Jesus has taken, it was not only a subjective state, but the Father also regarded his like being responsible. We have seen that the responsibility for sin it can be multiplied and assumed by many persons, even if only one has sinned. Through the simple personal will to become responsible for the sin of somebody, you have attracted the responsibility for that sin. The participation to the responsibility or its assuming, it is not obtained only through the participation to the sin, but also through the decision to participate to responsibility or to assume it. It couldn’t be thrown on your shoulders by the will of somebody else, if you have not sinned, but you can attract it through your own will. The origin of the assuming of a responsibility for the foreign sin it is of ethical character, it is the highest expression of our ethical being, of our wish to help the other one, and to sacrifice ourselves for him. This supreme impulse of our ethical being it has a so-called creative force: it establishes not only subjectively, but also objectively, ontologically, like relation with God, our responsibility for the sin of the other one.” (Stăniloae 1993)

“The creator power of objective responsibility of the decision of assuming the responsibility, it is also explained, in case of Jesus and of the hereditary sin, through the unity of the human nature. The entire human nature attracted the godlike “anger”, it became the object of the reaction of the divine majesty and of moral order. God didn’t artificially undo the wires which were tying the nature of a hypostasis on the whole human nature. Jesus, through embodiment, He has placed Him voluntarily like a morsel in the whole over which was hovering the godlike “anger”.

But if these considerations can help somehow the explanation of the objective character of the responsibility of Jesus for the human sin, it remains to try to understand forward, how it was possible to concentrate upon Him the whole sufferance like a consequence of this responsibility.” (Stăniloae 1993)

“The painful living of the responsibility for sin, itself, it is also a divine punishment, not having only a subjective character, but also an objective one. It is produced by the free will of Jesus, but also by God’s deed, Who, by ordering the things like so, He gave the act of the assuming of the responsibility a profound ethical gravity and signification. Jesus felt the responsibility for the entire sin of the mankind, like a dreadful pain, sent in the same time by God. The assuming and the bearing of the responsibility for the sin of the mankind it wasn’t to Him only a gesture and a theatrical play, but it was a continuous and quiet moaning under this burden. He had to feel the huge offense that was brought to God by the whole mankind, like His own deed, and He also felt like being His state, the state of perdition which the entire mankind fell into. Only His sensitiveness which, on one hand, it had the human vibration, and on the other hand, it had the resources of intensity which the godhead gave Him, He experienced this pain into a measure equivalent to the entire human sin. By making Himself responsible for the offence brought by the entire mankind, He felt Himself also as hold accountable, by God. Decided to be hold responsible for all the offense brought to God, He endured to see God regarding Him as such and being set, consequently, a distance of a spiritual order. Without being a sinner, by the fact that He has made himself man and He has taken upon Him the entire responsibility of the mankind, all the sins were staying crowded upon Him, not like being done by Him, but hanging on the responsibility which He has assumed.” (Stăniloae 1993)

“In this way, by being dressed in a real way with the human sin, which is so hated by God, and by having to endure the death, it is explicable the distance which Jesus felt that was instituted between the Father and Him. Here is where it made its apparition, the great and fearful mystery of Jesus “forsaking” by the Father. His eternal happiness being the loving intimacy with the Father, and the love of the Father towards Him, the greatest pain was produced to Him by this spiritual distance on which, like the one burdened with the human sin, He must feel it. The sufferance He bore for the sin, it hurt Him only because it was the expression of the distance the Father put between Himself and Him. To the beloved Son of the Father, this distance is unspeakable more painful than to a man who feels that God left him. These are the dreadful torments endured by Jesus in that night from Gethsemane Garden, and which are reckoned by some theologians more

dreadful than the torments of the physical death, and considered like anticipation into the spirit of the death on Golgotha (Bulgakov, c. w.).” (Stăniloae 1993)

“Who could dare to analyze in what it consisted, like a state of spirit in Jesus, and in its objectivity, this forsaking by the Father, which Jesus felt like a pain which exceeds all the pain of the people?” (Stăniloae 1993)

“In which concerns its objective aspect, we believe that we can ascertain that it has a dialectic character. The “forsaking” of Jesus done by the Father, it is a leaving which relates, actually, to the sin He bears, not to Him personally, though the punishment of the sin must be felt by the person.

This is a forsaking and a love in the same time, both for the shown reason and for the act of Jesus of assuming a foreign sin it is an act of supreme ethical value, and the fulfillment of this act it is in the same time a fulfillment of the will of the Father, an obedience of Jesus.

The Father forsook Jesus, but He forsook Him grieved and this pain is the expression of His love. He let Jesus to suffer for the sin which is not His, but this sufferance hurts Him also. Bulgakov is right when he says that the Gethsemane’s sad night is of the entire Holy Trinity (p. 383).

His humanity, forsaken by God and left to suffer for sin, felt finished, in the Gethsemane’s night, and in blood sweating shouted out towards the Father: “If is possible, let this cup pass away from me!”⁴⁵.

45 Without being too different from the affirmations developed by us, **Romano Guardini** sees the pain of Jesus from the Gethsemane’s night: a) on one hand, like coming from the knowledge He had about the profound decadence and perdition of the mankind; b) “All the others are blind; only He sees. He sees the radical perdition of the man... with His human spirit possesses this knowledge. With His heart He feels the perdition and the perdition, even if it cannot snatch the eternal God from His happiness, it becomes into the soul of Jesus an unimaginable sufferance. It manifests in all He does... For this reason is Jesus so lonely”. c) “Who could know how God—the Father showed Himself to Jesus, then (in Gethsemane)? He continued to be His Father, of course, and He also continued the conveying of His infinite love towards the Son, that love which is the Holy Ghost; although, once appeared a moment, which is explained by the word: «(Mt. 27: 46) (...)My God, my God, why hast thou forsaken me?». If we do not want rather to keep quiet in front of this word, we must say that, on that moment, the Father presented Himself to the Son, so that, the Son experienced that He is the thrown and repudiated man. Jesus tasted in that hour His unity with us to the unspeakable depths. This abandonment does not start only on that moment of the cross, but before. From before, Father appeared like the One that is in report with the sinner, with the sinner of whose fate Jesus impropriated like being His. Maybe we are allowed to say that in the Gethsemane’s hour that knowledge about the guilt and about the perdition of the man, it raised towards the face of the Father - Who started to «forsaken» Jesus - with its ultimate intensity. On that hour, that knowledge and sufferance took such a frightening character, so that the torment seen and the fear of Jesus, the «more insistent» prayer and the sweat, which (Lk. 22: 44) «was as it were great drops of blood falling down to the ground», they were nothing else but the last sign which came to us, like the storm from the surface of the ocean is the most exterior sign of a catastrophe produced on the bottom of the ocean and of which proportions exceeds our imagination power. In this consisted the hour from Gethsemane: the human heart and the human

The sentiment of forsaking and fear, they were possible in Jesus Christ only because His godhead retained from manifesting His strengthening power.

On how many times do we feel a great exhaustion in our physical and spiritual being, due to the pain, because we have been forsaken by everybody, though the soul is present in us with the same powers of his, without manifesting them because of a reason or another?

This doesn't mean, though, that God-the Man wasn't active through His godhead by any means. Through godhead it was upheld, in the human nature, the love towards man, in the virtue of which Jesus was enduring the torment. Just in those hours the love of God for people reached the highest intensity. We have seen in another place of this work, that the center of the godhead is the love, and that the almightiness is an irradiation of the love. But the love has many ways to manifest in, according to the targets it aims. Sometimes, the love manifests in humbleness and sufferance. But, also through this form, the love shows its power. The love in humbleness and sufferance of God-the Man, it washed away the human sin, it opened the way from God to man, and vice-versa.

spirit of Jesus exceeded in the area of the extreme existence what it meant the sin in the front of the judging and revenging God; His Father asked Him to assume this sin like His own, and, if we are allowed to express ourselves like this, He experienced the anger of the Father towards the sin, directed against Him, because He assumed this sin and, together with this, the remoteness of the Holy God, Who forsook Him" (Der Herr, Werbung Verlag, Würzburg, 1941, p. 483-484). **D. Merejcovschi** explains the torment from Gethsemane from the Jesus fear of death and from experiencing the divine anger. "Jesus would have been a ghost without a body, or an automat of virtues, if He hadn't feared the bodily pain and the death... Jesus is full of life like no one else and, that is why He fears the pains and the death like nobody else." "But, no matter how big would be the fear of pains and of death into the Gethsemane's agony, the metaphysical fear is infinitely bigger". And Merejcovschi cites in continuation from Calvin "Would have not been accomplished anything, if Jesus had endured only the death of the body: He had to internally feel also the roughness of the godlike judgment, to step for us in front of God's anger, and to give satisfaction to the right judgment". (Tod und Auferstehung, Leipzig, 1935, p. 196, 198). The affirmations of Merejcovschi on the internal participation of Jesus to sin, they comprise a dangerous equivocal, like many expressions of Bulgakov too, so we cannot impropriate them. Behold what he writes further on: "Al the sin, all the evil, all the curse of the world He had not only to take them upon Himself, but into Himself, in order to overcome them not only externally, but internally too, because He made Himself accomplice, in a certain way, to the sin of the world". **Karl Adam** expresses himself mostly in the same way: "The remoteness from God of the fallen human nature it was placed upon Him and He felt the fears as alive and unmediated, like He experienced, like the beloved Son of the Father, the existential closeness to God" (p. 327). "The specificity of the sacrifice of Jesus it consists of that He is reduced to Himself, of that He is refused the help of God from inside and from outside, that He is given the punishments of the hereditary sin, to the frightening exclusively-natural and exclusively-human, as much in His interior distress, but also in exterior history of His sufferings. By the fact that the guilt of the humanity it culminates in that the fallen man wanted himself to be only nature, on the Savior, who wants to give Himself like price of redemption for the guilt of the mankind, it hits Him with the whole undefeated power of the exclusively-human. Like some beasts tearing apart the powers of His earthly body, the fear and the scare penetrated also the inferior sphere of His soul and try to decompose His natural will, oriented towards sensitive, into disturbance and despair" (w. c. p. 329).

The person of Jesus concentrated in the content of his thought, the whole divine love for man, in order to step in those dreadful tribulations, towards the fulfillment of the great deed of saving the people.” (Stăniloae 1993)

“Jesus, though, by having a sensitiveness not thickened through sin, and by having the experience of the full communion with the Father, He felt the infinite sorrow of the cup of the lack of communion with God. Placed into the role of the man who was stranger to God after the sin, Jesus felt the shortcoming and the insufficiency of this state like the whole humanity couldn’t have felt it.” (Stăniloae 1993)

“The second reason why the torments of Jesus from Gethsemane exceeded the ones of whole mankind, it consists of the fact that He took upon Himself the whole human sin. Every man bears the whole fund of the human sin. But this is a state that the man doesn’t fully realize. No man sees in the entire depth and extent the sin he bears. On the other hand, the man’s responsibility is somewhat attenuated by the fact that he was thrown into this existence loaded by sin. Jesus, though, realizes the whole extent of the sin He bears, on the basis of His exclusive responsibility. The dreadfulness of the sin which presses on Him, it shudders Him.” (Stăniloae 1993)

“We can say that Jesus, on one hand, through His purity and through the familiarity of the communion with God, and on the other hand, through His identification in love to the responsibility for the sin of the entire mankind, He possessed a sensitiveness which was able to feel the whole pain which should have been felt by the mankind under the “anger” and the estrangement of the Father. Being God, He placed Himself so perfectly on the human line, He identified Himself so fully to the humanity, so that He could feel all the pain which should to be felt by a humanity which offended God. Only He could present how it should the mankind burn down the sin, in this regard, into the torments of an infinite regret, into the endless pain of the experience of the Father’s upset and His remoteness. His being was the oven which burned the sin of the entire world. And only in His being, full of love towards Father and towards the people, it was possible such a fire to be lit up. He concentrated in those hours the whole sensitiveness of the mankind, by bearing the expiatory sufferance for sin and the whole needed sensitiveness. It was the mankind like it should be, the mankind suffering from distance the sin has placed between people and God, and by the deep sufferance and helplessness this state caused.” (Stăniloae 1993)

“Despite the whole dreadfulness of those hours, into which the fear of death, the anguish of heart caused by desert, the exhaustion of the helplessness, which were interweaved into a tormenting entirety, this state of Jesus hadn’t a reproachable character, but it was, on the other hand, what was needed for the victory upon sin, it was what God loved for the reestablishment of His authority disregarded through sin. This state was caused and dominated by the regret for the sin of the entire mankind, by the pain of His and humanity’s remoteness from God, which was not excluding that Jesus was, in the same time, into prayer towards God. Even the wish to pass from Him this cup, He didn’t try to fulfill it autonomously, but He addressed a prayer His Father, in order not to be according to His own will.” (Stăniloae 1993)

“And the Father had pleasure for of this state of Jesus, like melting down of the sin, like a humiliation and a crushing of the sin. It was a sufferance like a homage paid to God, not like a sin against Him. Suffering the torments, Jesus was fulfilling the will of the Father; His passion had the highest ethical value, by being a sufferance in the place of all the people and for the abolishment of the sin. Jesus was, so, on one hand, “forsaken” by the Father, subjected to the treatment which was deserved by the sinful mankind, but, on the other hand, He was in accord with the will of the Father, in communion with it. He was, in the same time, far and close to the Father. Just because He was close to His heart, He felt so much His remoteness. Just because He loved Him so much, He was hurt by the forsaking. Jesus felt the Father like the craftsman Manole felt about his wife, while he incorporated her into the wall of the monastery⁴⁶. Accepting to taste, in this way, to the bottom, the cup of the sufferance for the sin, without giving back, trying his abandonment by the Father, but being decided to endure it with the help of the His prayer towards the Father, Jesus has got closer with every hour to His death on Golgotha, like an accomplishment and a completion of His internal pains⁴⁷.” (Stăniloae 1993)

⁴⁶ The Romanian legend of craftsman Manole, a stone mason, says that, in order to make the wall of the Arges monastery to hold, he incorporated his own wife into the wall.

⁴⁷ Through Jesus has reached in spiritual His torments a level that has never been reached by any other human, suffering for all – and in this regard we agree with the Metropolitan Antony and with Sergei Bulgakov – through we do not think like them that the bodily death has staid like a torment a lot lower under the level of the spiritual sufferings, that they consider the true death. The spiritual torments are growing up to the moment of the expiration. Death is the culmination both of the spiritual torments, and of the bodily ones. As the bodily sufferings are growing up, the spiritual ones are growing up also. It is not possible to make a separation between them. The culminating point of the torment was not reached before, in the Gethsemane Garden, no matter what reconciled was Jesus with the cup: in fact, the cup was not fully drunk in that night. In that night has only started the impart by it. The abandonment by the Father Jesus has felt it stronger in the fact that He left Him to die also, on the cross. Then He has said the words: “My God, my God, why hast thou forsaken me?”.

“In the case of Jesus Christ, it is right that the death was voluntarily, while to the other people is inevitable, even if they were liberated of sin. It would be possible to say that, for the death is not necessary to His person, His death was not a part of the structure of the history. But to Jesus the whole identification to the history it has a voluntary character. He has impropriated all the acts and the passions which are necessarily related to the living into history. But it was a voluntarily identification, of an ultimate ethical nobility. It is true that Jesus could to not die, but if He hadn’t died, how would have been His mission, how would have Him played the role which He has played into history, by identifying Himself to the history? Jesus cannot be thought except like One Who had to die. His being didn’t imply the death in a necessary way, but His mission did. If His being had implied the death as necessity, His identification to the history would not have been voluntarily and His mission would not have been accomplished. Jesus had to die, not through being, but through mission. The necessity of His death went not from the involuntarily fatality of the nature, but through His supreme spiritual–ethical height. At Jesus it stands out on the first plan the will of His identification to the history, but the identification is entirely through will⁴⁸.” (Stăniloae 1993)

“Christ fulfilled also the condition required by the structure of the history; but He also fulfilled the request that this act to have a character of ethical plenitude. And, as necessary, we can highlight the full identification of Jesus to the history, or the ethical fullness of His deed. Jesus was not a phantom of the history, because He could die and He actually died, but He neither was a created and naturally rolled over piece by the history, but the only being Who has totally identified Himself to the history, exclusively by will. He alone was only subject in history, even in sufferance, and by no means was Him an object.

48 “The death wasn’t to Jesus Christ inevitable, like it is to any man”, “As free of the ancestral sin, Jesus was free also of the death under the godlike punishment. But His humanity had not the positive power of the immortality, and neither Adam had it until the falling into sin. Thereby, the death of Jesus is the inevitable consequence of the enmity of the ruler of this world towards Him. But this forced death and, natural in this sense, by penetrating directly into the fullness of His life, it was all the more tormenting than any other natural death” (Bulgakov, w. c. p. 403). Speaking about the voluntarily character of the death of Jesus, we are not arguing the impassibility of His humanity. This one was capable of death, like Great Athanasius said, but, though, it was not bearing the microbe of death in it, like the people who have come into world with the ancestral sin. “In order to pay to the death His tribute, He didn’t taken from Himself, but from the others the occasion to bring His sacrifice; it was not possible to be sick, the Lord Who was healing the illnesses of the others, neither to come over His body a weakening, into which He was changing the weakness of the other into power”. *Die Menschwerdung Gottes, Ausgewählt und Übertragen von L. A. Winterwyl*, Leipzig, 1937, p. 71, 74.

So, He is fully into the history, but He is also fully above history. He let Himself to be ruled by history, but only because He wanted to master the history.” (Stăniloae 1993)

“Referring again especially to the death, we can say that Jesus didn’t die His own death. He didn’t bear the death like a condemnation in Himself. Like He has taken it upon Himself the sin of the others. He couldn’t have taken either the sin, or the death of the others, if He had borne His own sin and if He has suffered His own death. If He had been only a man, if He had come from the enchainment from beneath of the history and He hadn’t been God and man in the same time, He couldn’t have taken the two burdens of the man upon Himself in order to liberate the man of them. The historical life is escaped of sin like a necessary stigma, for Jesus came into history from outside history. And the death loses its connection with the sin into history for the same reason, for Jesus by coming from above history, He takes the evil things of the history in order to liberate the history of them. The possibility of the fulfillment of its true destiny it is won by the history only through the descending of the Son of God into history.” (Stăniloae 1993)

“Jesus took upon Himself the death of the others for He took their sin. After being committed, the sin attracts the death. And for He took the sin of everybody, He took the death of everybody.” (Stăniloae 1993)

“We have spoken about the sufferance of Jesus in the Gethsemane Garden, for the sins of all the people. Full sufferance is only that which ends in death. The profound pain for the sins of everybody and the sentiment of being forsaken by the Father, in other words the sufferance like a divine satisfaction of the godlike justice, in order to reach its ultimate degree, went all the way to death. The man Jesus, Who identified Himself to the entire humanity, over Whom was concentrated the whole human sin, He disappeared from on the plan of the life from here, and He endured the consequence of the total seen destruction in order the sin be destroyed. Into Him died the whole mankind in order the entire sin to disappear. Embodied into the order of the historical life and in solidarity with it, Christ endured the death in order to be shown that the man’s life into history must to be destroyed, that the body must be abolished, in order to be expressed the destroying fatality brought by sin. The history died in Him, escaping, in the same time, the death and the power of the sin⁴⁹.” (Stăniloae 1993)

49 It would seem that the death of each man, by being a punishment, and Jesus by representing all of us in death, He endured the death like a punishment. The death of Jesus can be considered, though, like a punishment only in a wider sense, like a consequence of the sin and that only because He stood in the place of all the

“Related to the death of Jesus are presented for being analyzed the following problems: 1) How has Him taken the death upon Himself, despite to not being a sinner, and, especially, how has Him taken the death of all the people? 2) What was His death constituted of, subjectively and objectively? 3) How has Jesus defeated the death?

The assuming of the death, of the universal-human death, it is implied in the assuming of the sins of all the people. The death of Jesus was possible, because it was possible the assuming of the foreign sins. And He could receive the death because His human nature, even if it was not bearing in itself the germ of the death, it was capable of sufferance and death.

Jesus has made Himself man in order to enter the solidarity with the mankind, on the purpose to save the mankind. So, He has taken a human nature capable to die, even without personally sinning, but through the possibility to assume the universal-human sin. Taking this sin, it was objectively producing the remoteness from God and the boldness of the

people. Because this death is a personal act, and He was not guilty in fact, this death is a voluntary act of clean homage brought to God in order to counterbalance the sinful egotism of all the people. Jesus gives everything to God, including His life, because people refused to give something. The death of Jesus it is a full sacrifice, a perfect cult of God. The character of punishment of the death of Jesus it remains only like an echo, like a memory, like a faded feature, overwhelmed by its character of voluntary sacrifice. It is a punishment not because God-the Father, Himself, would bring the death upon Him, but because He let Christ to voluntarily take the painful consequences of the sin, ordered, of course, by the will of God. Only because the death reminds, by and large, about the human sin, by being the sin's consequence, also the death of Jesus was a **sine qua non** condition for the escaping of the people, because it should be unconditionally endured in order God to forgive the people, it can be regarded also like a payment for sin. If the death of Jesus had been a punishment for the sin in a proper sense, it wouldn't have accomplished the salvation. The death of Jesus meets the death of the mankind, of the history, and His personal death for it. The first one it means punishment, but the second one cannot be a punishment, because He in only purity. The second one it means homage, sacrifice, and love towards God. The death like punishment, to Jesus, it is in fact a punishment in abstract, a punishment of the idea of sin. In concrete, though, the One who dies, being the embodied Son of God, He in not punished, but He brings homage to the Father like a right redemption for people. Watching at the death of Jesus, we are seeing our punishment and the sacrifice of His love and purity. The punishment is ours; His is the homage brought to God. Of course, the death of Jesus must be regarded also under another aspect. Because His descending into death was a necessary condition for the death to be defeated from inside towards outside, for His human nature, passed through death in a victorious way, in order to irradiate to the whole mankind, the defeating of death's power, there is comprised a truth also into the theory of some Holy Fathers, that Jesus has surrendered from death in order to defeat death in its home. The two aspects do not stay in contradiction, but they can be regarded in a synthesis, as it has been already shown in the content of this work. Jesus, by dying, on one hand He fulfilled the godlike justice, and God didn't forgive the sin without this to be, in principle, sealed through death, and on the other hand, the sufferance to death is a spiritual power which the moral obduracy is broken through, namely the moral obduracy of the souls comprised by sin, and it is gives the human nature an ontological resistance in front of the spiritual death. Saint John Damascene wrote: “The death, by swallowing the body of the Lord, it was pierced by godhead like by a needle, like by a hook and, by tasting the immortal and life-maker body, itself has perished and has turned back everybody whom it swallowed before, for, like the appearance of the light it destroys the darkness, in the same way, through the touching of the life, it was banished the corruption the life appeared for everybody too, and there also appeared the destruction for the destroyer”. The Dogmatic, Book III, Chapter 27.

satan to approach Him. Who can decipher the mystery of the assuming of the universal-human sin, with the effects it has produced into the conscience and into the structure of the humanity of Jesus? But some effects were produced. And they opened into His humanity the gate of the death. We said before that the ethical gesture of assuming the responsibility for the others it has its heroic and grave noblesse in the fact that it modifies realities of structure and relation.

The Self of Jesus, by placing Himself where it is meant to arrive every man when he descends into his intimacy, namely, in the true center of all the subjects, in the point of everybody's sensitiveness, the nonexistence which was advancing towards them, better said, like an organic consequence of the sin, He concentrated it towards Him. Jesus has placed Himself between mankind and death, or between the core of every human being and the death, which surrounds them and penetrates them like a darkness of the nonexistence. Through sin, the initial nothingness receives again power upon the creation, following to the corruption of which this was infected, or better said, the creation started again towards the nothingness. And satan, who enjoys the futility of the God's work, he is in full work, pushing the creature towards there. The death is extinguishing, one after another, the ones who came to the existence.

But the complete extinguishing takes place only into the historical plan. Onto another plan it is kept a wreck from each spiritual being which existed, and God has established to be kept the trace of the creation like an eternal illustration of the tragic consequence of the remoteness from Him, but also like a proof that He does not want, in principle, the disappearance of what He has created. The sense of the death is that to be a punishment for the sinner man. But, if death had been the total disappearance of the man, it would have lost the sense of punishment because through it the man would have escaped the divine punishment. And, by knowing that he had escaped through death, he wouldn't have suffered either on earth of the fear of the eternal punishment⁵⁰.

Jesus, the Logos who defeated the nothingness at the creation, He has placed Himself again in front of the nothingness - this time not like a commanding subject, who scatters it away with His word, namely not like God Who isn't even for a moment the nothingness's servant, but like a man who, even if he has not personally committed any sin, he though bears the

50 P. Althaus, *Die letzten Dinge*, Gütersloh, Bertelsmann, 1933, p. 104 – 105: „Im Tode erfahren wir Gottes Gericht. Das Gericht Gottes aber trägt in sich Unendlichkeit, Ewigkeit. Wäre der leibliche Tod das endgültige Ende, dann könnten wir dem Gerichte Gottes entfliehen in den Tod hinein. Das Erlöschen des Ichs wäre ein Ausweg aus der grenzenlosen Tiefe der Not, aus der unbedingten Verzweiflung... Der Tod ist bricht das Ende des Gerichtes, sondern ein Moment desselben“.

guilt of the human sins, and therefore like a victim, like an object meant to let itself to be surrounded, penetrated by nothingness. The Father let Him to be invaded by the entire nothingness, because, seeing Him identified to the human sin, the Father symbolizes, by this applying of the divine justice without any exception, the condemnation of sin of everybody. Satan pushes all the nothingness towards Him, blowing in its sails with all his adversity as much as he has against God, thorough its concentration into the hearts suffocated by hatred of the Hebrew Hierarchs and Pharisees.

The sensitiveness of Jesus, as big as that of all the people together, it could be deepened with thrilling into all the deepness of the nonexistence. He lived the death of everybody. The death or the nothingness being also the full absence of God and the maximum closeness of the evil one, Jesus tasted like no other man the dreadfulness of this perspective in its gradual accomplishing, until the moment of its fulfillment in death.

Let`s not forget that He suffered all the things of the death with His humanity, and not with the godhead. And this was possible because He was restraining the godhead to exercise his power⁵¹.

Only if the victory of Jesus over the death it was the supreme straining of the human nature to definitively defeat the nothingness, His victory has destroyed the power of it forever, namely He produced in this nature a force categorically superior to the nothingness, which He can communicate to every man who enters the connection with Him.

The entire power of the nothingness, revitalized through sin, it crowded itself, therefore, upon Jesus, on one hand, through an objective movement, allowed by God and agitated by Satan, and on the other hand, through a subjective movement, through the entire mankind`s sensitiveness, which Jesus had after He assumed through love of all the human sins.

But Jesus entered the report with the nothingness not like a commanding Logos, but like a man who receives it in Himself by the fact that He bears the everybody`s sins, like a man decided to let His being to receive it in all its fullness, in order to be able to defeat it entirely. His spontaneous movement towards death no longer means that Jesus came out like a commanding one, in the way of the nothingness, like in the beginning of the creation, but that He placed Himself voluntarily, like a victim, in the path of the death, in order to defeat it not from exterior, like God, but from inside it, like man.

⁵¹ **K. IÜSSEN**, in the w. c. p. 138, he gives from the doctrine of Hesychios from Jerusalem, referring to this point, the following quote: "The cross and the death He endured them like a helpless man, by not permitting to the angel to serve Him. He was restraining the power of His own godhead, in order to be fulfilled the prophesied mystery about the economy regarding Him".

He didn't wear in Himself the germ of the death, thereby He shouldn't have died on the basis of an organic fatality. The death came to Him because He wanted it to come.

And just because of that, in the fact that the death didn't grow up from Him, that in Him there wasn't any weakness or any illness, it stays one of the circumstances that He tasted the death more than all the people. Though He didn't die His death, His death was more frightening than everybody's. The fact that the death came to Him from outside and He went towards death spontaneously, it gave a never reached intensity to the bitter experience. Like Oskar Bauhofer observed (*Das Geheimnis der Zeiten*), to the other people the death is a suffering, to Jesus is a deed, being freely chosen; or, His suffering is His deed. In the state of victim, upon whom advanced the death, He is, though, a subject. The sacrifice is in the same time the sacrificer. It is the utmost high manhood to not fall, when you are a sacrifice, in the state of an object, but to keep the character of a subject so full that to commit alone the whole operation of your own sacrifice. Only Jesus could meet these two qualities in a perfect way. We are giving, bellow, the word to Oskar Bauhofer, which highlights very well the difference of the death of Jesus from the one of other people:

"The death of Jesus is not less real, it is not less dreadful and frightening, for the reason that it was freely chosen and it was His deed. A contrary. Maybe, only Jesus could endure the death in all its pure measure, only Him could be lived it, and experienced it – we are using this paradoxical word for the enduring of the death – in all the emptiness of its substance. We must admit, for internal reasons (a proof it could not be brought), that people do not fully endure the death, and much less they really experience the death. The bigger the struggle and the torment of a moribund are, the more the pain overwhelms itself and it quenches through itself. This is a merciful order from God... because we are not capable to endure the dreadfulness of the death. The death is placed on our shoulder, but actually we do not meet the death... We, the people, are falling under the power of the death, the death knocks us down to the ground. Christ, though, He stepped in front of the death, He met the death per se. He wasn't knocked down to the ground and He wasn't laid on the ground, by death. He died upraised. This is the cross... The senses and the soul of Christ weren't - in this suffering - darkened and disturbed, but, if we can say so, they were kept in maximum awakening and capacity of sufferance"⁵².

But, let's not forget even for a moment that Jesus didn't stay in this watchfulness like the one who fights the death, trying to banish the death

⁵² W. c. p. 106-107. Moberly says: "Let's remember, in the light of the familiar experience, that in the person of Jesus from Nazareth, like the harmony of the bodily life it was unique in its perfection, likewise the sensitiveness in report with the sufferance and the humiliation under helplessness, they were unique" (p. 114).

away, and to get rid of death. He is not a subject who fights the death, but a subject who endures the death, a subject in a role of an object, of a victim, of a sacrifice. If He wanted to defeat the nothingness through activism, He would work like Logos, but in such a case He would not save the man on the inside. By placing Himself like a man in report with His death, He behaved like a man who bears upon him the sin, and He didn't want to multiply it by refusing the sanction, but He wanted to expiate it by voluntarily receiving the death. Though He didn't commit any personal sin, His death was the only one endured in the most possible voluntary way. If the death had defeated Him while fighting it, it would have been easier to Him to endure the death. In the middle of the activism, the sensitivity gets a little blunt. On the other hand, if He had fought the death, and though He had died, the death would have been stronger than Him. And if He had defeated the death, and He hadn't died, then He would have not endured all the condemnation for the sins and He wouldn't have tasted to the end the sufferance and this victory wouldn't have been actually a victory, because it isn't possible to speak about victory over the death until the death has not become a reality.

Through the man the nothingness received again power over the Universe; through the man the nothingness must be defeated. Through the man the creation became extremely weak and vulnerable towards the nothingness or it received an unrestrained inclination towards nothingness. Through the man and into the man there should be reconfirmed the nature into existence, it should be made again firm and resilient in front of nothingness, and it should be healed of weakness and of the inclination towards the nothingness. But this strength the man should gain it by confronting the nothingness, in the whole force it has.

The simple man, though, he would not be able to defeat the nothingness. In front of it, there must stay the Logos like man, in order to save the man. Like man, to be in the attitude of receiving the death in all its power, and not by removing it from distance, but like a man worn by the Logos, for having the power to endure it in such a way than to defeat it.

It seems that we stay here in front of the greatest paradox: Jesus should endure the death, for, on one hand, to taste the sufferance to the end and to give Himself wholly to God, for counterbalancing the worldly egotism and for satisfying the divine justice, and, on the other hand, to strengthen from inside the human nature in report with the death by fully enduring it. Consequently, it seems that He should receive a victory of death over Him, in order to gain His own victory over death. Is His death a victory over the death and a victory of the death in the same time?

We said that the death is, on one hand, a maximum surrounding through the nothingness driven by the evil one, and, on the other hand, a forsaking from God's part, a cutting off the connection of the created life with God.

They are two aspects of the same reality. But no man, while dying, he fully looks at this terrifying event. "The essentiality of the death, like sum and existential fulfillment of estrangement from God and of being forsaken by Him, it is not possible to be experienced in man, in its purity". Christ, though, He lived this dreadfulness of death to its very end. His shout: "My God, My God, why have you forsaken me?" it is not only a physical reaction, but it is the expression of the full sight of this abyss of the death, like only Christ could experience and endure. Only He endured the death to its final limit, the death by excellence (Bauhofer, p. 108-109). He endured it to its very end, to its expiration. Only in this way He showed the whole power to endure.

But what consisted His power over the death of, given the fact that it ended into the mortal expiration? : into the absolute surety, that the nothingness and the forsaking by God, namely the death, they didn't have the last word. Though He looked with lucidity, like no one else, at the fearsome abyss of the nothingness and of being forsaken by God, He never doubted. He lived the death in all its vastness and deepness, but He was not spiritually overwhelmed, not even for an instance, by death. He looked in death's eyes and subdues the death. The death couldn't touch His spirit. The power of the nothingness and of the forsaking by God, they were not only an object of contemplation to Jesus, but they took place with the whole their terrifying efficiency. This is the signification of the real death, of the stopping of the body functions, and of the separation of the soul from the body. The work of destroying of the historical life of Jesus through the power of the nothingness, it was so intense that even the Cosmos felt it. "(Mt. 27: 45) Now from the sixth hour there was darkness over all the land unto the ninth hour". The nature fell back into that darkness from the beginning of the world; it was on the point to be swallowed again by nothingness. The nothingness was allowed to fight the being, with the whole its power, in order the victory to be decided in fair fight. The luck was that, in the name of the being, there stepped into the arena the man with the heavenly hypostasis, receiving to fight the nothingness. And when the nothingness reached its maximum efficiency over Jesus, when He yielded the ghost, the earth was shaken, the veil was torn apart, and the stones split.

It is shown in this event both the solidarity of the Cosmos with Jesus⁵³, Who has made Himself the heart of the world, through love, and like man,

53 "The sun darkened, because of not suffering to see God mocked", Antiphon 10, voice VI, from the service of the Holy Passion from Thursday evening. The churchly songs give, mostly of the time, like a reason for this shacking of the creation in the moment of the crucifixion of God, the fear which engulfed all the creatures because of seeing the Master nailed on the cross. But, because they cannot have a personal fear, we believe that it is about a solidarity, one somehow organic, between the creation and Jesus. When He trembles because of the torment of the death, through all them it passes the cold shiver of the death. "Every creature was changed by fear, seeing You, Christ, nailed of the cross. The sun darkened and the grounds of the earth were shaken. All of them suffered together with You, the One Who has built all them".

after He was creator like Logos, but it is shown also the supreme tension of the nothingness to roll away, through Jesus, the entire Cosmos into that chaos from before creation. In fact, if had been able to defeat even Him, if neither Him like man had been able to resist the nothingness, there wouldn't have been any hope for the creation. In the name of the mankind, Jesus faced the whole pressure of the nothingness, and He endured the whole pain of the presence of the nothingness, and He gained the victory, namely a power which stretches out of Him in the whole human nature⁵⁴.

Being about the fight between the nothingness and the mankind like a spiritual entity, this fight is decided in spirit. Though it operates also through the pressure and through the extinguishing of the bodily life, the victory is won by the nothingness when it makes the spirit to kneel in the whirl of the terrible pain and sentiments of the end. Jesus experienced by the biggest pain that can be imagined and He experienced His ending gradually and the total forsaking by God. But until the moment which the conscience extinguishes in Him, He didn't hesitate in the certitude that His death will last and He will pass to the Father. "Father, into Your hands I entrust my ghost", said Christ in the vicinity of the moment which ended His life from here. And before that, He said to the thief: "Today you shall be in heaven with me". This certitude is in the same time a confidence in the Father and, likewise, the supreme homage, the supreme cult which He brought to the Father. His death was the full sacrifice like a cult brought to God⁵⁵.

In this way, His death is not accomplished like an extinguishing of the conscience, except for a moment, so much as it was necessary for its tasting to the culminant moment and for the showing of His power to the end. Its

⁵⁴ But this crisis, in which the creation is thrown for a moment, it has also a different significance. Like the death of Jesus represents the necessity of all the people to die after the sin, likewise the darkening and the shaking of the world from the moment of the crucifixion of God it shows that the will of God is not with this form of the Cosmos confused by sin, and once it will be truly passed through the catastrophe of the end. On the other hand, as the death of Jesus is not a definitive death, a death like an ultimate goal, but it is a passing through towards the revival, a means of exiting the sphere of the death in which is the life into body, in the same way the shaking on the moment of the crucifixion, which must be repeated in the life of every man, like a participation to the death of Jesus, it is followed by a surplus of life, by a rebirth even in the life from here.

⁵⁵ A. D. SCHLATTER, *Jesu Gottheit und das Kreuz*, p. 61 and the followings: „To die believing, it means to affirm God like God in the moment of the ceasing of the being; it means to praise His love and His gift, when everything is taken from us, even our being. This belief has a great measure and brightness, because it hasn't a seeing like a support, it is not helped by an experience, it is not possible a substantiation from the own life, because it looks exclusively towards God, and exclusively into Him it has its reason... By the fact that we collapse into nothingness without falling from God, we sanctify His name. The death like an occasion of a incomparable faith, it provides us the possibility of a divine service (Gottesdienst), which cannot be compared to anything we are doing while we live. But only to Jesus the death was a total voluntary self-giving and not only a passive one. "Upon this giving of Jesus it can be applied, without any diminishing, the notion of «cult», of «sacrifice». Only into His self giving of towards the Father, the idea of sacrifice reaches its full reality. In the passiveness of the resignation, it still doesn't exist any cult. This is a deed... The sacrifice is the gift given by God." (p. 67)

culmination coincides to the victory over it. Not touching His spirit, not weakening it to Him, the syncope of the conscience into death it does not last and it does not go with His spirit awakened, to continue a tormented existence, like the other people do. "(Acts. 2: 27) Because thou wilt not leave my soul in hell".

Jesus rises up immediately from the moment of the extinguishing of His historical life into the life of on the other plan of existence. The death is defeated on the moment which it thought that it has won, "(Acts. 2: 24) (...) because it was not possible that he should be held of it."

The death of Jesus meant, thereby, the victory over the death⁵⁶." (Stăniloae 1993)

"The sufferance of Jesus, by coming from the gradual extinguishing of His historical human life, it should go to the end in order to melt down the human sin into the human life. The divine justice allowed His historical life

⁵⁶ The philosopher Martin Heidegger, in his famous analysis of the human being, he has reduced the core of the human being to "worry". Through worry, the man is always before himself, to the future possibilities. But the most characteristic possibility, the absolutely inevitable possibility, is the death. The thought at death it makes the man to gather himself into his ultimate intimacy. This thought makes him to be in a state of continuous reconciliation with the death (die vorlaufende Entschlossenheit). Through this assertive state of reconciliation, of the man detaches himself from the merging into mass, gaining his own intimacy of rough singularizing. But out of all this, like Binswanger observed, it turns out that state of intimacy is determined by the flickering of the nothingness and, at its turn, it is the point which gives the clearest perspective over the nothingness from the end. The man, like "worry" it is surrounded on all the parts by nothingness ("Die Sorge ist in ihren Wegen durch von Nichtigkeit durchsetzt". (Sein und Zeit, p. 285). And Binswanger, w. c. p. 139 says: "... ist ersichtlich, von wo aus Heidegger das Sein negiert und den Sein der Nichtigkeit bestimmt: **vom eigentlichen Selbstsein aus**. Dieses ist das positive, von dem aus das ihm Entgegengesetzte sich als Nichtigkeit erweist."). Binswanger shows though, that the man-worry, who in the better case reaches the consequent line to the man who lives in the center of his intimacy, it is not found but like a case almost ill, of egotism. More or less, the man is also love. And the love provides its intimacy too. In love, though, the man is no longer obsessed with death; he does not care of it anymore, because he is no longer alone. In these findings is content, we think, the germ of an understanding of the substitutive death of Jesus Christ, like also of His personal victory over death. Jesus places Himself in the middle of a mankind weakened to death by the thought to the death, because of the egotistic grinding. He found Himself, amongst people who were in this state, also alone. His loneliness, of course, it was a voluntary one, because voluntarily He made Himself man, by descending into the wilderness among the people thickened into egotistic and worried monads. This loneliness intensified around Him in Gethsemane Garden, when He found out how little He can lean on the man. The loneliness produces the sadness into soul and it opens to the death the gate into the human nature. His loneliness, like forerunner of the death, Jesus didn't feel it because of the sin, of His egotism, but because of the sin of the people. The loneliness like a point of meeting eye to eye with the death, it made Him to see the death, to be shaken by death, but not permanently, because the death was not growing from inside Him, except in the Gethsemane Garden, until He inwardly defeated, through His restless love for people, the discouragement of the loneliness. He defeated the loneliness thickened around Him by all the people, through the love which was though able to pass through death for them, also pulling them off from the loneliness. He didn't feel the nothingness surrounding Him but for an instant, for it was not into Him the sin like cause of isolation and like cause of the fear of death. He was full of love and surrounded into the love of the Father, Who sent Him into world and Who was waiting for Him at the end of His earthly life. And the love, like a surety of the existence, it defeats the fear and it defeats the death.

to be destroyed through death, because of His life represented the historical life of the humanity. Only in this way it was possible to be shown the condemnation and the abolition of the sin, because it was destroyed the person who accumulated it upon Himself.

But any other man, who bears the sin upon him, he bears it like a perpetrator, he is sinful like subject, like source of last self-determination of him. So, the death, by not being but the consequence of the sin, it grows up to any other man from the human subject himself, who is gradually weakened and who succumbs grinded by it, and not having the power to confront it, to resist it. Jesus, though He was identified to the sin of all the people, He was not, though, the perpetrator of the sin. The sin was coming over Him from outside; the sin was not springing from inside Him. It is different when you bear something, from when that something is springing from inside you. In the first case, it is kept a certain distinction between your subject, like the last source of your own existence, and that something that you are bearing. The sin that was not sprung from the deepness of the subject of Jesus, it was not fructifying there the gradual weakening which leads to death. The death came upon Him from outside, like the sin had been done too. So, it is explainable why His subject kept the vigor for confronting the death, and He didn't fall, weakened, under the death, what would have meant in the first place a moral weakening, a hesitation of the confidence⁵⁷. Upon the One without personal sin, the death has not a power of a definitive swallowing, no matter how totally the death would have concentrated upon Him. This was the situation of Jesus. The death surrounded Him and conquered Him like an object. But, also in the last moment of the death passing upon Him, Jesus did not fall inside from the state of a subject, He did not renounce to be a subject, He did not become an object, no matter how much the death tried to make Him like that. The death unfolded all its powers, it did Him what it does to any other man, and He allowed the death objectively do everything to Himself. But He remained subject until the death set arbitrarily upon Him.

The death won in the sight, experimentally. But its victory was not real, because He didn't give up, even for a moment. The death has done everything it could, but it ended exhausted and defeated.

Thereby, He defeated the death, like man. He could defeat the death because He didn't run from death even for a moment, and He received the death without a personal sin, with full confidence in the Father. The fully voluntary receiving of the death and the lack of sin, they belong together. But, in order the man Jesus to capable of this, He had a divine hypostasis.

⁵⁷ **B. STEFFEN**, *Das Dogma vom Kreuz*, Gütersloh, 1920, p. 117: „Jesu hat nicht die Verdammnis der **Sünder**, sondern die Verdammnis der Sünde erfahren. So blieb seine Persönlichkeit mitten in Gericht doch selig“.

His power to win like a man all the rushing in of the nothingness, it came to Him, in the last analysis, from His divine hypostasis. His capacity to receive and to endure the death of everybody, it is one with His capacity of love, of human form but of divine proportions, towards people, which He identified Himself to, also in front of the Father, and about Whom He never doubted, not even when He was totally forsaken.” (Stăniloae 1993)

“The love made Christ die; the love gave Him the victory over death. The love is the only power which the soul defeats the death through. The love sustains the undiminished life in the soul, because it keeps the soul in connection with God and with the fellow humans, and it maintains the confidence in God. While the love is in him, he does not hesitate, he does not weaken. Attributing, to the love of Jesus, the power to be defeat the death, we are not contradicting the affirmation from above, that He defeated the death through the lack of sin, because the lack of the sin is not possible without a perfect love. But, having the perfect love like a man amongst people, it meant in the same time the assuming of everybody’s sins, and to go to death for them. Through the same divine force of the love, Jesus is without sin and impoverished by the sins of everybody, He receives voluntarily the death and He defeats her. Through the same divine force of the love, Jesus is without sin and He is burdened with everybody’s sins, and He voluntarily receives the death and He defeats it.

Persevering in a not hesitating love towards the Father, though the death can arbitrarily pass upon Him, He remains, to the last moment, a full and undiminished subject. A real victory of the death over Him, it would have taken place only if He had diminished under the death pressure, if He had given and if He had allowed to be spiritually overwhelmed.

Though, the arbitrary passing of the death over Him, it brought Him to the state of ceasing the bodily functions and of ceasing the conscience. But that took place unjustly. It was not a legitimate victory of the death. That is why “(Acts. 2: 24) Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be held by it.”” (Stăniloae 1993)

“In what sense must we understand that, through the victory upon the death, the death was crushed for all the people? Oskar Bauhofer speaks about a metaphysical power of the death, which Jesus has broken, because He lived it, inside Him, to the end. “From the enduring of the death in its entirety, it follows directly that, through this, the death’s power was defeated... The death, lived in its plenitude by Christ, it is one with the victory over the metaphysical power of the death” (p. 109). Somehow, the whole death has exhausted in itself while trying to get Christ under its

control and in the His victory upon it. This idea is characteristic especially to the Holy Greek Fathers.

But the death must not be understood like a self-standing reality, which can be defeated into a huge clashing, so that it can't come again upon the people.

The death is the expression of a relation which three factors enter: God, the man, and the satanic force of the evil⁵⁸. The death means the final end of a progressive weakness of the man, in the first place in his spiritual being, and then bodily. But this weakness is organically tied to the sin and the sin is the remoteness from God, Who is the spring of life. In the same time, this remoteness is a closeness to the personal and satanic source of the evil, or it is caused also through an attraction of that one.

The escaping of the human nature from death, it is not obtained through a victory over the death taken like a self-standing dragon, neither through a hardening of this nature taken in itself, but through the definitive consolidation of the human nature into the closeness of God and into the remoteness from the evil one, by removing of the sin.

After the victory of Christ over the death, the man, who enters, through faith, the range of His power, he no longer dies, for, on one hand, through the sacrifice of Christ, the universal sin received the fatal blow and His humanity has gain the supremacy over the death, and on the other hand, for, on the basis of a new connection, a tighter one, between Himself and the mankind, on the basis of the love emerged from Him and of the faith awakened to the people through His resurrection, the state of supremacy over death, accomplished into the humanity of Christ, it is conveyed to the people too. Not through a simple changing of juridical report between God and man, the man doesn't die anymore, but through the creation of a new power into the mankind, on the basis of the victory of Jesus over the death. But we must not forget that this new situation was accomplished by the will of God, together with the fulfillment of the moral law. The new power into the mankind it consists of the intimate closeness to God, through Jesus Christ. The victory over the "metaphysical power" of the death, it is actually a victory of the spirit into man, through the Ghost of Jesus, a metaphysical-

58 **B. STEFFEN**, W. C. P. 114: "Man ist heute so sehr bemüht die «dingliche» Versöhnungslehre zu überwinden. Da soll man auch den Mut haben den persönlichen Feind Jesu beim rechten Namen Zu nennen, anstatt ihn auf das Dingliche zu reduzieren... Wehen unsre Zeit «den Bösen» durch «das Böse» zu ersetzen bestrebt ist, dann wird sie der Realität des Bösen einfach nicht gereicht. Mit dem unpersönlichen Bösen lässt sich spielen, mit dem persönlichen nicht. Das Unpersönliche kann beiseite geschoben oder idealistisch in ein Michls aufgelöst werden, das Persönliche dagegen besitzt irrationale Tatsächlichkeit. Mit dem Unpersönlichen wird man schnell fertig, sobald man sich auf die eigene Persönlichkeit und ihre Überlegenheit über alles Unpersönliche besonnen hat; das persönliche Böse dagegen Tritt unserer Persönlichkeit bestimmend gegenüber und kann sie in eine Knechtschaft zwingen, an die unsre Persönlichkeit einfach zugrunde gehen kann".

spiritual strengthening of the human nature, the winning of indestructibility through spiritual communion with the humanity of Christ.

Why couldn't have taken place this closeness – one defeating of sin and of death - between people and Christ, before His death?

Because, like we already highlighted, it was necessary a sufferance which to produce a shaking from its basis, of the human thickened nature, a shaking imposed by the ontological laws, by the divine order, and passed into the being of every man when he comes close to Christ Who died for him. It was necessary a death which to be equivalent to their death, lived also by them in the whole its potential, without, though, to abolish them. But, through the same death, through which it was “satisfied” an ontological necessity indicated by the divine being and established by the divine will at the creation, it was produced into the humanity of Jesus Christ that new factor which to create between Him and people that closeness victorious upon death, or, in the frame of this closeness existing also through His embodiment, the power of this victory. The sacrifice of Jesus it was, through the satisfying itself, of an ontological order, of mortal “shaking”, but though, a “creator again” of the decay creation, the supreme revealing of the fire of the divine love, which has thawed the consciences under its blaze. And the resurrection created into people the basis of the faith for their awakened love towards Jesus Christ-God, through His sacrifice. Like the sufferance to death was necessary for the humanity of Jesus to gain the victory upon death, likewise the “mortal” shaking of the man, occasioned by the sacrifice of Christ, it was necessary in order to him be able to receive the victorious upon death power, from Christ, the resurrected One.

These phenomena and the arguments derived out of them, for the immortality of the soul, they give us, though, if they are looked at thoroughly, an answer also to the question about the power which the Resurrected Jesus gives it to all people who believe in Him, for their victory over death, a power which means, in fact, the victory of the Savior over the metaphysical root of the death. In the first place, we must observe that the narrowing of the spiritual life is not due only to the body, but also to the causes of moral order. There are people in the heads of whom there cannot entered any admitting of some realities and spiritual mysteries, because they are dominated by a passionate stubbornness. To the others, those mysteries are quite obvious. The love and the forbearance towards the other, they multiply in an overwhelming measure their knowledge. This means, even if their body disappears, like one of the impediments to the full actualization of our spirit, it doesn't disappear also the shell of moral nature, the life of the soul, after death, it doesn't reach the entire amplitude, which is given in its virtuality. And the removal of this moral shell cannot be produced through an arbitrary external act, but only through the will of the man, who in the moment of his death he can no longer manifest himself

and, so, if the man hasn't got rid of before his death, it will compel him after the detachment from his body. No matter how vast had been the range of knowledge, of judgments, of memories and sentiments, on which, not being able to actualize the man in this life, he would have been unfolded in the future one, it will bear in each individual a different seal, similar to the one which his spiritual life wore while it was into body. At one, the whole this life moves on the surface, it is vast, but shallow. To some domains of spiritual order, the man who is like that, he manifests a categorical incapacity. Another man tastes, incompletely, but so far satisfactorily, even from here, the joy of some knowledge, intuitions, and understanding, which refer to realities from above the category of the matter, space, and geometrically thinking reason. The difference is due to some causes of moral order. Thereby, who leaves this life with the burden of the sin, with the entire exit from the walls of the body, he won't experience but only of an extensive widening of his spiritual life, essentially identical to the one from here, but not also a penetration onto a superior plan, a spiritual one. His soul has died since He still was in this life and the bodily death won't liberate him of this spiritual death, but, on one hand, he will finalize it, and, on the other hand, by no longer existing the body, which to find some joys into sin, he will make it more tormenting." (Stăniloae 1993)

"To the eruption of His spirit into an incomparably ampler a much happier life, he cannot be partaker but the one who left from here without sin, and who, consequently, communicated while still in the body, in a certain way, with the realities according to the spirit. The first one Who left from here without any sin, and the only one Who hadn't any trace of sin, was Jesus Christ. His life from here was not narrowed by body, neither by sin. That is why, immediately that He escaped the body, the powers of His spirit – we are talking here about the human spirit – gushed in deepness and vastness into a measure which we cannot even imagine. Thereby, His death was, in the same time, the supreme sufferance for the human sin, and also the only one gate through which entered the life of full greatness, the life in the Johannine meaning of the word. The moment of the death coincides to the moment of the outbreak of His full life.

Now it becomes clear the answer to the question of how Jesus defeated, through His death, the metaphysical power of the death, in the other words, how has He transmitted, after His death, power to all the people who believe in Him, in order to defeat the death. The indestructibility of the human nature it cannot be explained except through a communication of it with a human nature which has raised itself upon the history, untouched by death, and it is near to the transcendent spring of the divine, eternal, and fresh life.

But this answer stays in connection also with the Resurrection of Jesus, which is preceded by His descent to hell.” (Stăniloae 1993)

“The royal dignity of Jesus Christ has manifested also while He lived the earthly life, through the authority which was emanating from Him, through the wonders He did and through the acts of power through which He gave forgiveness of the sins or through which He established the future organization of His church. But, in a principal way, this divinity manifested into the victory over the death, through the descent to hell, and into resurrection, in the placing of Himself on the right side of the Father, from where He directs the work of salvation, and in the final judgment.” (Stăniloae 1993)

“We do not know, in a clear manner, all the reasons which Jesus has descended into hell for, if He didn’t do it in order to endure the pains from there. Because the victory over death coincided to the receiving of the death, for, thereby, the resurrection like fact into deepness and into spirit it happened into the moment of the death and the death is the premise for the resurrection of the body, this resurrection with the body could have been done immediately after death. But, probably, for His death not to appear like illusory to the people, He left His body to lie in grave for three days, and meanwhile He descended with the soul into hell.

Leaving the body into grave and living for three days only through the soul, Jesus wanted to teach, on the other hand, that it is possible a spiritual life, a victorious and happy one, even without body⁵⁹. Until Him, everybody left the body and went to the tormented existence from hell, because all of them were passing the threshold of the eternity with their spirit disfigured by sin. These three days of life of Jesus, with His soul separated from His body, they form the beginning and the condition of the happy existence of the souls of the righteous, until their resurrection with the bodies. The fact itself that Jesus was the first One Who wasn’t engulfed by the torments of the hell, it constitutes a victory over the inferno⁶⁰.

⁵⁹ The arguments for the immortality of the soul, from the mentioned study of mister Ion Petrovici, it suggests, all of them, the possibility of a spiritual life without body, a lot richer and happier than the one into body.

⁶⁰ The contemporary Protestant theologians do not admit anymore an existence of the souls after death. The whole man, body and soul, he is destroyed, by having to resurrect in the doom’s day only the righteous ones. So sustains C. Stange, *Das Ende aller Dinge*, 1930 and Paul Althaus, *Die letzten Dinge*, 1933, though the last one is more reserved than the first one, and he admits also a resurrection of the unbelievers for the eternal punishment, and not only of the righteous for happiness. In the dogma of the Orthodox Church about the descending of Jesus with the human soul in hell – with the body was impossible, because the body was in the grave, and with the godhead He was everywhere – it is implied a rejection of this theory, into a double way: 1. What would have been Jesus searching for in hell, if the hell hadn’t existed like a place of unhappy living of the

The Holy Scripture and the churchly songs seem to tell us that Jesus did not stay, in the interval from His death to His resurrection, only in hell, but He went also in heaven. "(Lk. 23: 43) (...) Today shalt thou be with me in paradise." And at the Holy Liturgy, after the entrance with the gifts, the priest says: "In the grave with the body and in the heaven with the soul, like a God, into heaven with the thief and the chair you were sitting on, Christ, with the Father, and with the Holy Ghost, fulfilling everything, You, Who are boundless".

Also, from these places it would turn out that Jesus was also in heaven not like God, because like God He was everywhere every time, but like a man because while He was on the cross, He announced like something future His presence in heaven. His place like God, though it is everywhere, it is about everything, it is a place of a Master, it is "on Chair". The heaven is the happy place from after death and in it arrive only the righteous, but, anyway, it is a place for people. In heaven will be Jesus, like the one Who has in common with the thief, the humanity⁶¹.

These expressions about heaven, probably, they must be understood that in the interval while the body remained in grave, Jesus did not defeat only the inferno but He also inaugurated the happy life of the righteous ones after the death with the body. These two deeds stay, it is closely related. On the other hand, the establishment of this happy life of the people on the plan from beyond, it is the same with their escape from death.

The songs from Triode present the victory of Jesus over the hell, like a helplessness of the hell to hold Him. The hell received Him into its content, not knowing what a power hid into the One Whom it received. But, once being inside the hell, the power of Jesus has erupted in all its shininess and breaking the gates of the hell. This event has a spiritual signification, not a material one. Jesus didn't break material gates and He didn't collapse walls which surrounded a space. If it had been so, then any soul could have come out from hell, from its content, and neither the hell wouldn't have been anymore a reality to the people who die in sin, since then and into the future." (Stăniloae 1993)

souls after death? 2. By staying for three days with the soul without a body, He showed also the reality of a happy existence of the faithful souls after the separation from the body.

61 **H. ANDRUTSOS**, by not affirming that Jesus stayed during the three days in hell, lets open the possibility that He was also in heaven (w. c. p. 230). Of course, because the heaven was still not existing when Jesus died, but only after He inaugurated it through the liberation of the souls from hell, it is explained why the teaching of the Church it does not explicitly mention the heaven related to the three days while Jesus stayed with the body into grave. Even more, because the action of Jesus in those three days it seems to be concentrated on the raising from hell the souls of the righteous and only like a result of this action it begins the heaven's life, like a final of these three days, it is very justified to speak in a accentuated manner about the descent of Him into hell and to let on the second plan, on another meaning, the idea of the heaven.

“Jesus didn’t enter in hell in order to taste this state. Not even for a moment He did belong to hell in this quality. Right from the first step He was victorious over the inferno. He didn’t experience the inferno inside Himself, and He didn’t descend with His spirit into the spirit of the hell. By stepping inside the hell, He remained somehow above the hell. If it can be said that He entered the hell, this is only for, the moment of His death consisting in the passing of the human soul on the plan of the eternity, and the eternity of the human souls not having until Him another form except the tormented one, His soul had to have attitude towards that tormented eternity in order to inaugurate the new form of the eternity. Jesus died the death of the people burdened with the ancestral sin. To the law of this death, it belongs that the soul, after the short time of the expiration, to wake up in hell, in the first moment of the existence separated from body, in order to see himself in hell, in the world of the tormented spirits.

Jesus, by obeying this death to the very end, He saw Himself, on the first moment of His existence without body, in hell. But, on the same instant, the power of His soul - unchained from the sin accumulated during the bodily existence and intensified by the union with the godhead - erupted out into a plenitude of life and, through this fact, He was not even for an instant a citizen subjected to hell, and He didn’t descend into the spiritual deficiency and into the abnormality which the ones who belong to the hell live in.

I believe that it may be said that, through the same act of eruption of His life after the separation from the body, though He defeated the death, He established also the order of the happy eternity of soul, namely the heaven. Through the same deed He defeated the hell, but He also established the heaven, though logically it precedes the reckoning with the hell or His detaching and, through this, of the souls of the righteous from hell.

But, if the things are like that, it won’t be needed to be told that any soul who goes into heaven, it firstly makes contact with the hell, in order to verify its state of purity? Partially, the Church affirms this thing in the doctrine about the judgment which is done to every soul after the separation from the body, doctrine that has found an intuitive expression in the belief about the twenty-four customs. Though, about the human souls it cannot be told in a proper sense that they make contact with the hell in order to defeat the hell, because of, on one hand, the law of the death, like punishment for the sin, and thereby like a bearer of the souls into hell, it has been removed to the righteous through the death of Jesus, and on the other hand, only Jesus defeated with His own power the force of the hell and He has established the order of the happy eternity. The believer goes, on the virtue of a new law, right into this eternity, prepared by Jesus Christ⁶². Jesus defeated the hell,

⁶² “(Jn. 14: 2) In my Father's house there are many mansions: if it were not so, I would have told you. I go to prepare a place for you. (Jn. 14: 3) And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”

in principle, and He prepared the heaven to all the ones who believe in Him. If every soul is placed after death, for a moment, between hell and heaven, the decision for heaven is not, in fact, a man's victory, but it is a victory of God, or better said, an ascertainment of the man's faith in Jesus Christ.

But to Jesus it is attributed the descent in hell also for the reason that He removed from hell the souls of the ones who died with the faith in Him, but they were kept though in solidarity with the condemned souls, on the virtue of the fact that the law of death, like passing towards the hell, it was not affirmed yet. Jesus didn't remove them through a purely exterior action, because of the faith into which they died was gave them the comforting certainty that they will escape, and gave them a power of spiritual raising which started working by itself when Jesus appeared in front of them. Though, their escaping it couldn't be done until the Savior didn't show Himself in His victorious brightness, announcing through this that the law of the universal punishment was removed. Jesus, like Savior of all the people who believed or who will believe in Him, He should go to announce also to the ones from hell, who died into faith, that they are saved, in order to bring to them the fruit of His salvation.

By and large, the teaching that Jesus descended in hell, but like a king, and not like a hierarchal, so that He remained though above the spiritual torments of the hell, perhaps it must be understood like a special closeness, of His, to the souls from there, for those ones who put in the life from here, by faith, a basis for the salvation, in order to raise at the salvation. Though the happiness of Jesus begun immediately after the expiration on the cross, unlike the believers from after Him, in His happiness He couldn't forget about the sufferings of the ones from hell, He couldn't come closer to them and to not make them everything possible to be done from His part, in order they to be saved and - if they fulfilled the condition which, they like men, they could fulfill in the earthly life.

His closeness to the souls tormented by inferno, it didn't last not only for a moment, but He insisted among them for reestablishing the full communion between Him and the souls capable of that communion, namely for their full exit from hell and consolidation in heaven. He must also give to those souls, the joy to spend more time around Him and for they to enjoy the sweetness of seeing Him. If among the people on earth He stayed for thirty, and respectively, three years, leaving after Him an important trace in their historical memory, He must stay also, among the ones who had not the joy to know Him into history, at least for three days, for they to feed out of the memory of this joy, until the final judgment. Of course, Jesus, like God, and through this, even like man, He still remained after that, towards the souls from heaven into a bigger closeness than towards the people on earth. But, though, by the fact His second coming, to the last Judgment, it will be - to the ones from heaven too - a second coming, a turning back after a long

time, during which, in a certain way, He was gone, it turns out that, in a certain way, He is not fully present neither to the souls from heaven, until that day. All of these are according to the doctrine of the Orthodox Church, according to which the happiness of the soul after the separation from the body and before the final Judgment, it is not complete. Only the Roman-Catholics sustain that their soul will immediately receive the full happiness and the final Judgment will not bring anything new in this regard.” (Stăniloae 1993)

“The ascent to heaven it is the elevation of the mankind of Jesus into the ultimate intimacy with the Holy Trinity and to the state of honor, power, and full sovereignty. “The dogma of the ascent comprises the idea that the glorified human nature of Christ, elevated to heaven, it has entered the very bosom of the Holy Trinity. God-the Man has sited at the right hand of the Father, and not only with His godlike nature, but also with His human one, which consists of body and soul, of the animated and spiritualized corporality”⁶³.

The Scripture and the Church give such an ultimate importance to the resurrection with the body, considering it like a true victory upon the death, then they are far away from the thought to annul it again through a teaching like the one of Bulgakov. Why would have been resurrect Christ, if He had left His body at the ascent? Bulgakov says that, by keeping that energy of the body, Jesus has not left the body through ascent, like He did through death. “This is not a separation from the body, like it happened through the death defeated by the Lord forever and ever”. But what could consist the energy of the body of, kept by the Lord through ascent, like a plus, in comparison to the human soul kept through death, soul in which was also a power of connection with the body?

The godhead without humanity it is present in another way. It is not close like saving efficiency, like accessible intimacy to our humanity, or like a power which convinces us from inside us. Otherwise, the Son of God would not have embodied Himself. Only by remaining a man, God is close to us like one of us, like a power which belongs, in the same time, to the ontological region of the mankind. By ascending like man into the bosom of the godhead, Jesus has elevated the creature, by and large, to God; He has introduced the creature in the intimacy of the Holy Trinity⁶⁴, because He remains in a communication, enhanced to the maximum, with the whole

⁶³ S. Bulgakov, w. c. p. 421.

⁶⁴ Bulgakov, p. 432.

creation and with the Holy Trinity, in the bosom of Whom He has elevated His humanity; He overflows, by this, His power over the entire world.

Sergei Bulgakov has admirable pages about the closeness of Jesus Christ to the world, after resurrection. But, while He conditions this closeness to the abandonment of the body and to the keeping of an energy which Christ makes all the world a body for Himself through, we argue, listening to the teaching of the Church, that this closeness will be the more possible, the more the Lord stays in the ontological plenitude of the human nature. Through this closeness, by intimately descending into each man, He works not only from above over the people, but also from inside them, by making them a body to Himself and, into a wider meaning, by constituting His Church. Like a man puts the seal of his influence, of his person, on everything that stays close to him and on all the persons he loves, and for whom he sacrifices himself, by making them to cogitate like him, and to feel like him, and to follow him and, by this, to become a body of his, worn by his soul, Likewise Jesus - but in an incomparably greater measure, by penetrating into the intimacy of everybody, He makes them His mystical body or the Church. "The Lord masters not only from above, like God, Creator, and Providential, but also from inside us, like God-the Man, on the basis of His lack of separation from the world and this inward connection is His life into Church". "He remains united with the world, not only in a Eucharistic mode, through the mysterious eating of His Body and drinking of His Blood in the Holy Communion, but also through His power which works into the world. This is His spiritual presence into the world and His participation to the human life, not a sacramental presence, but a mysterious, spiritual, and invisible presence... This is not a pantheistic presence, a Lutheran one, but, if we may say so, an authentic pan-Christianity, a dynamic one, namely the life of Christ among people and the life of the people into Christ, in a closeness which, through its authentic intimacy, it surpasses any other closeness" (c. w. p. 426-7).

Just for Jesus has elevated, through His ascent, the humanity in the ultimate intimacy of the Holy Trinity, keeping and deepening, in the proportion of the ascent, the closeness to the whole mankind, He descends, shortly after His ascent, the Holy Ghost over the ones who are of Christ, thus founding the Church. The Holy Ghost, like a supreme love of the Father, like a manifestation of His intimacy, He has descended over the world, because He has set Himself, in a perfect manner, over the humanity of Jesus, which has been elevated to the divine intimacy. Because the humanity of Christ, raised to that intimacy of the Holy Ghost, like His godhead, it is in the same time into the deepest intimacy of the people who are opening the gate of their inside through faith, the Holy Ghost surrounds them, for they are bearers of Christ. The Church, the mystical humanity of Christ, it has received the Holy Ghost, in the Church's quality as Christ's body. "The Holy Ghost, by resting upon Christ, He overflows over His earthly

humanity into the persons of the apostles and through this it is done the work of Jesus on earth”⁶⁵.

Jesus is, through this placing of Himself into the supreme intimacy with the Holy Trinity, but also into the supreme intimacy with the mankind, a continuous absorbent of the humanity into the zone of the godhead. “He leads the mankind towards God, He introduces the mankind in the intimacy of the Holy Trinity. He appears, in this way, not only like the Reconciliatory of the sinful creature with God, but He also appears like the Mediator between the creature and godhead” (p. 432).

In another place we have shown that professor S. Bulgakov, by precisely delimiting the course of the mission of Jesus in the three dignities, he affirms that through His placing on the right hand of the Father it ended the hierarchal service and it has begun His royal service.

But when he arrives to talk about the role of Mediator, fulfilled by Jesus after His ascent to heaven, he clarifies his idea in the sense that God continues to be hierarch, but not hierarch in humiliation and sufferance, but in power and glory. The high priesthood it means now a dignity, and not a service, and its meaning doesn’t imply the sacrifice and the intervention for the sinners, but it means, in general, an ontological bridge between God and His creation. That’s why, His high priesthood continues after the end of the world too.

“In His high priesthood the ontological abyss which separates the Creator from the creature, it is defeated. And this mediation doesn’t end ever; it continues even beyond the borders of this world” (p. 432). “The Holy Trinity is turned towards the world and the Holy Trinity unites with the world, through God- the Man, in His godhead-humanity, which rests the Holy Ghost upon. The godhead-humanity is, consequently, not only a fact, but also an act, not only an event which took place once, but it is also a continuous work, a work of God and a work of the man, a work that is being prolonged. The history of the world and of the man it has become a divine-human process. And the Logos is not only the demiurgic hypostasis, through God is turned towards the world in His creator work, but He is also the historical hypostasis, like Mediator, Wholeads the world, through the Holy Ghost, towards its salvation... His history (if we can say so) prolongs in heaven after the Ascent too, because it still comprises new and unfulfilled events, like it is the second coming into glory, the parousia, and the other events shown in the Apocalypse (like Christ is shown by Paul the Apostle, by Stephan, and by other righteous from the Church)”, (p. 434).

⁶⁵ W. c. p. 431.

This cosmic vision of S. Bulgakov, in the perspective of which the world appears like penetrating, wave after wave, due to a powerful force of attraction, through the great door which is Jesus Christ, in the godlike intimacy, it is wrong only because of too much letting Christ in oblivion, the One Who mediates through His sacrifice, by putting on the first plan that Christ, Who simply mediates by the fact that He is embodied, and He meets in His being both the divine reality and the creatural reality.

We are noticing here, like in the whole book of S. Bulgakov, the tendency to reduce the factor person in the favor of the factor substance, the factor liberty and the voluntarily interposition in favor of ontological fatality. Somehow, the world is united and it grows up in the unity with God, in a necessary way, through the force of the ontological attraction which is exercised by Jesus in the virtue of His identity, both with the being of the world, and with the divine being.

Regarding this tendency, we must accentuate that Jesus attracts us towards God through the intensity of some acts of personal character. The idea of a permanent sacrifice in His heavenly existence too, it is affirmed by the Holy Scripture and by the Church, with so much insistence, just because of that. The sacrifice and the sufferance express a report based on the most personal interest, by maintaining a supreme but free and personal intimacy. Otherwise, the high priesthood cannot be separated from the sacrifice. If Jesus continues to be hierarch, he will continue an actuality of the sacrifice. The high priesthood is not a simple ontological bridge, a mix of two opposite substances⁶⁶. The high priesthood is of a personal character, by mediating between personal factors which are not opposed through substance, but through ethical conflict. The high priesthood is mediation through the identification of the personal love both towards the Creator and also towards the other one. But the love towards two factors opposed through an ethical conflict, on the purpose of reconciling them, it is sufferance in the same time. The high priesthood is the mediation through love, and not through substance - through sacrifice, not simply through existence. Only because on the highest plan of the existence and, especially at God, the substance is nothing else but spirit, will, and love, and that's why it is possible to talk also about a closeness, through substance, between God and man. The love, in the intensity of the sacrifice, it exercises the most powerful force of attraction. Of course, in order this love to be possible, the one who manifests it must be capable of it. He must be God, in order to be capable of a divine love towards the man, and the man must to be capable of the man's

⁶⁶ The high priesthood is neither a simple title, earned through the past sacrifice. Like says Johann Tobias Beck in "Lehwissenschaft", p. 619 (according to Ewald Burger, *Der lebendige Christus*, p. 148): "The eternal priesthood", to which He was raised, it is not "only a title property or a sinecure", but "a living function". The salvation hasn't been ended, it hasn't been finished, or isn't static, but it is in a living working. Jesus is the steadfast Mediator, through personal interposition between God and people.

love towards God. But the love of God towards man it must be shown to the man through a human face, in a human form, from human intimacy, and the love of the man towards God it must manifest with godhead intensity and power. There must be God with Human face to the man, and Man with godlike power to God⁶⁷ - but not like a simple putting together of the natures, but like a loving and suffering person, like the Hierarch by excellence.

According to the Epistle towards Hebrews, Jesus, like the true Hierarch, He had entered the Holy of the Holies, namely the heaven, with His blood that was shed on Golgotha, like the hierarch of the Old Testament was entering the image of the Holy of the Holies, with the blood of a goat. But who enters the heaven, He enters the eternity. The act or the appearance which He enters there with, it gains an eternal actuality. Only on the basis of this permanent actuality of His sacrifice, Jesus is Hierarch for eternity. This actuality doesn't mean only the objective memory of the sacrifice brought once, but it means a certain subjective presence too, of it, in Jesus Christ. He is, until there still remains a man to be saved on earth, in the state of savior will and of suffering love as when He brought His sacrifice on Golgotha. By this state He manifests the supreme love of the closeness of Jesus towards people and towards the Father. By this love He brings people close to God, through this love He is the Mediator and the Hierarch, and not by simply putting together in His being the two sides of the reality⁶⁸.

The priest Sergei Bulgakov sustains that Jesus in heaven is Hierarch only into glory. It is true that in heaven the high priesthood of Jesus has entered a new phase, into which the glory appears on the first plan. But, the state of glory it is not fully incompatible with a certain sufferance for the fate of the people, that also to the people, in the most profound state of the spirit, various and opposed elements are comprised one into another. Paul the Apostle often confesses in his Epistles such states, by declaring here that he

⁶⁷ By the fact that the Person of Jesus Christ meets both the human and the divine natures, His acts are historical and supra-historical; what He manifests towards us it comes from the heights of the heaven and what He manifests towards the Father it raises up from the human heart. After His ascent in the heavenly transcendence, Jesus, by remaining man, He communicates us the godlike goods from transcendence (see also Martin Kähler, at Ewald Burger, w. c. p. 161).

⁶⁸ According to Saint Maximos the Confessor, Jesus assumes our sins, in a relational way, not only when He is on earth, but all the time, in His quality of Head of the Church. This assuming of the others' sins it takes place between the persons connected through love. Between Jesus, in His quality of Head of the Church and the members of the Church, there exists this condition of maximum closeness through love, which makes possible the assuming of their sins by Him. But this assuming means participation to what burdens the ones to whom He wants to ease their situation, says Maximos the Confessor. So, Jesus suffers for our sins, after His ascent too, by melting them through this sufferance until He liberates us of the sins' burden. "But only by assuming from mercy, He bears them (the reproached passions), like the One Who is the Head of the entire body, like the medic who shares the sufferings of the one who suffers, until God, the One Embodied for us, He will liberate us of them, by scattering them and by totally abolishing them from us, through the power from within the body He has taken" (G.P. 91, 237: 6).

is full of joy, and there that he is upset (for example Phil. 2: 17– 28). He tells the recipients, here to endure the sufferance, and there to continually rejoice (Phil. 1: 29 – 4: 4). Of course, in heaven Jesus is into glory; no one continues to hit Him, like it was on earth, but it is about a different sufferance, different from the one from earth, which is endured now by Him, completely voluntarily. “In the vision of the Apocalypse about the Lamb, who stays on the God`s throne, the death of Jesus and His ascent are seen like a whole”⁶⁹.

The book of the priest S. Bulgakov let the impression that the sacrifice of Jesus on Golgotha has had not but the meaning to consummate the individual humanity of Him, to bring Him the glory and the placing on the right of the Father. The salvation of the people is due to this power, into which was placed the humanity of Jesus after death. So, the sacrifice has only an indirect report with the people and, in any case, the sacrifice belongs exclusively to the past.

To this conception must be emphasized that the sacrifice is the direct and permanent bridge between Jesus and people and just in this is manifested the intimacy and the intensity of the personal character of the report between Him and them.

The pure sacrifice of Jesus on the Golgotha was not only the cause of a merit which He was raised together with His humanity for, on the godlike throne – the ascent impacted over the entire mankind – but also the permanent means of closeness and efficiency upon people. On this it is based the reality of the Eucharist. His own sacrifice, like sufferance from love, which brings the one Who bring it, closer to God and to people, with whom otherwise, He form a whole. Starting the walking on the path of closeness to God and to people, like man through embodiment, Jesus did a part of it on Golgotha, in order, through the sacrifice on the cross, to walk this path entirely at once. His human nature was suddenly deified through sacrifice, showing and transmitting through itself, in a maximum way, the godhead. It is not only about a bodily transparence and transmissibility, but it is about a spiritual one too. All His spiritual powers become incandescent of love through the sacrifice which He brings. Through sacrifice these powers become capable to bear in them, like some unburnt pyres, the godlike fire. They become of an unimagined tenderness, of an untold penetrability and efficiency upon the human souls⁷⁰. In this way, Jesus

⁶⁹ Ewald Burger, *Der lebendige Christus*, Stuttgart, 1933, p. 100.

⁷⁰ For the explanation both of the way how, through the descending into the intimacy of the people, Jesus has taken upon Him the responsibility for the sin, but also of the way how, at His turn, He transmits, especially after His ascension, through love, His purity to the people, there can be used the results to which have reached the psychology and the anthropology when studying the relation of love between two persons. These persons enter a reciprocal communication which they grow and they tend towards resemblance through, until their identification to one another. It is the so-called phenomenon of the “imagination”, which constitute of that, that the face of the

could resurrect all at once, after His death, transmitting this spiritual force to His body and to resurrect Himself, showing the total intimacy that He has placed Himself in, through the sacrifice on Golgotha. If He does not cover these acts all at once, this won't be due not to an evolution which He will need to pass through, like a man – which would mean the reducing of the sacrifice to its unique importance in what regards the transformation of the humanity of Christ – but of some motifs which are important only to the people.

He does not resurrect all at once because His death was real and because the life only with the soul, which is lived by people after their death, it is possible, but it is an inferior stage of life in comparison to the life in the resurrected body.

He didn't ascend all at once after resurrection, in order to convince the people about His true resurrection and in order to show His real connection with the people in their life on earth. (More than that, though, He could not

beloved person, received in the inside of the other person, it becomes an impulse, which organizes all the spiritual powers according to his model. What the law cannot do, the commandment for the ennobling of the man, it is easily effectuated by the face of a beloved being, which the virtues and the ideals are concentrated into. B. Viseslavtzev, based on the theories of Freud, Jung, Baudouin etc. he sees this power of the face in that fact that its sight causes the forces from the subconscious to sublimate (Etica preobrajennago Erosa, Paris, Ymca-Press, p. 71, etc.) L. Binswanger, without mentioning the subconscious, he insists upon the fact that the **imagination** between the persons who are loving one another, it is reciprocal, and it isn't only a subjective illusion, but it is a reciprocal communication of being, like in the case of communicating vessels, so that the two ones reach some kind of "Wäre die Imagination aber nur Verbildlichung und Einbildung im Sinne im der «bissen Phantasie» der Psychologen oder dar der **Illusion** im «aufklärerischen» Sinne eines... Feuerbach oder Freust, so wäre nicht einzusehen, inwiefern die liebe eine «Realität» sein kann; denn auf etwas «Unreales» kann sich keine Realität «stützen». Begreifen wir die **Imagination** aber als sinnen transzendentalen, Realität «aufschließenden» Modus de Daseins und verstehen darunter die **transzendente Einheit** von **Phantasie** («Bildhaftigkeit»), **Realitätsoffenbarung** und **Einbildung** – im Sinne des «gläubigen» **Scheinbildes** des Daseins als unendlichen in das endliche Sein – so bleibt die «Realität der Liebe» - ohnehin das Realste «unseres» Daseins – auch «als Imagination» gewarnt und gelangen wir erst einen ontologischen Verständnis der **Phantasmagorie** der Liebe. (Franz v. Bader) und der Daseins fülle «entsprungenen» Magie der Wirrheit“. „Die sorgende Scheidung zwischen Mir und Dir als Individualität, ja als Existenz, schwindet hier hin“, w. c. P. 146-7. „Nur liebende Wirrheit besitzt **ganz**; denn **ganz** besitzen **Wir** nur in der **erwiderten** gläubigen «Sehnsucht», in der Reziprozität der «unaufhörlichen» **Ein-Bildung** (imaginatio), in **Ein-Atmung** (inspiratio) und **Ein-Schalung** (intuitio), der liebenden Begegnung, mit anderen Worten, in der «unerschöpflichen» Selbstmehrung des Eros“, w. c. P. 278. „Nach all dem bedeute es auch eine viel zu enge Fassung der Du-Offenbarung oder Begegnung, wenn Mann sie als **Intuition** bezeichnet; denn sie ist viel **mehr** als An- und **Einschalung** in irgend einer Form, als rein schauendes Haben; sie ist An- **Verwandlung**, An-**Eignung**, und **Ein-Bildung**, in **einen** Wort; **Wandel**, nicht nur Schau“, (w. c. p. 502). The fantasy and the reality go hand in hand with love, increasing to the infinite the common existence. Everything you can imagine as pure about the beloved one, he or she actually receives it, and at her/his turn, she/he will send back upon you like a formative power. In the relation of love, two beings are opening to one another the deep sources of the universal existence. All the more, the relation of love between man and Jesus-God, it makes that all the purity and divinization which Jesus wants the man to be raised at, it becomes reality which the man is actually imparted with. From Him it is conveyed to the man everything He imagines like an ideal form of the man. The form of Jesus is really conveyed to the man like a power which makes the man to grow up according to His norm, and Christ raises the man up, by the fact that He contemplates with love the face of the man, into the intimacy of the infinite space of His heart, in His “body”, which is the Church.

stay on earth after His resurrection, if He didn't want the people to believe that the life with the resurrected body is not but a momentarily turning back to the earthly life and not an experience which happens according to another cosmos).

Jesus slowed the effects of the sacrifice from Golgotha for the sake of the people.

But this permanent and supreme closeness of Jesus to the people it continuously has at its basis His spiritual tension, through which it has been established too: the love to the death. This hadn't disappeared from Jesus through His ascent to heaven; otherwise, the closeness would have had an ontological character, of a substantial kinship, not a personal character. The love to the sacrifice, the state of spirit which determined Jesus to receive the death for the people, not only those have remained after that, but, because the whole His spiritual power through deification it raises and it intensifies, reaching an untold efficiency – His spiritual power raises also to proportions which we cannot imagine. Jesus does not forget in heaven about the sacrifice that He has brought for people and He is not ashamed of it, but He affirms about them, what He has done for them. Jesus even on the godlike throne, in the state of glory, He is the Lamb who appears like “stabbed” (Apocalypse 5: 6). The salvation of the world is being worked, in all its continuity, not through a kingly command, but through the Lamb Who, though He has defeated the death, He still remains stabbed. The big and the uplifting power which gives the human souls life, which saves the world, which upholds the world, which destines the world to eternity, it is not a magnificent exterior authority, it is not a development of prestigious force, but it is the suffering love of the Son of God become man. The stabbed Lamb is the base of the foundation of the world, a world which is in course of salvation, which Christ is the force maintaining the dynamism into, the dynamism of the world towards the world's consummation, towards the world's growing up in spirit. Only Him opens up the big mysteries of the mysterious book, which comprises the development of the historical life. The sacrifice of the biggest One, for the little ones from the world, His love brought to the sufferance, namely to the maximum focusing, it is the ultimate explanation of all it is shown noble on the world. “The Lamb is the torch of the fortress”, namely of the saved and eternal world (Apocalypse 21: 22), “from His throne springs out the river and the water of the life”, (22: 1).

The meaning of the ascent of Christ like man on the godlike throne it is presented, under two aspects, which stay in close connection to one another. On one hand, the Man is called to work through entire his ontological kingship and through the whole fervor of His brotherhood, but, in the same time, with godlike power, for the salvation of the fellow humans.

On the other hand, the humanity is elevated to the supreme honor, to the honor which is deserved only by the Creator and the Master of the World.

Among the consequences of the hypostatic union, there is comprised also one that we have not analyzed yet in the respective chapter, because it is more appropriate to speak about it here. That consequence constitutes in that, to Jesus Christ, on the basis that He is the embodied Son of God, that the same divine subject is also a subject of the human nature, He deserves to be worshipped like God, either He is looked from the godhead side, or from the side of His humanity. To His humanity, of course, by not being regarded as self-standing (such a thing does not exist), but in the hypostasis of the Word, it is granted the same worshipping like to His godhead.

This teaching regarding the fact that Jesus has been elevated as man, on the godlike throne, it is beyond any doubt.

Staggering it is this fact: our nature, not as self-standing, but in any case, our real nature, it stays on the godlike throne, and it leads the world. Of course, the being of the godhead hasn't been changed through this, but henceforth our nature participates too, and it is taken account of it, to the almightiness of the administration of the world. The Son of God is colored by the human feeling in everything He does. At the leading of the world there is a mind, a feeling, and a soul, like we have, and through the intimacy which exists in amongst all the living, feeling, and activate through the human nature subjects, there exists a deep communication, a lasting solidarity, between the One Who holds the rudder of the Universe and of the people, and somehow, the entire mankind participates to this leadership of the world. At least through prayer and through love towards Jesus Christ, we are all of us partakers to the leadership of the world, through God's benevolence to have had decided to elevate our humanity on the heavenly throne. At the rudder of the world is not only the divine wisdom and almightiness, but there is also a heavenly heart, which participates in the same time to the faith of sufferance of the mankind, relieving it." (Stăniloae 1993)

"Jesus Christ has ascended to heaven shortly after His resurrection, both in order to receive the whole godlike power in the leadership of the world towards salvation, and to let to the latitude of the people to freely decide to believe in Him or not. If He had continued to stay, with the greatness of His resurrected body among people, those ones would have been forced to recognize Him as God. The history, like the arena of the life of the free decision, it would have become impossible.

But now comes to question: how it is possible the connection between Jesus Christ, the ascended One, with the people from history? This is the same with the question: how can be Jesus Christ not only a past reality of the

history, but to be also a present reality, together with His sacrifice and resurrection?

When we say the Jesus has ascended to heavens, we think that He has ascended Himself on the plan of the eternity and, though it is easy to think that He, from there, He watches with interest our life in time, though it is harder to us to understand how can we be capable of the connection with Christ, which it is intended by Him. In other words, how could the time meet the eternity?

When we have highlighted the role of the history like a propagator environment of the Revelation, we have seen that the history is accompanied by a presence and by a work of God. So, even before God has made Himself a man, it was possible a certain connection of the history with God and a certain closeness of His to the history and it continues the remaining into this closeness. But, by the fact that Jesus Christ, even after His ascent, He is God in human nature, His connection with the history must be more intimate. And that part of history, which stays in this more intimate connection with Him and it unfolds in this way, by constituting some sort of a core of the history: it is the Church.

Within the Church the conscience of the presence of Jesus Christ it is alive. The Church is the community of the believers, from all times, with Him. The question is: how is this communion possible, being given the eternal plan, on which Jesus lives, and the temporal-historical plan, on which the life of the believers' community it unfolds?

The biggest difficulty on the way of understanding this communion it is constituted of the difference between time and eternity. That's why, in the contemporary theology and under its influence from today in the philosophy too, the problem of the time has reached in the middle of the debates. It has been argued that the Kantian notion of the time, like an empty shape, which the man fills it with the intuited contents, it makes impossible the presence of the Resurrection of God in the present time. In this case, either is a part of a past time, or it is outside time, and the man cannot elevate to it, except by getting out of time, which is, according to the Kantian conception, impossible⁷¹. "The formal notion of the time it impedes us to understand the present Jesus like a reality"⁷².

71 **W. KÜNETH**, *DIE Theologie der Auferstehung*, p. 167: „Hier erscheint die Zeit als der an sich seiende inhaltleere Rahmen... Der Mensch tritt erst in diese Zeitform herein und macht das Vakuum der Zeit durch das Dasein zu dem konkreten Leben. Zeit und Dasein sind also gesündeste Größen, die sich wie Form und Inhalt zueinander verhalten... Von dem Perfektum der Auferstehung die Gegenwärtigkeit aussagen, heißt das, was jenseits der Zeitstrecke liegt... zur Veranschaulichung in das Formschema der Zeit pressen... Alle Aussagen über die Gegenwart und Zukunft des Christus... sind dann nur als bildhafte, uneigentliche Ausdrucksversuche für einen ewigen Inhalt zu werten, der schlechterdings nichts mit der Zeitform der Welt zu tun haben“.

72 W. Künet, w. c. p. 168.

The dialectic theology identifies the time not to a shape, but to the transitoriness with the ephemeral character of all the things into history. In this way, the dialectical theology establishes an opposition of exclusivity between time and eternity. A connection between the eternal God and the temporal man it is impossible⁷³. The dialectical theology brings to extreme the Protestant thesis that the man cannot have from God any sign, or any bridge, but the man is exclusively entrusted to the manhood of a faith which is not leaning on anything.

Unlike these theories of the time, a number of theologians like: H. Schmidt, H. Frick, W. Küneth, they have formulated a notion of the time which to make possible the connection of the life from time with the eternal God and, especially, with Jesus Christ.

According to H. Schmidt, the time is “something pre-formal” (ein vorformales Etwas), which is able to offer shapes both to the finite contents and to the infinite ones. The passing character of the things it is not due to the time, but to some content of them, which the time offers a special shape to. That pre-formal something can offer also a shape to the imperishable contents. But this way of existence is not the quietness of death. The eternity of God, like we know it through Revelation – otherwise we do not know it – it is comparable to the time, because it has entered the time; it is an infinite content of the time. Schmidt calls it plenary temporality. It is a continuous present, not a dead one but one full of movement⁷⁴. So, “the eternal life of the One resurrected from dead it is not an empty of content timelessness, but it rather is a fullness of content of a filled-up time⁷⁵.

This positive conception about the time, about the its possibility to give shapes to the eternal life, these theologians take it out of the fact that the time is created by God, so it is not a product of the sin, and therefore, there cannot exist any contradiction between time and God⁷⁶. The same thing results from the fact that God has revealed Himself into time⁷⁷. Of course,

73 “Damit wird die Zeit mit Zeitlichkeit gleichgesetzt... Diese Statuierung eines ausschließenden Gegensatzes zwischen Zeit und Ewigkeit mach eine Verbindung des ewigen Gottes mit dem zeitlichen Menschen unmöglich“, p. 168.

74 Vollzeitlichkeit ist die Vollendung, die in sich bleibt und nicht mehr über sich hinausweist, trotzdem aber nicht in toter Ruhe erstarrt“, p. 307.

211 “Das ewige Leben des Auferstandenen ist darum nicht eine Inhaltsleere Zeitlosigkeit, sondern vielmehr die Vollinhatlichkeit einer erfüllten Zeit“, W. Küneth, p. 173.

75 “Die Bestimmung der Zeit als Schöpfung macht grundsätzlich jede Entgegenschätzung der Zeit Gott unmöglich“, Küneth, p. 171.

76 H. Schmidt, w. c. p. 302-303.

77 “Aus dem Fall resultiert die Not und der Fluch der Zeitlichkeit“, Küneth, w. c. P. 172.

because the human existence which lives in time it has fallen in sin, the time has become for it a means of punishment. "From the falling come out the distress and the curse of the impermanence"⁷⁸. This state is an illness of the time. Instead of the plenary time (Vollzeitlichkeit), we have an impoverished temporality (Halbzeitlichkeit).

Jesus, by resurrecting, He has reestablished, through the restoration of a new content of life, the full time. Better said, He has brought it to the state which the time has tended to, before. "The reality of the resurrected Christ it is the new time, namely not a timeless eternity and a supra-temporality radically remote from this world, but a time brought to consummation, a filled-up time". From here it turns out that, clothed in our time, we have a capacity to get closer to the sphere which the resurrected Jesus is in. And the fact of the resurrection, by being a continuous present, by being of a full temporality, one in connection with our time, the permanent contemporaneousness with Jesus it is possible. Jesus is not into an eternity with no connections with the time, and the fact of His resurrection is not exclusively into a past point of the time⁷⁹.

The new reality of the time started to grow up under the veil of the old time. Between this new reality and Jesus, it is being done the communion. Properly called, that hidden reality is a prolongation of the reality of the resurrected Jesus, comprising in itself the ones clothed in Him.

We will avoid naming the form of the life, which Jesus is after the resurrection into, as a full temporality. But, in any case, into the views of these theologians, there is a core of truth. The life of Jesus after resurrection, like our life after we will resurrect, it cannot be without any memory, without any trace of the life on earth. Jesus, since He has got out from the unimaginable and the inaccessible abyss of the godhead, in order to be in connection with the man and, since He hasn't left the humanity after resurrection, in order to prolong this connection, He is closer to us and more ontologically related with us under all aspects, except the sin. So, because an essential structure of our life on earth it is the temporality, He is closer to us than the unrevealed God in this aspect too. If He does not live,

⁷⁸ W. Küeth: „Die Auferstehungswirklichkeit des Christus ist die «neue» Zeit, d. H. Sie ist nicht zeitlose Ewigkeit und eine von dieser Welt radikal distanzierte Überzeitlichkeit, sondern ist eine zur Volendung gebrachte Zeit, eine erfüllte Zeit“, p. 113.

⁷⁹ "Diese Einsicht hebt einerseits die Spannung zwischen der Gegenwart und dem Auferstehungsereignis in der Vergangenheit auf, da die Auferstehung ja gerade kein Element der alten Zeitlichkeit darstellt, zu dem ein solches Spannungsverhältnis denkbar wäre. Die Beziehung des Gegenwartspunktes der Zeit zu dem Auferstandenen kann darum nicht als eine gleichsam längsdimensionale oder horizontale im Sinne einer Zeitlinie verstanden werden. Andererseits beseitigt der neue Zeitbegriff die Trennung von Zeit und Ewigkeit, denn die Auferstehung besagt nicht zeitlose Ewigkeit, zu zerr nur durch Preisgabe alles Zeitlichen eine Verbindung hergestellt werden könnte... Demgegenüber besitzt die Ichzeitlichkeit des Menschen als geschaffene und sündige Zeitlichkeit eine prinzipielle Offenheit gegenüber der neuen Christuszeit als ihre Erfüllung und Aufhebung“, p. 175.

in temporality, in any case, He lives into a form closeness to our temporality, neighbor to it, compatible with it, able to ease and uphold the connection between Him and us. Jesus, the resurrected One, He places us into a temporality open to His eternity, and His eternity communicates with our temporality.

Without exiting from time, like a creational form, but by raising us over the sinful living of the time (above the state of animalism, of egotism, of rush, and of fear), what we can do only by faith, we must be able to enter the connection with His reality. He must be eternally the same, but not careless, not far from us. The reality irradiated from Him, by clothing the ones who believe in Him, it composes the Church. This Church is a whole composed by all the ones who believe in Him, but also by a reality which surrounds them, having Him in its center. It is a temporal-supra-temporal whole.

It is the place here to clarify somewhat - starting from our experience into Church - the connection of the Church with Christ.

We have insisted in the introduction to show that the transmission of the faith is done in the meeting of my intimate subject with your subject. But this meeting does not lock up my permanent self into a restrained horizon, with only one fellow creature. I am not receiving and I am not strengthening the faith through only one subject. I do not stay in a faith report with only one man. But I reach, one by one, in such a report with many people. My faith becomes on this way increasingly firmer. If I had met in my life only one man who believes, I am not sure what would have happened with the fate received from him, under the dissolvent influence of so many people who do not believe. In front of a man who believes, it is being woken up in me the memory of other believers that I have met and it receives a new support the faith received from those ones. And among many people who confess their faith – unveiling in the same time their intimate subject – I feel it like descending into me, like a true torrent, the faith or the plus of faith, awakening myself to communion with all them in the same time. In this way, in the transmission and in the sustaining of the faith we do not encounter in a given time only two by two people – eventually three by three, because the one who transmits the faith, he has received it from a different person – remaining permanently like some close pairs, but each of them enters, with one at the time, or with all them together, the communion with many other fellow humans.

It is a larger communion, constituted of the entire circle of the believers among whom the human person lives. It is called community, like a grouping of all of them who can enter, without difficulties of spiritual order, the *me-and-you* communion, or the *me-and-you* (the last *you* is at plural (E.l.t.'s n.)) in the same time; like a grouping which the embers of the intimate communion burns into, either it raises the flames of the supreme actualization in different spots one at the time, or all over in the same time.

But the communities are not isolated either. The faith in the circle of the people which I am living in, it has come once from a man from another circle, and what permanently upholds and fortifies the faith in my community it is the conscience about other communities who believe. We all from my community, we feel ourselves in connection with the community from around us and with all the communities which exist on earth, even we do not know all of them by their names and even if we do not know but only few of them. The conscience tells me that I am one with all the ones who believe like I believe, from all over the earth, that we are forming together a big and brotherly solidarity. I feel that my faith is due to the entire brotherhood, and that through faith I am incorporated to the whole. The rennet which links, which unites entire humanity who believes like me, it is of divine character, because not even two people could create and throw between themselves the bridge of the faith, if they were only by themselves, and there is not, also, present God. Solidary with all the ones who live and believe like me, solidary with all the ones who died into my faith, solidary with all the ones who will believe in the future like I believe, but all of us connected with God, this is the feeling which I am mastered by, having the surety that I am partaker to a spiritual community: present, past, and a future one. This is the Church.

But what makes me remaining solidary with a certain universal brotherhood of faith it is not only the fact that all its members believe, but it is also the identity and the content of their faith related to the entire content of my faith. The interest for the same content of the faith it contributes in a great measure to the unity of the Church. We have spoken more, in the introduction, about the faith like a simple certitude about the existence of God. But into this certitude it is comprised also certain content. The conviction that God exists, it is also a conviction about God's certain way to exist and to work, especially in report with the people that we are. The belief in the existence of God would not conquer me so overwhelming, if it wasn't a belief in a God Who preoccupies Himself with me, having such features and doing such works for me, in the past, in the present, and in the future.

We are not approaching here the details, but from this short sketching it can be understood why the believer has for a certain content of the belief the same vital interest like simply for the act of faith. When it starts to be produced a disinterest in the content of the faith, usually, it has started to melt down also the solidarity due to the act of the faith.

If now the belief like an act, it could not be born, sustained, and fortified into the man except only into a large communion, as more as the faith like content cannot be received, fortified, and transmitted by the man in its integrality, but into such a communion. The lonely man cannot warranty the intact preservation of a content of faith and he cannot establish it with

his own authority. Only a community gathers the features for both these missions.

The double responsibility for conveying the belief like an act and as an unchanged content, it is assigned thereby not to the isolated human subject, who would not be capable of fulfilling that task, but, in the last analyze, to the universal community, and to the individual only like a part, like a member of that universal community. The individual transmits the faith having like reinforcements the will and the authority of the entire Church, being indebted not to work on his own. Every man is responsible for propagating the faith, but his responsibility and work grows up from the responsibility and the work of the Church. I am not responsible by myself, but I am together responsible with all of us who build the Church. My subject is based – without losing its responsibility – into the subject of the community, which comprises me and which widens me. Two persons, tied through the *me-you* communion of love, they can be to towards a third person a unity, a subject with the same intention, exercising an all the more important influence upon that third person. Let us think at the report between parents, on one hand, and the child, on the other hand. The same is the report of a large community, like the Church is, towards each person from inside its content or from outside it. This subject, which is not anything else but the unity which is formed by the community between more persons, it is in the same time interweaved with the divine subject, because two or more people who believe, forming a communion, are carried by the same godlike intention and power. Not the people taken in themselves form the subject of the Church, because, as such, they cannot believe, but, because God is working into themselves, and God wants with their will. The subject of the Church is divine-human, the godlike will having permanently the initiative, and the wills of the people being under the influence of a common will which follows to the divine one. As a manner of fact, only existentially there are distinguished two types of will, because functionally they present like one.

The experience which the man who receives the faith has, that he receives the faith from God, it reaches its fullness into Christianity and it has an objective basis into the ontological closeness of the God-the Man Christ to the people.

Any member of the Church, into the fact of the transmission of the faith, he works in the name of Jesus Christ, from the assignment and with His power.

The community between many in the same time, especially when I can no longer speak with resonance about the two-by-two intimacy, it manifests and it strengthens through the leading of everybody towards their common center, which ties them in the act of the belief, through confession and prayer. Even two individuals, who are in communion due to the faith in

God, they feel the need to confess not only to each other their faith and their love from it, but also to the one who unites them. Two brothers, of whose love for each other it comes out of the common love they have towards their parents, they feel the need, not only to talk about their parents, but also to go before them, confessing them, together, the love they feel for them. In the presence of their parents their love increases. Two persons unveil to one another the intimate subject and they enter the communion also when they are looking, with the same love and understanding, at the third one. Into him, through him, and over him, their souls and their regards pass and meet.

The confession of the faith towards the face of God, but also the confession of the sins, it is, like the prayer, a dialog with Him, a grateful and loving paying homage to Him. So that, in fact, the prayer is the means of maximum intensification of the communion from belief. All the ones who are together praying to God, they feel themselves like a family, like a unity, like ones who have nothing to hide and among whom there is no distance. At the end of the prayer their regards meet twinned; they have met and discovered themselves by looking at God.

The prayer is the act of entering the full *me-you* report, because through the prayer we enter such a report with God. When, since our subject of communion, he has awakened, he has emerged, he has been brought out by the power of God, this subject does not go away immediately, but he turns easily also towards the fellow human which prays with us. The confession towards God is it the fullest unveiling of our intimacy, with the help of which, we enter the communion and, in the same time, God, to Whom we unveil ourselves, He is not far away from our fellow human who stays also into the prayer, but He is close to him, He is familiar with him, He is present also into him and, in this way, our word of love towards God passes also through our fellow human, it produces joy also to him, for he rightly feels that we are showing to him too, the love we show to God.

Let us stop for a moment in a special way, upon the *me-you* report, which we enter with God through prayer. We have seen that we fell in this report the ultimate reality of a man; even the fact that our fellow human exists like a reality different from the objects which are so indifferent to us, we discover our fellow human in this report. Only when: we actually experience that the subject limits us, in a way totally superior to the way which the objects limit us in; and like a subject who definitively limits us, who is spiritual and conscious, being equal to us and not only temporarily, materially, like something subordinated still in the last analyze. Only in the *me-you* which is in the same time a report of love, we are not mystifying the reality of our fellow human.

This fact takes place, in what regards God, into prayer. Into prayer we actually make the experience of the most intensive reality of God.

The prayer is the plenitude of the faith and of the communion with God; it is the maximum closeness of God. In analogy to what you experience when you talk to the other one, when you talk to God into prayer you are no longer alone, with your thoughts which walk on doubtful paths, but He fills you up with the His mystery and with the certitude of His mystery, with the plus of power and of being which you feel that can to flow infinitely to you, on the measure of your growing up and love.

But the own prayer takes power from the prayer of the others. If my faith strengthens from the faith of the other one, all the more I will take power towards prayer, towards this plenary act of the faith, from the prayer of the other one. The certitude that I am in front of God and the word of my prayer, which meets, directed towards me, His face, it grows up into me the certitude which is spread from the prayer of the other one. Increasing itself from one to another, like a communication of being which comes from above the ones who pray, the profound prayer in common it is a great, it is a huge certitude, which raises up from the whole community, like a gift from God, but in the same time like a sign of His intense presence - a close presence - of a Parent Who embraces all His sons.

Behold why we own our faith to the Church. But not only the faith like an act, but also like a valorization of the content of the Revelation, not like a sum of knowledge which addresses to the mind, but like a continuous speaking of God towards us, being intensified through this the faith.

H. Frick, though Protestant, he draws in one of his writings⁸⁰, to this conclusion: the word of the Holy Scripture does not open itself to us like a word of God, but only into the Church's atmosphere of faith. Who does not live in the Church's ambiance of faith and approaches the Holy Scripture with the simple natural understanding, he will take the words from it like nominations of some meanings, which he will judge them critically, treating the Bible like a human book. The godlike power of this book it will be unveiled to him only if the words sound to him also like present impartations of God; only then the Ghost of God will walk on above of the Scripture and its reading will be also something else then an intellectual occupation. Only when the speaker is present and the words have not become self-standing realities, we enter the communion with Him through the words, otherwise it is put to work, in an individualistic state, only our intellect. But only the faith of the community, especially on the moments of its manifestation, it creates into me the certitude of the presence of God like a *You of mine*, and of the community, Who speaks through the words of the Scripture, to me and to all those who are present there, by connecting us, even more, through the common experience, through the common

⁸⁰ Wissenschaftliches und pneumatisches Verständnis der Bibel, Tübingen, 1927. To see also another writing of his: Mythos, Ideogram und Wort, in „Marburger theologischer Studien“, 3, 1931, Klotz Verlag, Gotha.

destiny which He unveils and imposes us. Frick considers like an exceeded and wrong stage the individualistic reading of the Scripture, in the searching for the simple meanings of the words, a thing which was practiced in Protestantism to the mutilations of the Scripture and to the evaporation of its divine character:

“In the second stage it has caused a limitation the fact that it was taken the word only like naming (Name). We must consider like a progress the fact that in the third stage it is taken the word like expression (Ausdruck). It is in this stage still a limitation, because it is not given enough attention to the character of the word like impartation, like communication (Mitteilung) ... It must be considered especially the living relation between speaker and listener, therefore between *me* and *you*, between whom the word creates, like a bridge from a side to the other side, the communication. The richest kind of relation of the «word» it is hardly the full dialogue. The words of a dialogue cannot be explained neither as a simple naming of the things, about what is upon which is speaking, nor like a simple expression of a personal spirit which wants to unveil itself. To the just exegesis of a dialogue, it belongs especially the understanding for the reciprocal movement between *me* and *you*... The Scripture is a dialogue between the divine *Me* and the man's *you*”⁸¹.

But for God to unveil Himself to us like an interlocutor, it doesn't depend on us, but on Him. “We can by ourselves to show the scientific meaning and we can even force ourselves to get closer to the moral seriousness of a strict research of the truth. But, the ultimate and the proper thing we cannot to obtain it. This is: the descent of the Holy Ghost. Because the prayer is not a method with an effect which we can surely anticipate, count, neither is an exegetic recipe. In order to establish the prayer like the first request of the just interpretation of the Scripture, it means, before all, to confess our human helplessness to reach the right understanding, namely a pneumatological understanding of the Bible. The God's Ghost alone, and not our spirit, He is the one Who opens the just meaning of the word: the interior hearing of a word of repentance and the divine grace which it is sent in present to our ear, the factual introducing of the man in the divine dialogue...

Only through faith it can be heard and understood the biblical word, like a present utterance of God towards me.

“As, though, this belief is not a private thing, even if – from psychological perspective – it penetrates as «internally» as it can, we realize that the Ghost belongs in a necessary way to the community. Who says Ghost, says Church (wer geist sagt, sagt Kirche) and the Church exists only because the Spirit blows within it. To «pneumatologically» understand the Scripture it means

⁸¹ P.21-22.

this: to reach in the situation to hear speaking the common Ghost of the believer Church, namely now and here... The pneumatological exegesis belongs to the high calling to the Church”.

In the cult and in any other form of proclaiming the word, in the entire atmosphere of the community of belief which surrounds us, which upholds and penetrates the lonely Christian, there is the place where it can be produced the dialogue between God and man... there where the research of the Scripture by the lonely reader it passes into the praying mediation and in the state of availability into which the man says: “Speak to me, Lord, your servant listens to You”⁸².

The belief reaches its full intensity, and it is at its filling up source, in the prayer community of the Church, for here the believer is dominated by the certitude that God is present at the second person, into a role of an interlocutor to him. But into this community it is valued the content of the Revelation too, and the content of the faith, for God communicates here just the being and the will, by showing them like unchanged in all times. Here is how the Holy Scripture, unveils this character of itself, only through the Church, and only through the Church it is a word actually spoken by God. Only through the Church, the Revelation - met in a precise moment of the history, which, like a temporal moment it belongs to the past - it has a permanent presence. God spoke in a given moment in time, but in the Church He speaks always the same words. Due to the Church, the Revelation is not stolen by the torrent of the time and driven to the past, but it remains continuously present, like a godlike act, because into the Church God remains present too.

But if in the community of the Church it is experienced the plenary certitude that God speaks now the word from the Scripture towards the ones gathered in the Church, this will mean that not the reading in isolation of the text of the Scripture it produces to us this state in a consummate way, but the hearing of the word from the Scripture spoken with a loud voice to the hearing of the entire community – then we feel better that God it is a subject Who limits us, by meeting us from beyond us, and not a quality of our inward states, and the community only in this way it can be achieved

⁸² God, by being the plenary existence, He cannot be experienced as such when we are talking about Him at the third person, because then it diminishes into us the overwhelming feeling of His existence. The reality is the most fully felt at the first and at the second person. The second person, so the reality not identical to our person, we feel it fuller when it manifests like at the first person - namely when we are listening to him and not when we are speaking to him so. We are experiencing God in the most adequate measure, into His existence of supreme richness and intensity, when we are hearing Him telling to us: “I Am That I Am”. Here is a reason why into the Church it is more principal **that the Scripture to be read** into the hearing of the believers, rather than to be read separately by each believer.

that all the gathered ones are focused on the hearing of the same voice, of the same commandment hanging on the same Master⁸³.

If it is like that, it won't matter the way the word of the Scripture is uttered, namely if it read or told by heart. It is even more natural when it is said by heart. We have said that the faith like act and content it propagates through the certitude of the man. When the godlike word is said by heart, the one who speaks the word to the hearing of the others, he can give another accent to his certitude. The prophets did not read the unveilings which God give them, from a text to the auditors, but after the introduction: "The Lord declares", they were proceeding to the reproduction of His words, like God Himself was speaking them. It is given a much powerful impression that God Himself says again His words, when the one who transmits them, he doesn't read them but he speaks them.

At the beginning of the Church all the words of Jesus and about Him, they were preached orally.

The oral preaching is from the beginning and it is the one that continues having the most important role into the community of the Church, and not the reading.

Either it is recorded like a whole, or it would not be, the content of the Revelation must be continuously repeated with the word of the mouth in front of the community. The Revelation regarded under this aspect it is tradition. For we are repeating all that was said before all the forerunners in the churchly community, we are into tradition. But for this repeating is done, through the mouth of the one who speaks, by God Himself, yesterday and today the Same, the tradition is a living force, a continuous novelty. The tradition is the permanent presence of the unchangeable God, into time and into history. If the will of God had not been like being the same, in the form of the tradition, we would have lacked an important support of the faith in Him. God is not in a seen manner with all the generations, or with the whole history, but He is there in the form of the tradition. The Revelation itself, like God's unveiling in time, it cannot be shared to all the people but in the form of the tradition. The tradition is the eternal novelty into the big river of the relentless passing of the time. Only like tradition, a gesture of God, by touching a certain moment of the history, it touches the entire history, and it has efficiency over all the following times.

⁸³ God, being the plenary existence, He cannot be experienced as such when we are talking about Him at the third person, because then diminishes into us the overwhelming feeling of His existence. The reality it is felt most completely into the first and into the second person. On the second person, namely the reality not identical with our *self*, we feel when it is manifested like a first person, so when she speaks towards us, not when we address to her, so into our obedience, not into our words. We experience God in the most adequate measure, into His supreme existence of richness and intensity, when we hear His saying: "I Am That I Am". Here is a motif for which into the Church it is more principled **to be read** the Scripture into the hearing of the believers, that to be read by each one on them.

The tradition is my connection with the people from before me and with the heaven, in the same time. The tradition is a living force of the present for it unites me with the heaven, but not with the heaven of a present without horizon, but of one which makes me grateful to the past and it keeps me in connection with the past. The tradition is the eternity in time, the only form of the eternity which does not annul the time, but it values it. The tradition is the same living voice of God sounding on every time, overflowing in souls the infinity of meanings and faith. In the identity of the voice stays the identity of the Revelation and into the infinity of the contents it stays the possibility of a continuous novelty to the understanding of the people.

But in the community of the Church there isn't only God speaking, but the community too. The voice of the community is the prayer. The community prays to God to give it power to hear Him speaking. But, also to thank Him for hearing Him and to promise Him that the community's will fulfills His will. God speaks through the repeating of the infinite Revelation, and the man answers through prayer. These are also the two constitutive parts of the cult, which is a dialogue between God and man. Prayer - into a wider sense a grateful effort of the man to put himself in the *me-you* circuit with God, in order to notice what God speaks - it is also any meditation, it is any effort to understand the content of the Revelation. The whole this second part it is the churchly Tradition, unlike the godlike one. This one multiplies, orients itself according to the needs and the problems of each time, according to what occurs, on the plan of the reality, as others and others preoccupations, methods and forms of showing. Through these ones, the man speaks in his concrete needs, by constantly changing ones, touched by the amber finger of God. It is the reaction of the changing history to the unchangeable word - but one infinite in meaning - of God.

We have spoken about the responsibility of the Church for the preservation and for the propagation of the divine Revelation, a responsibility which burdens each member of the Church.

But the mission of preaching it must be entrusted in a special way to some of the community's members, for the people are also limbs of the history, living into the body and having to occupy themselves with the things necessary to their existence, they cannot exclusively dedicate their spiritual powers to the preaching of the Revelation and to their preparing for this work. There must be destined certain persons to the role of bearing the Church's permanent responsibility for transmitting the Revelation.

In this way, the resurrected Jesus Christ clothes in His reality - the resurrected reality - increasingly greater parts of the historical humanity, being contemporary with its development like church. The intimacy between Him and the believers of the Church it is not accomplished like a phenomenon of the nature, but through the spirit, through the personal

communication, the man getting righteous through faith, and Him waiting for the man and urging him with the love.

The new reality, which it is bathed and constituted the unity of the Church in, like a communion between people and between them and Jesus Christ, it is the love of the Savior, manifested also through His sacrifice on Golgotha.

And the love is not an organic substance, but a connection between subjects. Through love it is overcome the difference of the existence plans between people and Christ. The faith makes them surpassing the spreading force of the time, by concentrating them on the direction of a living of a full present, dominated and filled up with the tension for Jesus Christ. The faith makes them stretching over the sinful form of the time towards the reality of Christ, and through His love, Jesus Christ, in fact, He comes closer and He enters the connection with them, and He overflows Himself into their form of life.

The overflowing of the new reality of Jesus Christ through the love that was built through sacrifice, when there is the concentrated faith, especially, it is accomplished, especially, through the Holy Mysteries.

And this is because into the Holy Mysteries, more than in any other moment, the entire Church prays together with the believer and it confesses. Where is the faith of everybody, and the love of everyone together, and towards Jesus Christ, there His love is more penetrating, and more efficient, and there His grace overflows with the whole its power.

But in this book, we cannot afford to treat widely about the Church and about all its aspects. We highlighted only a few considerations on the Church, as many as were absolutely needed in connection with our theme. We want only to accentuate that between the Church and the ascended Jesus, there is no separation. The place where He is, and the heart of the Church, they coincide. The Church, in this sense, it stretches from earth to heavens. The humanity of Jesus is elevated in the same time in the central intimacy of the ones who believe, in the supreme closeness to everybody. That is why, one cannot say that the grace of the Holy Mysteries, including of the ordination, it comes from Christ Who would stay somewhere isolated from Church, but by coming from Christ, it is coming from the depth of the Church⁸⁴.

⁸⁴ The dogmatists say that the grace of the Holy Mysteries it is “deposited” into the Church (Andrutsos, w. c. p. 235), that the Church is the “kingdom of the grace”, (Makarios, *The Orthodox Dogmatic Theology*, translated by Gherasim Timus, the second Tome, Bucharest, 1887, p. 239). But the divine grace cannot be cogitated like an entity of energy standing by itself, separated from Christ. Where the divine grace is, there Christ is, like a source of the divine grace. The Church is the depository of the divine grace, like one which is into Christ or it has Christ like a basis of its entire being and power.

Thus, we understand the truth that Jesus suffers together with all the members of the Church, purifying their sufferance and making it easier. By being Him the intimate basis of the Church and of the spiritual life of every one of us, He is in the same time, the bearer of all our pains.

We told before that through ascent it has been instituted, to the rudder of the Universe, together with God-the Man, a human heart. We can add now that, because of this helmsman of the Universe is the Head of the Church, and the Church's heart, the Church itself participate somehow to this supreme dignity. Jesus said that the one who believes with power he can move the mountains from their place. But this is only for into the faith of that one it is concentrated the belief of the entire Church and the power of Christ Who is into the Church." (Stăniloae 1993)

"Through everything Jesus Christ did until His ascent on the right hand of the Father, He laid the basis of our salvation; He objectively saved us, like the dogmatics says. He gave satisfaction, through His sacrifice, to the godlike justice, He defeated through His resurrection the power the death had upon the human nature, and He received through His ascent and through His placing on the right hand of the Father, the whole godlike power in order to put it at the disposition of the attraction of all the people in the region situated above death and sin.

Now it starts the work of fructification of the objective salvation through the personal conquest of the people.

Serge Bulgakov sees only from this moment of the placing of Jesus Christ on the right hand of the Father, starting His kingly dignity. On earth, Jesus would have exercised only the prophetic calling and the hierarchal service, the first one until the transfiguration like introduction to the passions, and the second one, after that point. Only since Jesus would have shown Himself like a King on earth, rather prefiguring His future glory, namely when He entered Jerusalem. The wonders, the resurrection, and the ascent, they wouldn't have been acts of the kingly dignity, but the first ones of His prophetic calling, and the last ones of His ministration as high priest service.

The opinion of Serge Bulgakov seems to have two powerful reasons:

1. Jesus Himself declared near to His ascent: "All the power has been given to me in heaven and on earth". Until then, so, He wouldn't have had the kingly power. He would have had the power like almighty God, like the One Who exercised the power in the quality of supporter and providential God of the world, but not like an embodied hypostasis, worker of the salvation through the method of the spiritual conquest of the man. And this last one, it is envisaged when is about the three dignities of Jesus.

2. Jesus is recognized like Lord of the souls, and He becomes a subject of the cult, only after His ascent, when "His Kingdom" appears too: the Church.

In what regards the last consideration it may be told that, neither like a prophet-teacher was Jesus recognized in all His fullness while He stayed on earth. His high priesthood was even more exercised while surrounded by the people's understanding's darkness. Despite this, they were really unfolded on earth, but into a plan of objectivity. In some measure, in a clear-obscure way, for their work and sense were though noticed by a group of people. But the result of their objective work, accompanied by the understanding of that small group of people, had such efficiency, then, after His ascent to heaven, the entire huge meaning of the dignities exercised on earth in the objective hidden it entered in the light showing and into the recognizing. But the extent the prophetic and hierarchal work of Jesus were understood in, on earth from, it was understood, especially, on the basis of the power that He spread over His disciples.

Consequently, the kingly power Jesus had on earth, in some extent was noticed too. What was differently produced through the ascent it is the elevation of all the three dignities into a sphere of light and of recognition from the part of the people. All three dignities continue in heaven too. Jesus continues to intervene for us and to teach us through the Holy Ghost. It is true that what it determines, after the ascent, to be Jesus recognized in all His three dignities, it is the power manifested in resurrection, in the ascent and, especially, in the efficiency the Holy Ghost has upon hearts, namely through the kingly dignity. Though, through this manifestation of the kingly dignity, He does not unveil Himself to us like a king, but like a high priest and prophet. The power He plucks His recognition with, from us, it is the kingly power. But through it we see Him not only like a king who masters upon our hearts, but also like a high priest who seeks our salvation through His everlasting love. Even more, the kingly power, which He plucks His recognition with, from us, and which He masters upon us with, it grows up from His hierarchal sacrifice from history and from His hierarchal love from heaven. The kingly element is the power to make Him recognized and, in this regard, the placing on the right hand of the Father, by making Him master upon increasingly larger circles, it means the beginning of a new phase into the life of Jesus Christ. But what we find at Him through this recognition, it is His hierarchal and prophetic fervor. All of them are transposed through His ascent into an atmosphere of glory. The glory is the kingly fullness, but into the glory it is seen Jesus into the fullness of His saving work. If He had presented Himself after His placing on the right hand of the Father only like a king and not like a high priest too, and like a prophet too, He would have been an imposing and almighty king, like God is in His quality of upholder, and not a Savior King, Who works through spiritual means upon the spirit of the man. He wouldn't have been King into

the saving mission, King on the basis of the custody to save the world. Only just because He is King and Lamb, in the same time, His kingly dignity to which He was elevated like man too, it is a different one than His kingly dignity into the frame of the work of upholding of the world. The power which Jesus Christ have been given with, through His placing on the right hand of the Father, it is not the relocation of Him into the function of almighty upholder and director the world. From this He has never got out. This is the designation of Jesus like Savior with the whole godlike power, the putting of this power at His disposition for another goal and to be used with another method. Until then God was leading through force like an Almighty, upholding the laws of the nature and of the human individual and of the social life, without searching for the conquest of the souls.

Now, a divine person who has embodied Himself and Who suffered for people, because of His love for them, He receives - in His quality as their brother, Who wants to save them through the work of the love from their hearts - the whole power. The second godlike person is placed at the disposition of this work. It is not forsaken the work of the world's leading through the laws of the nature and of the social order, but, in addition to this work, it receives the whole godlike power the new work of the salvation of the people, through the method of love which whispers compelling inspirations and it pours, through this, power, out of its being, in the heart. The work of leading of the world, through the implacable force which upholds the nature and the social order incorporated into State, it remains only a substrate condition for the fulfillment of the savior work of the people. That is why, Jesus Christ, like King Savior, He takes the place of supreme honors and power. The method of world's government through direct almightiness it cedes the main place to the savior method.

Now Jesus is known by the people like a King, but like a King Who imposes us through His sufferance from earth and through His lenient care from heaven, like a King-Hierarch. His power is the Love. The Holy Ghost, with His all-penetrating godlike power, He does no longer stay only in the service of the life and of the natural perfection, but He puts Himself into the service of the savior work of Jesus Christ, by making His love to penetrate to the heart of the human subjects, by working into their interior in order to make them sensitive to the love of Jesus Christ.

This idea, that the kingly dignity of Jesus it is also a service and not a manifestation of forced almightiness, it is largely developed by Serge Bulgakov, without seeing instead what gives this kingly dignity of Jesus a character of service, namely just its interweaving with the high priest service. The providential king is Son from ever and ever, and now He has become King-Savior, King-Lamb, King Who works through the force of the love into brotherly hearts. This is the power given Him at the ascent (Mt. 28: 18). But this kind of power was held into a certain sense by Jesus, also on

earth. Bulgakov recognizes like a kingly act on earth only the entry into Jerusalem. Though, abstracting it from the other acts, even though His word of teaching, Jesus manifested His power upon the souls, like otherwise Bulgakov himself confesses (p. 455).

Jesus, seated to the right hand of the Father, He did not finish His savior mission, but He continues it especially on this third ministration, by bringing His world under dominion. The Apocalypse impressively describes this fight of Jesus, fought both by Him and by His followers for the victory upon the powers of the evil. "The imposition of the kingdom it is accomplished into the fight for the kingdom with the master of this world, with the forces of the Antichrist, which fight the forces of Christ. It would be impossible the adversity of Antichrist to refer to the mastery of God-the Creator upon the creation. The adversity of Antichrist would be impossible to refer at the dominion of God-Creator over the creation. Here is about the kingdom of Jesus-the Man into world and He works in this regard with the godlike almightiness from this world, not with an army and not through force, but with the godlike Ghost" (p. 447).

The final result of this fight, namely the imposing of the Kingdom of God through Word and Ghost, it is indicated in 1 Co. 15: 22-28: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruit; afterward they that are Christ's at his coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under his feet. The last enemy that shall be destroyed is death. For He hath put all things under his feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all".

So Jesus continues His work of salvation of the word, He continues to do this ministration to the Father through the three functions which He has assumed at embodiment and, especially, through the one of the King-Savior, which is different from the one of King-Providential, on the basis of which He is not fulfilling a ministration to the Father. The target of this ministration like King-Lamb it is to bring back the creation into the intimacy of God, to remove the border of the sin and of the death which is between the world and the Creator, in order again God to be in everything. This conquest of the world it cannot be manifested by forcedly almightiness through the majestic dignity. That is why the Son of the Father humbled Himself, by making Himself King-Lamb and striving in the course of the history to bring the souls back, through love and persuasion, at first under His dominion like King-Lamb and then to submit them and Himself under the dominion of the Father. Then the Son will end His mission and He will no longer fulfill this

intermediary role between the world and the Father. Will the Son then disrobe Himself of the three ministrations and intermediary dignities, which He has accomplished the bringing of the world to the Father through? From the Epistle towards Hebrews, it would turn out that He remains forever high priest; like so, it would turn out from the Apocalypse, which continues to speak not only about God, but also about the Lamb, even after the end of this world, and “the tabernacle of God is with men” and when “God will be with them” (Rev. 21: 3, 23). But the Son will have the three dignities only like titles of glory for the work that He has accomplished, like a crown of His endeavor, basing the gratefulness of the saved ones towards Him also like a crowning of the definitive union between God and people, and not like a continuation of the work of salvation.

Once reestablished the union of love between God and creation, God won't appear to the world saved and made like His kingdom, only like a forceful providential, but also like a loving Father. For the saved ones, not being necessary the punishing function, there is no longer a difference between the form which God shows Himself into, like a Savior and God, and like All-Upholder. The All-Upholder Father clothes Himself up in appearance of love. The Son unveils us the Father, like He truly is. This function of true unveiling of the Father it is fulfilled by the Son in the entire course of the history. Where He descends on heart, He descends together with the Father.

The consummation of this unveiling of God like a loving Father, it equals to the full submission of the creation under His feet, out of love, the defeat of the death and of the sin. So, in fact, far from renouncing to the image which the Son conquered the creation with, the Father too will cloth Himself up in that image.

This fight of the Son for the conquest of the world it is a fight of a king, but a King-Servant, and this fight lasts to the end of this age. As He conquers ground, He grows up into His kingly glory, but it also comes closer the moment which the Father's kingdom be installed on.

Of course, the Son in His fight for the conquest of the world through the Ghost of His mouth, a fight which He wages from the right hand of the Father, this fight enjoys the godlike power which He receives from the Father. That is way it is spoken into the quoted place from the Epistle towards the Corinthians, also about the Father, like about the One Who submits everything under the feet of the Son. The same thing is said into the Epistle towards Hebrews 10: 12-13, like a commentary to the Psalm number 2, 8: “(Heb. 10: 12-13) But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God. From henceforth expecting till his enemies be made his footstool”. The history, like a wide frame into which the salvation is being consummated, it is being led by the providential and the almighty God. The troubles coming upon the people, the suggestions that are offered them by the situations of the natural life, the

historical events: all of them serve like reasons for and advices towards receiving of the word administered by the Church in the name of Jesus Christ like God Savior. In this way, not only the history needs the Church, but also the church needs the history, in order to conquer the souls of the people for Jesus Christ.

This sense of the history, namely of being the environment which is carried the fight of Jesus Christ into, in order to restore the rule over His kingdom, it was unveiled in the Apocalypse. The Apocalypse - meaning unveiling – it is the apocalypse of the history, like an unveiling of the internal sense of the history⁸⁵. The big book, which is not opened except by the Lamb who sits “like stabbed” on the throne, it is the future content of the history. When He takes the book - the One Who sits on the throne - He is appointed in the ministration of the King-Savior, and He starts the fight for imposing His kingdom (chapters: 5, 6, 7). This happens in the moment of the ascent to heaven and of the placing on the right hand of the Father. Jesus, though, He does not fight isolated for conquering the world, but through the ones on earth who believe in Him, those ones manifesting His power as high priest and king. He has made those: together kings and priests with Himself (Rev. 5: 10).

With the opening of the first seal, it begins the history full of the problem of salvation and of the fight for Christ. This fight takes place in the same time, also into the world of the ghosts from earth. The fight gradually increases. As time progresses, the forces of the evil become more radical and in increasingly terrible offensives, because the man who is used like and instrument by them, he increases in passions and refinement. That is why, the fight between Christ and Satan, on the measure on which it gets bitter and it gets closer to the culminating moments, it is accompanied by increasingly more history’s turbulences and by cataclysms into the nature.

Because the opposition of the evil is becoming increasingly radical, the man is forced to decide in a categorical manner to be with or against Christ. They cannot live into a compromise. In this way, the main goal of the big and of the small Apocalypse (Mt. 24-25, Mk. 13, Lk. 21) it is the one to determine the believers towards manhood, towards watchfulness and towards resilience into trials. The history of the Church, into the frame of the general history, it will not be an idyll – like the first Christians may have been thought – but an endless fight.

The Savior described, in general lines, the route of the future history and the signs which will anticipate the end, but He did not mention chronologically the moment of the end, declaring that only the Father knows that day (Mt. 13: 22). “No matter how this declaration of the Son it will be explained, it remains incontestable that here is announced a certain impossibility of the

⁸⁵ Bulgakov, w. c. p. 448.

prediction of the day of the end... This impossibility can have diverse explanations: it means that this transcendent fact cannot be comprised in the human empirical consciousness, or that the man doesn't need this knowledge, or – and this explanation is the more important – that the arrival of the end it hangs on the participation and on the work of the man, fulfilled on the basis of his liberty, which must not be paralyzed or even affected by this unnecessary and unfit knowledge to his power (in the same way it is hidden, into the lack of knowledge, the personal death of the man)⁸⁶. From the fact that the end cannot be known, the Scripture pulls out for people the advice: "(Mt. 24: 44) Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh".

The participation of the believers to the work of spreading the God's kingdom, of raising up of the Church, it is done not only through the word, but also through facts. As substantial the facts are, which somebody contributes with to the rising of the Church, as big will be the honor he will enjoy on the Day of Judgment. The growth of the God's Kingdom it is a common work of the mankind under the leadership of Jesus Christ. "In this general perspective it is impossible to understand «the human facts», namely the Kingdom with Christ and the participation to His kingly ministration in a transcendent-eschatological manner only, like a basis for the «reward» or, by and large, for the personal fate of one or another of the souls. This participation means also an apocalyptic – historical fusion, being considered like deeds of God on earth and into history among people"⁸⁷.

"After the embodiment the whole humanity of the mankind it is of Jesus and everything that is good in it belongs to Christ. He works into the mankind not only through the influence of His teaching and of His face, through the power of conviction, but also through Himself, through the unmediated power of His, through somewhat internal forcing, because "(Ga. 3: 27) For as many of you as have been baptized into Christ have put on Christ" and Christ lives into him (2: 20)... on the measure of this kingdom of His over and through people, it is somehow defeated the Ascent in its sense of remoteness of Christ to world, into which, according to His own promise, He still is always present, now and forever" (S. Bulgakov, p. 458).

S. Bulgakov goes even further, framing into this work of the history, led by Christ, the entire mankind, even the unbelievers. Through the fact that Christ has not taken an individual human nature but the human nature into its generality, His power connects together the mankind and the entire history. "That is why, not only the ones who knew Him into His life, but also the ones who didn't known Him, and even the ones who deny Him, all of them are partakers to Him and subjected to Him. The history of the

⁸⁶ S. Bulgakov, w. c. p. 455.

⁸⁷ S. Bulgakov, w. c. p. 458.

mankind after Christ it is not only the history of the Christian mankind, but also of the humanity of Christ... The work of this community, contradictory and divided, includes in its synthesis the work of Jesus too". That is why the mankind will be judged like a whole, with its common work. "This together being and work with Christ, it does not abolish the personal liberty of the man, it does not make the man a blind tool. Though, through His internal power, the humanity of Christ leads everyone on their paths and it integrates their deeds to the common work, by preparing through them the path towards the transfiguration of the world or towards the end of this eon"⁸⁸.

To the eventual objection that this is a deterministic conception, which transforms the power of Christ into a natural one, S. Bulgakov mentions that through such "natural" power it can be understood a physical principle or a metaphysical principle, not only a person in relations with other persons. As proof he brings the resurrection of everybody, even of those who did not believe in Jesus. These ones are also determined by the power of Jesus, by the new energy brought by Him into world. "All the people are subjected to the resurrection, no matter the personal relation of each of them with Christ". "They resurrect not on the basis of a creator act of God the Almighty, but on the power of their internal relation with Christ, the first One resurrected from dead, this connection having, though, into the given case, not a personal character but a natural one".

If even the sinful ones resurrect on the basis of an internal connection with Jesus Christ, this connection exists from before, from the course of the historical life. "If the entire natural mankind resurrect into Christ, why would not be tied to Him also in the historical life? This is because the life, the death, and the resurrection are united and this connection could not be reduced only to the resurrection, into which case this would be an external case, without any internal basis into the human life related to Christ, a *deus ex machina* which forcedly imposes to the human nature"⁸⁹.

This global vision of S. Bulgakov can comprise into itself a truth only in a certain interpretation. The connection of the believers with Jesus Christ, though based on the ontological closeness, on the basis of the identity of nature between them and Christ, it is actualized through an element which form the content of the personal relation. The closeness of Christ it is in a certain way perceived by the unbelievers too, if not otherwise, at least like a master present in some of the fellow humans, like a general content of the society and of the human history. In front of this presence, they adopt a hostile attitude; somehow, Christ embodies for them a personal adversary. But the adversity is a kind of connection between the human persons and a

⁸⁸ S. Bulgakov, w. c. p. 459.

⁸⁹ S. Bulgakov, p. 460.

factor which determines their behavior and the content of the future historical development. The man learns from the One he hates, that he is positively influenced in his preoccupations. The adversaries go together into the evolution of their contents of life. By fighting each other, they borrow a lot of preoccupations and problems, but they give them another answers. The same content is in both of them, but one sees it in a certain way, and the other one into the up side down version. The progress of the good ones into the understanding of the Revelation and in living the Revelation it is conditioned right by the progress of an atheistic thinking. And the progress of the Antichristian ideology and hate, it is conditioned right by the Christianity.” (Stăniloae 1993)

“Killing this weakness sneaked within nature, strengthening the nature through asceticism, it has become possible through the mortification and through the life-maker death of Jesus Christ. The godhead’s power helped Him to overcome His nature’s love for pleasure and fear of death, to make it, therefore, firm. And the mysterious bond which the nature from any human hypostasis is with the human of His divine-human hypostasis in, by becoming through a living and working faith an increasingly effective bond, it determines that force regained by His nature to be communicated to the nature of the other people too, who believe in Him.” (Stăniloae 1992: 10)

“What essentially differs the Christian spirituality from any other spirituality it is, besides the fact that the Christian spirituality doesn’t affirm the identification of the man to the godhead or to the total essence, it is its Christological character. The Christian’s ascension towards God it has Jesus Christ not only as norm but also as way, according to His declaration: “I am the way...” (Jn. 14: 6). Nobody can advance towards the mysterious union with God by following another way than Christ (= the Way), and nobody in this union can reach beyond Christ. And our connection with Christ it is done and it is strengthened through union with His Holy Ghost.” (Stăniloae 1992: 38)

“Jesus Christ is the bridge stretched from God to the realm of our humanity, through His one hypostasis, a hypostasis joining both the godlike nature and the human nature.” (Stăniloae 1992: 39)

“Even if we make abstraction of embodiment, the Son of God is the One “in Whom all the things are settled”, for “in Him all the things have been made” (Col. 1: 16-17). He is not only that one in Whom the Father looks at His own brightness, but He is also that One in Whom the creation can contemplate the glory of the Father. By having a revelatory purpose, the Son has been

appointed for - and in report with the world - he to be the Trinity's Revelation. When God undertook the bringing of the world out of nothing to existence, to the Son has belonged the role of standing with the world in the most immediate contact. The deeps of absolute transcendence of the godhead, which the world cannot become aware of by any means that they exist, those depths, become through the Son, somehow cognoscible by the mankind. Through His Son, God is to the world by and large, a voice sounding within nature, as sign proving His existence, namely a "Word", and also through the Son, God is to the world, somehow, "Rationality", namely a reality that can be understood to a point, or cause which the world is ordered through, it is explained, and it explains all things to itself. That's why the world has been created through the Son, in order to be capable of receiving the relation with the Son. The Son is the reflex of light of the Father within world, through the "rationalities" or through the meanings and the purposes dwelling within all things, without which the world would be sunk in the most discouraging darkness and lack of meaning. Even the imperfect, unilateral, and non-savior ascension to God, through our rationality touched by the sin's disease, it still is only an ascension through the Son and into the Son as supreme Rationality of all things and as the last one that we can somewhat notice out of God." (Stăniloae 1992: 39)

"God has made through the embodiment of this "Word", of this "Rationality" of His, a step forwards in exiting His transcendence and coming close to us. He Has made Himself to us, in Christ, a "voice" of love, sounding of all the affection familiar to us, of a human being. But this means that the man himself has been made capable of becoming environment through which the Son of God communicates himself to us. He is now in a maximum closeness to us and in an ontological bond, and that makes that in the whole road we ascend towards God we are not alone, but with Him and in Him. But this objective fact is corroborated to the subjective fact, manifested in the conscience awakened by the Holy Ghost, that this ascension we do not do it out of our powers, as some enterprise which we are going to conquer the divinity through, a divinity staying in front of us passively and impersonally. As Christians we have, starting with the lowest level of our spiritual state, the conscience sensitized by the Ghost that in this tiresome and long undertaking we are ceaselessly in connection with Jesus Christ, Who stays next to us, upholding our walking, but Who also stays in front of us as role-model, calling us towards Him and towards a fuller communion with Him, like a friend does, a friend who is better than you in all respects, and who is next to you on the road you walk towards the moral consummation, but who is also above you and always attracting you there. Where there isn't Jesus Christ, where the godhead is reckoned as an absolute transcendence, the godhead cannot have a personal face for the eyes of the adherents; in such a case the godhead is conceived according to the nature of the hidden forces,

which one tries to approach to on occult ways, ways that belong only to the human factor, that force not having a personal initiative and the capacity of offering a loving aid by entering the personal communion.” (Stăniloae 1992: 39-40)

“Rather Christ makes Himself contemporary to us for the life of each of us it has its uniqueness, which cannot be lost. Jesus participates to all our sufferance, easing it, and He fights together with us the temptations and our sins, and he strives together with us in order to achieve the virtues, and he takes our true nature from under the sin’s seal.” (Stăniloae 1992: 42)

“We know that there is an intercommunication from man to man; it is a fact that, on the measure the people are interested in another, they pass to one another, mysteriously, their burdens, their pains, and their joys; it is a fact that one can feel all the other’s states, by receiving that one in himself, or by penetrating within that one. But if the man reaches through the sensitiveness of the love to know and to understand his fellow humans, by burdening himself with the living of all their experiences, all the more can this be done by Jesus, the culminant Man, the consummate Man in His love for the fellow humans, the Man Whom His consummate cleanness of sin and therefore of egotism it gives a unique sensitiveness. He is nigh to everybody, he notices with supreme finesse what is in everyone, and he participates generously and without sin to the vibrations of all hearts, to their good aspirations and to their struggles against evil, by fortifying them.” (Stăniloae 1992: 42-43)

“The embodied, resurrected, and ascended Son of God, He is the bridge between the believers’ life on earth and what we will be able to have in the future life. In Him we advance in this life and through Him we will advance in the future life. In Him is accomplished the whole prophecy for the time of our life on earth and for eternity.” (Stăniloae 2005: 18)

“Each one of the acts of Christ represents a spiritualization of the humanity assumed by Him, but this means a growing up of it in freedom, in authenticity. This fact is shown to us in the embodiment of the Son of God by the persistence of the assumed human nature and by the freely submitting Christ under the conditions of the human life. The embodiment act is an act exceeding our power of understanding, so that we must understand it as spiritual as possible, in a less objectified mode as possible. “The spiritual foundation of the reality” or the divine free and unconditional force it makes the human nature as its consistent and firm environment for acting upon creation, by achieving with this environment such a tight union than they form together a sole Person, working upon creation in a human

mode, but in a degree of supreme spiritual intensity and height. This is, on one hand, a kenosis (a humiliation) of the Godhead, and on the other hand, it is a deification of the humanity, but neither the Godhead's kenosis changes the Godhead according in His nature, nor the deification of the humanity changes the humanity in its nature. The human is elevated in freedom, to a supreme degree of spiritualization, to the capacity of being subject to the divine work, and the Godhead descends, in freedom, to the mode of manifestation through human acts and forms. The supreme humbleness of the human it is one with the greatest raising, and this humbleness is the point of meeting the descending Godhead. The human's humbleness means surrendering his will to the divine will, but this means also the greatest effort of ascending to wanting some target of supreme quality, which are the target of the divine will. And the divine will doesn't force the human will in ascending to this wanting, but it helps the human will in its efforts of achieving this supreme ascent, by renouncing in a kenotic manner to any forcing. Everything is here spiritual relation, interior and free, and nothing is here mythological violence from a superior force manifesting itself with "objective" pressure upon a worldly reality which is physically overwhelmed. The embodiment elevates the human assumed by Christ on a supreme level, but this is the supreme level of the human freedom and authenticity, namely of the human spirituality. We must understand the embodiment of the Son of God within this spiritual contour, by maintaining the teaching about embodiment as a reality with a permanent and general significance, and not to "demythologize" it by considering it as a capricious and unreal element, imagined by the phantasy of an inferior mentality." (Stăniloae 2005: 19-20)

"About Christ's crucifixion on the cross we mustn't speak too much, for it is accepted even by Bultmann and by his more or less direct disciples. We must say only that the crucifixion of Christ has a unique, universal, and definitive importance for everybody's salvation or spiritualization, but only considered in connection with the embodiment, as a consequence of the embodiment. The crucifixion meant the supreme spiritualization of the human nature only by being accepted in a full freedom and out of a perfect love for people. But the premise of this kind of accepting the crucifixion was laid down by the embodiment. The crucifixion was the decisive act of a human will, elevated on the supreme level, at wanting eth superior targets of the God's will, in the conditions of the feuding and divided mankind, as means of achieving the unification of the human wills by conforming them to God's will." (Stăniloae 2005: 20)

"If Christ-God through embodiment, living, and crucifixion, he worked perfectly frame within the conditions of the man into history, but of a man elevated to a culminant spiritualization of His will, the act and the state of

the resurrection no longer belong to the history, the history live and endured by all people with various degree of will's strength. The resurrected Christ no longer works directly within history, as he worked until His crucifixion, and like all the people work until they are alive. If the Christ's life on earth and His crucifixion aren't myths, for they were real acts into history, if His embodiment isn't a myth, for through it appeared within history a real man, and the history is the central action environment of "the spiritual foundation of the reality", then His resurrection and His state after resurrection won't be myths either, for they do not bring a strange being in the history itself. The Apostles come to know about the resurrected Christ when He wants to show Himself to them, namely to get out from the supra-historical, invisible plan. The resurrected Christ is on a spiritualization level which the entire mankind will be elevated on. And only the ones who somehow have opened themselves by faith to this level, they could see Christ on that level. The resurrected Christ proved to be equally real as the historical Christ, but on a different level, on a level which we cannot experience and understand. We only know that the resurrected Christ is the historical Christ, elevated on a level superior to the present history, on a level superior to our present experience and action. He is advanced to the future plan of the present life. In a way, the believers are continuously between the historical and the supra-historical life, between their passing life and the life of the resurrection. The living Christ isn't outside a connection with our historical life, neither our historical life is outside a connection with the life of the resurrected Christ; they are complementary to one another. But our life still remains historical in its autonomy, in its freedom. Our life will tend towards the life of the resurrection only if it wants to, it listens to the requirements of the life of the resurrection only if it wants to, and it receives the perspectives opened by the life of the resurrection also only if it wants to." (Stăniloae 2005: 21)

"If, by and large, it is in progress a process of penetrating the creation by the "spiritual foundation of the reality", this process is being now facilitated by the fact that in a point of the creation this process reached its culminant result and that on that point the creation advanced to the heart of the "spiritual foundation of the reality". We are attracted through the resurrected Christ especially towards the state of resurrection, for the resurrected Christ, though being in a plan superior to us, he is, on the other hand, One of us, namely He is in an ontological and spiritual bond with us. Thus works God the "spiritual foundation of the reality", out of this point which is ontologically connected with us, which is an invisible center of ours.?"

The same things we must say about the ascent of Christ.

Christ's bond with us, His influence upon us, our gradual likeness to Him, our spiritualization like Him, all of these are exercised by Christ through the

Holy Ghost within Church. This is the prolongation of the act revealed on the day of Pentecost.” (Stăniloae 2005: 22)

“By installing this image of God in front of the people, and this being also the culminant model of theirs, namely Christ, the purpose of the prophetic, inconsistent images, or of the shadows, it ceased (Hebrews X: 1). This is a model ontologically tied on every man, with a real efficiency upon the man. “The Law’s shadow has passed”, in order the hypostasis of the reality to come, full of efficiency upon humanity.” (Stăniloae 2005: 28)

“These schematization of the Jesus’s image in the Orthodox icons it is justified by the fact that Jesus, though He was man, He wasn’t like any other man who is only a man. Jesus’s humanity was sinless and it has been carried by the godlike hypostasis. So, the face of Jesus painted on icons won’t shows a natural humanity, as we can find at the usual people. Jesus’s face must express only the general, the abstract traits of the humanity, by being let aside everything that we meet in the concrete countenances of the natural people. There will be drawn only the foundation lines forming the frame of the humanity. In this way, the painter will avoid to affect the countenance of Jesus with some psychological sinful element, and the flight of the believer soul towards the heavenly Jesus won’t be impeded by the likeness of the image from the icon to any concrete man. The portrait which only that much of the Jesus’ humanity is shown in, of course it will be in the truth, in a general conformity with His countenance, though it won’t be in the whole truth.” (Stăniloae 2005: 56)

“If in Christ hadn’t been preserved our nature, all the aspect of our nature would have become characteristic to the godlike nature of the Word, and this one would have become mixed and it would have lost the simplicity and the consubstantiality both with the Father and with the Holy Ghost and with His Mother and with us. By this, the perspective itself of the salvation, namely of our eternal and happy persistence, it would disappear.” (Stăniloae 2005: 173)

“The human image is a servant image relatedly to the image of God that is the image of Master. God preserve in Christ, differing from the servant image willingly assumed by Christ, His image as Master, and when He shows His godlike image through the servant image, it is obvious that His Master image it differs from the image of a servant and it is endless in the richness of His glory as Master, in comparison to what a servant image is by as such. Although, the image of servant has become in Christ image of the Master, without Him to cease being felt as Master too. The Master adopts the humble and brotherly behavior towards His servants, but by doing this He elevated the servant image in Himself and in His servants’ still, one always feels that the elevation comes from Him, as from the Master. The servant is

made together-son with the Father's Son, but the man still feels that he has become that by being assumed by Christ, and not by himself. The Master wanting to be servant, in order to make His servant as son, He doesn't forget that He remains always Master, as he doesn't forget also that He is servant become Son too. And the fact that He can be simultaneously both, He shows also the capacity of the servant image to be transparent to the image of Master, of the capacity of the Master to make Himself servant, namely the high quality He has given to the servant, through creation." (Stăniloae 2005: 194-195)

"If Christ had had a universal humanity which could be contemplated only with the mind, He wouldn't have existed as concrete man, but His humanity could have been contemplated only in the other human individuals. Namely, the Son of God has made Himself man not in the sense that He was born as a concrete man, but in the sense that He bears all of us, without being one of the men. Christ isn't *Who* individualized as man, but all of us constitute Him as universal humanity." (Stăniloae 2005:197-198)

"Christ isn't only generally a man, but He is an individual man too. That's why, along with the generic appellative as *man*, which He is one with all the people in, He has also the proper name *Jesus*, this name showing Him as Hypostasis differing from all the other people." (Stăniloae 2005: 198)

"Of course, the individually borne humanity, or in an own hypostasis, by the Son of God, it doesn't deprive Him of His quality of comprising in Himself as man, everything characteristic to the human nature, namely the human nature in its universality. Jesus reestablished in Himself, more than any other human person, the universality of the human nature, not narrowing it, by not diminishing it through any egotism tendency and through any opposition to the other people, as it happens to the people dominated by sins. The hypostasis doesn't mean narrowing of the generality of the human nature, but it means the mode of existing as a *who*, which in his normality it accomplishes its tendency of self-giving to everybody, of concretely manifesting as belonging to everybody. While the human nature is virtually common to everybody, it actualized this fact through hypostasis, for this characteristic not to be only a fact of nature, but to be also a fact of decision and of love. From this point of view Christ is more universal than any man, He is the universal Man by excellence, so that in Him there is no tendency of separation from the other people, but of comprising everybody and, by this, He has in Himself what vibrates to everybody's feelings. In Him we find all of us, in any good tendency, in any good feeling. He suffers with everybody and for everybody, for, in a way, He comprises everybody, but without ceasing to be an own Person, and the others, likewise, they do not cease to be own persons. In this direction are developed all the ones following Him." (Stăniloae 2005: 198-199)

Christ shows us through His life lacking of greediness and pride, through His crucifixion, through all the good He overpours upon the ones loving Him, through the commandments of loving our enemies too, that no evil, that no egotistic tendency is within Him, but there is only love within Him. He always elevates us towards good, through the union with Him, through the power given by Him, and through the commandments given us by Him.” (Stăniloae 2005: 234)

“It is most easy to the man to see God - Who gives the man the assurance of the eternal life – through Christ. This is for Christ isn’t a limited light, but He is the light by excellence, a light come as the good of the eternal life within world, by the fact that Christ is both God, providing us the eternal life, and He is man too, and Who overcame the death of His humanity, and Who defeats by that also our death, the death of all people. Christ is the light of the world, for He came within world as One Who doesn’t exclusively belong to the world, but He came from above the world, and he has brought within world the power that helps us to get rid of the death which the world leads us to. Christ doesn’t belong only to the world, as the other people do, for if that had been the case, He would have walked into the world’s darkness too. Christ is God coming within world, but coming as man and, therefore, He wasn’t defeated by the world’s miseries and death, but he endured them willingly, and he overcame them.” (Stăniloae 1993, 3: 50-51)

“Without Christ, the world would have been to the man only that one that provides him with passing pleasures, pleasures followed by hardships, by hard to endure illnesses and, at the end, the total death. Christ is God coming within world as man, He remaining God too, and therefore He didn’t crave for the passing pleasures, but He endured the world’s hardships (hunger, tiredness etc.) and death, in order to cross Himself through them as man and in order to cross us too to the eternal life.” (Stăniloae 1993, 3: 51)

“Christ, as man, has made Himself to us - and He has remained as God too – as path and target, not only through human words full of right teaching and of godlike urges, but He has done that also through the role-model of man which He has given us, and also by giving us the power of following Him as role-model. He has made Himself such a model, due to His love for people. He has unveiled to us, by doing so, the value of the human being, and He has given us the power of following the example of living into Him as God made man. By all of these, He has lightened the value and He has strengthened our capacity which we are called to actualize it to us, into Him.” (Stăniloae 1993, 3: 52)

“The darkness of not knowing Christ it means also that the man doesn’t know the target of his life. Christ, as God made man, he is a role-model as

man and, as such resurrected from dead to the eternal life, he has shown us that we have in Him a target of our life on earth, when we live it according to His role-model and when we give out life as a living sacrifice to God, for our fellow humans. Then we reach the resurrection, namely the eternal life into happiness.” (Stăniloae 1993, 3: 53)

“The capacity given by the Son of God the Creator, to the man in order to unite with Him, until making Himself man, it was shown in the highest mode in the fact that Christ has made Himself man, or person of the human nature, out of a representative of the human kind, namely the Virgin Mary (Mt. 1: 2-3; Isa. 7: 14; Lk. 1: 35).

If Christ hadn't been born as man out of the Virgin, He wouldn't have been God and He wouldn't have brought to the world a light from above the world, showing thus the man as destined to eternity, but He would have left the world and the mankind locked up in the world's matter. He would have been proven as framed into this world's laws, and he would couldn't have elevated the world on a superior plan of eternal happiness. If he had been born like any other man, He would have died like any other man too, without being able to resurrect either Him or the people whose nature He has assumed. His cross wouldn't have been savior if he had been born bearing the sin and the sin would have submitted Him to death, like on everybody, so that He wouldn't have accepted willingly His death for the other people, in order to defeat the death, but He would have endured the death unwillingly, for His own guilt, as a law which He would have submitted Himself to. He wouldn't have brought anything new in the world. The neo-Protestant groups are consistent when, by rejecting the Christ's birth out of Virgin Mary, they also reject His cross as endured for the people with the power of defeating the death received through it. Only thus Christ showed Himself as Savior through the cross, namely as luminous light elevating us up from the death's darkness, for He showed Himself as Savior God through His birth out of Virgin. Only thus we can ask Him for, at the Holy Liturgy: “Wash, Lord, the sins of the ones who have been remembered here, with Your honored blood”. Only thus we can say, also at the Holy Liturgy: “Behold, there have, through cross, come joy to everybody”. We've said that the Son of God descended to the man, and he elevated the man on His level, by grace. The most He has done this to His Birth-Giver or, through Her, He elevated all of us at Him, us who believe in Him as God and in Her as Birth-Giver of God; He elevated us from the law of the meaningless and definitive death. This has been done by the fact that He was born out of Virgin, also by taking in account Her words: “bridge truly crossing us from death to life” (The Akathist of the Mother of the Lord). Only by being Him born out of Virgin, She was made as “heavenly ladder which the Lord has descended at us”. She has been made the “Mother of the Light”. The fact that the Son of God has brought the light to the world, through His birth as man out of Virgin Mary, it was shown by the light seen by the shepherds, as

surrounding a multitude of angels (Lk. 2: 9). And that the Son of God has humbled Himself by mankind Himself man, it was shown also in the fact that He was born in a manger.

b. Christ Jesus makes Himself man, but he remains God. Only by these two qualities he shows His maximum closeness to people and His quality as Savior. Only by descending to the quality as man, but by elevating the man to the quality of God as Person, Christ elevates the people to the equality to Himself, without confounding the godhead to the humanity. Christ affirms in His birth out of Virgin both His quality as Creator, as God, making Himself man in a supra-natural mode, and His quality as man, by being born out of a representative of the mankind. He wasn't born as man only out of people, but neither was He born out of people without using the human nature, being born out Virgin. He doesn't made Himself man only by creating Himself as man, without the connection with the existing mankind, because in such a case He wouldn't have shown the cherishing granted at the beginning to the created mankind, but He is born as man out of mankind but also by using His creator power, in order to show the restoring of the mankind as it was at the beginning. Only thus Christ elevates Himself as man above man, by still remaining in union with the people. And this shows how much was the man created as able to be united with God. Christ makes the man able to become also as God - not the man by himself but through Christ - or nature of the godlike Person, through His born out of Virgin Mary. Christ has made the mankind greater, capable of giving birth to God as man, but not without the God's power. A greater closeness of the mankind to God couldn't have been accomplished and, though, this doesn't mean pantheistic identification of God, in the maximum closeness through love, of the Creator Who has remained, thus, as differing from creature. He makes Himself as Person of the creation (of the creature), but He still remains Creator. In this is shown the great honor granted to the creature. He has made out of a creature a Mother of His, but He has done that without ceasing to be God. He has entered the relation as Son with Her as Mother, but without ceasing to be Her Creator too. This is because, if the case was different, He wouldn't have been except an existence submitted to the laws of the created general nature, and He wouldn't actually have elevated His created Birth-Giver on the level as Mother of the Creator. That's why She is placed in the highest closeness to Him, or She is elevated to the most appropriate position as true Mediator between all the people and Christ, but still being only praying for us. That's why we say: "Rejoice, the mediator of all people towards God. Rejoice, the everybody's reconciler with God. Rejoice, the One Who delivers the world out of troubles, through Your mediations". We decidedly say to Her: "Rejoice, the One Who has united God with the people". But She has done this by Christ's will, for Christ has created the mankind able to be united with God and, that's why, He especially has given to the Virgin Mary a special role in accomplishing His union with the people, by taking in account Her special faith and cleanness.

Christ makes Himself as Son of Man by excellence, for He elevated the man at His state of man without having a sick nature. Christ makes Himself as the new and healthy beginning of the mankind. The ones remaining in Christ they no longer fall down from the true humanity. And the true humanity isn't except the one strengthened by God. Christ has made Himself luminous light to us, also in the sense that he showed to us and he has made Himself again the beginning of the true mankind, and this reestablishes as true people and gives them the power not to fall again off this state, on the ones who are born out of Christ through His Holy Ghost. And only those ones inherit the Kingdom of God and the incorruptibility. If the ones born out of Adam are submitted to the definitive death, the ones born out of the second Adam they can inherit the eternal happy life (I Cor. 15: 17, 50).

d. The light, or the full meaning brought to the man in Christ, it is the man's endless happy life. And this has been brought by Christ by His birth, without sin, out of Virgin. Christ has made Himself, on this purpose, the Son of Man. But He has made Himself as Son of Man after Him being the Son of God and due to the fact that He was the Son of God. Only by the fact that Christ had God as Father since ever, He could made Himself also a Son of a Virgin human Mother. Only for He was Son of a heavenly Father He didn't need a father on earth, or He could make the human son of a Virgin Mother and, as such, he could save us. By being the Son of the heavenly Father, but by making Himself also the Son of a Virgin Mother, he could make us too as sons by grace of the heavenly Father, by giving us the Ghost Who He has from the Father as Son of the Father since ever, and as man born out of Virgin.

Christ is born, in the firstly, out of the heavenly Father, as Son of God, and then He makes Himself, by assuming the human nature, also as the Son of Man born out of Virgin, in order us, who are born firstly out of a father and of a mother on earth, to be born after, through His Ghost of Son of the Father, as sons of the heavenly Father. All of us must be born out of the heavenly Father in order us to be saved. But we can become sons of the heavenly Father through the One Who is since ever as Son of the heavenly Father, and then He was born also as Son of Man, born out of Virgin.

e. The power of giving birth to children, it is actually from God. But the woman gives birth after sinning, namely by passionate union with the man. On the other hand, was natural that the man, who isn't totally submitted to the rigid laws of the matter, and who, through his soul he is created through godlike breathing in the image of God, and who can use to a certain extent, freely, the nature's laws, and to aspire towards a live beyond the historical life even after his falling into sin, for the man has still remained in a certain conscious light, to be elevated up to the end in this freedom from the material laws, and to see his aspiration for luminous light as being fulfilled, for he is a meaning desiring creature, and he could achieve the eternal life.

This accomplishing has been restored through the Son of God made man. By overcoming the birth's corruption, He has overcome also the end of the corruption which is death. By this He enlarged to their fulness, the freedom and the aspiration, namely the man's character as luminous light, through the openness towards the eternal life, firstly in Himself as man, and then in all the people who, by uniting themselves with Him by faith, they receive the second birth, contrary to corruption, through the Holy Ghost, through Whom the believers advance towards overcoming the corruption through death, by nourishing themselves with His resurrected body, and by imitating His life, contrary to the sinful passions.

Without this accomplishing of the man as luminous light, this quality of his would have been meaningless, or it would have been a cause of torment, by his form of contradictory existence.

f. If the ancestral sin hadn't intervened, the successive human persons would have been born out of a union between man and woman, but a union not dominated by passion, but overwhelmed by the spirituality of the conscience namely that God Himself creates, through breathing, a new soul who organizes the material matter in a new body. Because of their passionate union, the man and the woman have lost this conscience. So, we have to think that God didn't create through His breathing only the Adam's soul, uniting it with the Adam's body composed of dust, and making Him in His image, but God also showed that He can do that with any new person, by placing on the common image of the Word a special and unrepeatable seal. God creates the unique soul of each person, in the same time with the beginning of that person's body's forming, out of the union between the man's seed with the forming capacity of the woman. This is for, otherwise, it is difficult to understand that in the same time with the forming of a new body, out of the union between a man with a woman, it occurs from their union also the soul of a new person as a result of the union of their souls. One mustn't cogitate that God is absent from the forming of a new man. God creates a new soul since the beginning of the forming of a new body from the union between a man and a woman, though this new soul bears also some of the characteristics of the parent's souls, which were concentrated in the man's seed and in the woman's forming capacity.

Through the parents have a contribution in composing the new person, by forming the body of the new man, the One Who makes that out of the parents' union to start, actually, the forming of the new person, it is the new person's soul, created by the breathing of God, within this composition since its beginning. God have given the pair of humans too, a responsibility in conceiving the new persons, but God is the One Who actually creates the new persons. The contribution of the parent is let to the humans also after their falling into sin, namely also after the bodily union is done in a passionate mode. That's why, the wedding is holy even after the people are influenced by the passionate pleasure of the union, after the falling into sin.

Of course, to the extent they are aware of their responsibility for composing a new person, the act of their bodily union is filled up with spirituality.

The fact that the bodily union is the occasion used by God for giving existence to a new person, in His image, imprinted with a special seal, it highlights the sin of the pair using the pleasure of the union while disregarding the responsibility of using it on the purpose which God has let it with, namely as occasion for bringing to existence a new person as a new image of God.

If God-the Word continues His work as Creator of human persons through the soul He places in their composition through the union of the pairs of people, of course that He can use their creator power in order to form, to Himself, directly, only through woman, the composition of an own body, which He instilled to, since the beginning, an own soul.

He is exercising now His power of creating people, in a fuller mode, by creating both a soul and a body borne by His own Person, namely by creating it through His own breathing, as in the case of the other people too, but in a body composed, by His power, out of woman as participant to the human nature. The creator word frames Himself, thus, amongst people, but he also is Creator of an own humanity in order to tie Himself as tightly as possible with the people and, by that, he becomes a permanent source of the humanity's renewal.

If it hadn't been like that, the mankind would have permanently remained spiritually ill and submitted to death, namely having a meaningless existence, and that would have been contrary to the nature given to the people by the Creator Word." (Stăniloae 1993, 3: 59-67)

"Being close to Christ's Person, we can advance increasingly further, while walking on the path of the consummate union of the human nature with the godhead within Him, but without us ever reaching to be identical to Him. Christ is path to us, by helping us to make out of our humanity an increasingly transparent environment to the godhead, as His human nature it too, and an increasingly adequate means to the work of the godhead, as it is the humanity assumed by Christ, but without ever reaching the full this quality of His. He is, in other words, the way towards our deification by grace. And He is path to us, not only for we want to follow Him, by getting us ever closer to Him, but for he makes Himself path of ours, by giving us the power of impropriating His life. On this purpose, He dwells within us since our Baptism, or we dwell in Him. Thus, Saint Apostle Paul said: "As many in Christ you've been baptized, in Christ you've been dressed up too" (Gal. 3: 27), and: "I no longer live, but Christ lives within me" (Gal. 2: 20). Still, we must want to be in Him and we must want Him to be within us. And this will of ours, it is shown by our deeds, as fulfilling His commandments, or as fulfilling His will, that being the answer of our love to His love. Thus, Christ Jesus Himself says: "If you keep My commandments, I will remain within you... and you will remain in My love. And the one who

remains in Me and I in him, that one will bring many fruits, because outside Me you can do nothing” (Jn. 15: 5, 7, 10).” (Stăniloae 1993, 3: 71-72)

“The believer is into Christ, or he has Christ within him since baptism, he being as a branch in a vine, and by being imparted with His fruitful life. But the believer must increasingly advance in being imparted with Christ life, with His fruitful power, in order the believer to bring forth, at his turn, increasingly more fruits. That believer has Christ within himself in Christ’s quality as path towards increasingly more life, in union with Christ’s life, but the believer must constantly advance towards Christ. That’s why, both Christ and the Apostle John speak not about a motionless tarrying into Christ, but they speak about a “walking’ into Christ (Jo. 8: 12; I. Jo. 2: 11). Christ, after he resurrected, He has given us birth again, at our Baptism, but towards “living hope” in increasingly more true life (I Peter 1: 3). Without Christ, by living in the monotony and in the narrowness of a depleted existence, we cannot know a way and a target which to advance towards (I Jo. 2: 19). This is for only into Him, as the One Who has in Himself the limitless and endless life, which he can make us partaker to, we advance in the infinite life. By not advancing into Him, as Person Who communicates us the limitless life, we cannot advance in anybody in order to be us imparted with such a life. Only by advancing into Him, and by being us imparted increasingly more with the perfect love and with the resurrected life communicated us by Him, we can also advance into others’ love and life. Otherwise, we remain into our egotism, in our despise towards others, for in such a case we do not have the power of moving ourselves towards the union with them through love, because we do not advance in the union with Christ and in the endless life, without Him. The lack of love for Christ, united with the lack of love for our fellow humans, it keeps us in an agitation that doesn’t take us out of ourselves, namely it keeps us in darkness. “The one who hates his brother, he walks into darkness and he doesn’t know where he is going, for the darkness has blinded his eyes” (I Jo. 2: 11). Therefore, advancing into Christ it means advancing on the path leading us towards life, and this is shown also in our communication with others. This is for Christ is the path toward life. Christ came within world as luminous light, in the meaning of a true path towards the true life. By being increasingly more imparted with Him, of with life, we no longer walk into darkness, but we walk into light. Christ is the true Light, for He is life. He is, in His quality a luminous light too, also a path towards the true life: “And the Life showed Itself and we saw It and we preach you the eternal Life, Who was at the Father, and Who showed Himself to us... And this was the message we heard from Him and which we herald to you: that God is luminous light and there is not darkness into Him. If we say that we are imparted with Him, but we still walk into darkness, then we lie and we do not commit the truth” (I Jn. 1: 2, 5-6).” (Stăniloae 1993, 3: 72-74)

“Christ produces, within the ones who fierily repent, a fire of the friendship, “through His much love for people”. (Stăniloae 1993, 3: 127)

“The world without Christ, it gives us a few pleasures and many pains. And the pleasures a perishable and meaningless. The whole life, with its strain, with its passions, with its greediness for power, all of it moves in darkness. The egotism that masters us is purposeless. All the unrest tormenting us it is groundless and ridiculous.” (Stăniloae 1993, 3: 139-140)

“Jesus, though He was man, he gave through the consummation of His words and deeds, all the necessary proofs that He was God too. The people could doubt about the affirmation of a prophet, that God really spoke to that prophet. This was because, through prophet, God spoke inside only one human being. That’s why, the people could reckon that the prophet was sunk in the ultimate essence of the existence characteristic to any other human being, with the illusion that he found God as Person and he spoke to Him. But the Son of God Himself came and spoke in ways exceeding the human being’s powers, visibly, to many who were together. Therefore, it was proven to many, through the consummation of a humanity never reached by somebody, but shown in Christ, of a humanity which, through the real and full communication it enters with the people, and also through the power that comes from beyond His humanity, but still through His humanity, that it is superior to the nature’s laws and that it was impossible not to be borne by God, according to the common witness of the many who were in His closeness.” (Stăniloae 1995: 165-166)

“Christ hasn’t brough the huma nature out of the unity of the contrasts, but He has widened those ones, by comprising in them the divine too, and He united them at maximum. Our humanity, as become God’s humanity, it has remained humanity, on one hand, in order God to participate through it, to our limitations and to our ways of living, to speak and to suffer, and on the other hand, in order to elevate our humanity in these aspects, and in all the other aspects, to His godlike glories. His words, though human words, they were able to express, on our behalf, through the uncontestable truth, through the steadfastness of the conviction and through the expressed infinity of the One Who was uttering those words, the experience of His godlike infinity, and His deeds, though committed through the human body, they exceeded, in cleanness, and ones of them in their power above nature’s laws, the level of the human being’s deeds.” (Stăniloae 1995: 166)

“Christ lives His assumed humanity as His own and His humanity is in a full communication with His Hypostasis, with His Godhead. He lives, as man, His Godhead in another union with His humanity, differently than the one which we live with our humanity in, as penetrated by His Holy Ghost with His Godhead.” (Stăniloae 1995: 179)

“Can Christ know His godhead and the whole His godhead’s fullness through His humanity? For He is the same Subject of the godhead and of the humanity, one cannot say that, with a part of His Self He knows His godhead and all His godhead’s things, and with another part of His Self He doesn’t know that. But Christ know with His humanity His godlike depth and all its things in the mode characteristic to humanity, widened and deepened at maximum, but not abolished. He has in His humanity the conscience that He is united in the same Person, with the godhead, and that He lives the godhead as the source of the whole knowledge, power, joy, and depth of His humanity. He doesn’t see His humanity as confounded to His godhead, but He neither sees it as not-partaking to some of the godhead’s good things in its proper mode. He lives His humanity and He sees His humanity as open without the narrowing of the kindness, of the love, and of the understanding belonging to the godhead, but His humanity is aware of the fact that those aspects do not belong to humanity by nature, but they are poured within humanity out of godhead. He lives with his humanity in the infinite horizon that is characteristic to His godhead, but not belonging to His humanity by nature.” (Stăniloae 1995: 183)

“Christ felt His humanity as elevated on the level of humanity belonging to His godlike Person and, before His death He lived also His humanity’s weaknesses appeared in humanity consequently to the ancestral sin, but He was defeating those weaknesses ceaselessly. That’s why He felt His humanity still making efforts in that direction, because His humanity preserved its human will and work. Christ was living in Himself the transcendence of His humanity to the level as His humanity as unity of God, but he was also living His humanity’s will and thirst as helped by His divine Hypostasis for ascending even more in that transcendence, towards His humanity’s full transfiguration and towards living His godhead with His humanity. That was done through His humanity’s will which His humanity was constantly exceeding itself through. And this transcendence has been fully accomplished by receiving the death of the cross, and. It has been accomplished in a culminant manner, by defeating the death through resurrection. But neither through resurrection have been confounded the humanity to the godhead. The humanity will feel as consummately crossed through, and transfigured, in the state of resurrection. His humanity isn’t lost in His godhead in a pantheistic sense, and it still remain humanity, though it is deified a maximum. His humanity lives the supreme happiness of the human in maximum union with the godhead, in the same Person, and He lives Himself, as godlike Hypostasis, this happiness of His humanity. He lives, in the same time with the infinity of the godlike happiness, also the human participation in human form to this happiness.” (Stăniloae 1995: 183-184)

“Christ lives, with His humanity, His godhead’s infinite love for the human being, namely not as a love He would have had from His humanity, but as poured within is by His godhead. And He lives this love also for His brothers, by knowing, in the same time, the whole their need for love. Concomitantly, He know His humanity’s love for God, once His humanity has been filled up with the loving power brought to His humanity by His godhead. And this love for God, from the part of His humanity, He communicates it to the other human being too, as to His brothers, and through the same humanity of His, he understands it, and the human being must impropriate His love through their own effort, to the extend which each human being makes that effort, an effort also understood by Christ.” (Stăniloae 1995: 184)

“Withing Christ, the mind that was gathering through the mediation of the body’s eyes the images of the things from outside, it has been made as the mind of the godlike Hypostasis. Therefore, we can say that through Christ’s eyes sees the One Who is in the same time God, so that he looks at the people as to His brothers, with brotherly understanding into humanity. The humanity is elevated in Christ at the quality as supreme organ and environment of the godhead, and of the sensitive and loving understanding of the people, by God embodied as man.” (Stăniloae 1995: 184)

“Who could look at people with more understanding than the Man Who is God too? What eyes could have been filled up with so much mercy on the people than the eyes of the Man Who was God too? Who could show so much understanding and Who could communicate that through the modulations of His voice, except the Man who was God too? They said that God has made Himself Man in order to deify the Man. But we mustn’t overlook the first part of this affirmation. God has made Himself Man as much as He deified the Man. Namely, as much as the human of Christ has been deified, equally much has been humanized His godhead. But neither His godhead existed its nature, nor his humanity did that, but each one appeared to be itself all the more it made the another like itself. The human being is the more deified as the more he is man and God shows Himself the more God as the more He comes closer to the humanity. The more God makes Himself man, the more He shows Himself as role-model to the human being, full with the love that He wants the man to have it too; also, the more the human being becomes god through his union with God, the more he shows himself as human being, as God wants him be. The closer is God, through love, to the man, the more luminous is the showing of His godhead within that man.” (Stăniloae 1995: 184-185)

“We know that the soul feels the pains of the body, because the body alone couldn’t feel the pain. But, on the line of Christ’s soul, His godhead is extended beyond Him, tightly united with his soul and, through that, with His body. Doesn’t He feel the pains of His hypostatical godlike body, through

and with His human soul? Didn't Christ's Hypostasis feel, on the cross, those pains, for His Hypostasis didn't belong only of His godhead but also to His body? If through the eyes of our body the mind itself shows its suffering for others, the pains of the godlike Hypostasis of Christ bearer of humanity, weren't seen those pains through His body's eyes, as pains endured for us by His mind? The pains seen through Christ's eyes weren't they His Subject's pains Who was godlike Subject too? We can say that nobody was more compassionate and is more compassionate than the Son of God Who has made Himself man, out of love for us. That's why, nobody suffered more, for us, in his body, than the Son of God made man for us, did. This is the meaning of the expression "One of Trinity suffered with the body", which the Dacian-Roman monks from Dobrogea⁹⁰ fought with, with so much energy, at the beginning of the Fifth Century, and which, finally, has been imposed as Church's Christology. In all of these, one can see the living, concrete meaning, of God's "descent" to us." (Stăniloae 1995: 185)

"Christ shows Himself, to us, in all aspects, as the love's Person-Absolute Who willingly endures all pains, in order to defeat all the pains, and Who wants to united us with Him in this quality of His." (Stăniloae 1995: 186)

"Christ as Absolute, by taking the human face, he has made it supra-humanly human, by the fact that it is the face of the Absolute Who has an endless love. But He has made our face, in Himself, so supra-humanly human, in order to attract us too, towards that state. But just by this He has made our face, as loved by the Heavenly Father. He has made our face, as beloved face of Father's Only Begotten Son. He has made Himself, through His human face too, loved by the Heavenly Father as He is too, in His quality as Son of the Father and as of-the-same-being with the Father." (Stăniloae 1995: 186)

"The decisive role in the final and eternal union of all the human persons, it belongs to Christ, for in the light of His kindness, he feels all of them alike, and he makes all of them as close and united through communication (Jn. 17: 21). That's why Christ truly is the Source of the salvation and of the eternal happiness, and the Savior of everybody. He is the godlike Hypostasis Who has created us and Who upholds us, and Who gives us through His assumed body, the savior power from His godlike nature. He isn't only a powerful Hypostasis, through His human deeds done for everybody, but He is also the Hypostasis comprising all of us without confounding us to Himself. Being God, He has made Himself as one of us, and He has entered forever, the relation with us, as One of us, but still remaining God, so that he comprises all of us. United with me with His human nature common with

⁹⁰ Dobrogea is a Romanian province, situation in the Southern part of the Country, delimited by the Black Sea at South and by Danube at West.

mine, He also frames me, in a certain manner, within Himself, or, better said, He frames all of us within Himself. But he gives us the possibility of communicating ourselves to Him, as persons united with Him, as no other person can give it to us; we also communicate amongst ourselves, but we consummate ourselves as individual persons. And thus, each person finds all the other persons within Christ, or, each person is united into Christ with all the ones who, by faith, they receive from Him the power of communicating to Him, and amongst themselves. All of them will reach to know one another and to live within Christ, in their fulness; all persons can reach to feel Him as an own and common Hypostasis Who do not confound them to Himself, but Who unveils each person to Himself and to the others, at maximum, as worthy of maximum love. This is for all the persons are ontologically framed within His Hypostasis, a Hypostasis irradiating all-comprising love. All persons can reach to feel themselves, within Him, as in their Bosom, as at their home, though He is the Son of God. By being, as Son of God, the central Hypostasis of the persons' hypostases, He moves, as superior Hypostasis, their hypostases, towards the communication with Him and amongst themselves." (Stăniloae 1995: 209-210)

"If Christ is the superior Hypostasis of all of us, my limbs are His limbs, and my thought are His thought. And He is actively present in each of our limbs and in each of our thought; and each of my limbs and each of my thought are His, but without they ceasing to be mine. I am united with Christ through each believer. The more I am united with Christ, the more I am united with each believer. And I see Christ's beauty in another person." (Stăniloae 1995: 210)

"The overflowing of love, from the center and from the top of the humanity, Who is Christ, it is so strong that it attracts the people, with supreme strength, in communion with Him, and therefore also amongst people, but without annulling the persons. By this, Christ brings the humanity borne by many hypostases, towards a loving multi-hypostatical unity, like the one of the Holy Trinity, by removing the divisions caused amongst persons, by their egotism. Each human person, by living in another mode the richness of the divine goods received from Christ, and also their impulse for communicating those goods to everybody, as also the desire for receiving the infinity of the divine richness in all the personal forms, the person lives the most alive communication with all the things. But the richness of the lived and communicated goods, good belonging to Christ, that richness is variously live and communicated by each person, and it is the richness of the Holy Trinity, a richness communicated to everybody through Christ's humanity." (Stăniloae 1995: 211)

"Christ is the Son and the Word of God made man. In Him, the humanity is framed within the godlike Hypostasis, eternally bearer of godlike nature. In

Him, the human rationality had, as in His own Person, the knowledge of the godhead's infinity, and He can communicate it to the people, endlessly, in a mode accessible to the people. Christ loves the Father, as man, with His love of Son, and the Father loves Him as man too, with His love of Father. The human has achieved a worthiness for infinite love, by being the human of the Son of God, and the human as become characteristic to the Son of God it has achieved the capacity of the endless love of God. Christ keeps in an indissoluble connection the rationality of the mankind with the divine rationality, the divine rationality being one with the divine Hypostasis, but it is too, hypostasis of the assumed humanity. This one can no longer be locked-up within world as in a reality independent from God, and exclusive, but it is eternally deepened into knowing the godhead from the divine Hypostasis, which has become own hypostasis, and with Him in the Father's love." (Stăniloae 1995, I: 16-17)

"The Word of God has defeated, in humanity, the death, he has made the humanity immortal, firstly on spiritual plan, and then this immortality has reverberated upon the body too. The Word, as image of the Father, he has restored the humanity as humanity "in His image", He loving, together with His humanity, the Father as supreme and inexhaustible origin of the life, and the humanity seeing God-the Father – for the humanity is partaker to the Son." (Stăniloae 1995, I: 17)

"The Word of God has made Himself liable, instead of us, up to the end, in front of the Father, by totally willingly enduring the death, though He had no sin. That's why He defeated the death through resurrection." (Stăniloae 1995, I: 17)

"By making Himself man, the Word of God hasn't accomplished as man only the full of love and responsibility relation with God in our behalf, by receiving and by defeating through that the body's death too, but He also entered a relation of maximum efficiency, in good, with His fellow into humanity. This consequence was implied in the fact itself that he has made Himself man, of-the-same-being with us, according to humanity, so that he received the death which the humanity was submitted but he has defeated it, with His godlike power shown also in His humanity elevated to sinlessness." (Stăniloae 1995, I: 17)

"Christ, as Son of God made man, he is for both resurrections "way" and "life", for He is the "truth" which cannot be except the infinite as Person, as plenary and eternal existence, and as upholder and creator of the created existence, role-model and helper of the existence in its way towards Him (Jn. 14: 6). He is the "way" for He has made Himself our fellow human, communicating us by this, increasingly more, out of His "life" as God. He is out "way" towards the resurrection with the body, for he has taken a body

which He has resurrected after a life in cleanness and after His body's death as surrender to the Father, in order to give us His body in the Holy Mysteries, with these powers of His, in order us to reach the state of His resurrection as "life". (Stăniloae 1995, I: 18)

"Christ makes Himself known to us in His quality as "way" and "life" and "truth"; "way" towards resurrection and immortality right through His "voice" which, on one hand, it resounds out of His Gospel and out of the Church which spreads Him through tens of millions of mouths, and on the other hand, it resounds into our conscience, awakening our liability and making us to receive Him and to follow Him into His endless knowledge and love, towards our resurrection with the body." (Stăniloae 1995, I: 18)

"In the fact that the Son of God has made Himself human "voice" it is shown again that the Word of God no longer remained the Word of God speaking to us through the world's things and through other people, but He has impropriated our word, namely he has made Himself One of us also Who speaks to us as a fellow human of ours, but with the godlike power of the One Who resurrects the one who listen to Him." (Stăniloae 1995, I: 18)

"The Word of God has made Himself not only a fellow human Who speaks to us, directly, His word – in order to be further conveyed by other people – but he is a fellow human needing us, also towards our benefit, since He said that the one who gives food to the hungry and who visits the sick, that one does all those things to Him (Mt. 25: 33-40).

He also helps us to fulfill our duties when we are in the role of the ones whom He needs, He impropriating the situation of our fellow human who needs us and who awakens our humanity towards compassion." (Stăniloae 1995, I: 18)

"Our relation with Christ, as road towards our spiritual immortality and towards the resurrection with the body forever, it isn't a relation outside our relation with our fellow humans and with the things seen as gifts give us by Him, in order us to gives those things as gifts to one another, and thus us to increase in the loving unity amongst us. Our fellow humans are transparent to Christ in his quality as "Way", as the things, revealed as gifts from Him and as gifts amongst us, are too. We understand that He is "way" also through His body and through the powers imprinted in Him through His savior deeds, body and powers give to us through the Church's Mysteries. Thus, at Christ as target of our eternity we cannot reach except through His humanity, and as such He is target and way communicated to us through Mysteries, but also through our fellow humans and through the gifts we give to one another, and that shows that we cannot reach Him as target except together with others." (Stăniloae 1995, I: 19)

“Only the coming of the God-Person into our world, in the Person of Christ, it has opened the horizon of that plan superior to the monotonous world, and it unveiled Him to the man, objectively and subjectively. The true Absolute and the enriching with the infinite preoccupations of the man in connection with Christ, they thus have become really accessible to the man, out of God’s initiative Who sent His Son as Man within world, in communication with the people. If the pantheistic philosophies locked-up the transcendent, to the man, and they cut off the man’s connection with the transcendent, Christ has elevated the created on the superior plan of the creator and savior transcendent, above the monotony of the death which masters the immanent. Now, the transcendent Absolute elevates the created being of the man, with His love as Person, in the ambience of the true immortality and of His interpersonal love. The Christendom opposes the meaningless denial of the transcendent, the elevating of the created being in the transcendent fullness of love, above the monotony of their apparition and disappearance, namely to their deification by grace – and not by being. And this is one with their happy and eternal life, with their existence of endless complexity and enrichment, given as aspiration in their being itself. This is the happy immortality open to the man, as possibility. This brings the man’s real accomplishment. Contrary to that is the immortality into the monotony of the living of a false accomplishment. Since God has given the creature an eternal existence, the creature can adapt his possibility to be immortal, because of his opposition to the Creator, to an immortality in an extreme spiritual poverty and torment. In the man’s capacity of participating to God, it is given the possibility of his endless advancing into this participation. But it that is also given the possibility that God to manifest His life too, through human. And the supreme manifestation of God through human it is accomplishes into Christ Who fully frames and actualizes the human in His Hypostasis, and that means that the Himself the Son of God manifests Himself through the human thinking, feeling, and speaking, and He also can suffer like a man.” (Stăniloae 1995, I: 42)

“In this hypostatic unity of the body and of the soul, in the endless movement towards comprising the entire created and uncreated reality, it is implied the possibility of the union in a hypostasis, between the godlike and human natures, in the Hypostasis of God-the Word, Whom Maxentius the Scythian (the Roman-Dacian), Leontius of Byzantium, and Maximos the Confessor said about, that He is composes and all-comprising.” (Stăniloae 1995, I: 43)

“In a universe that is no longer seen as united with the Son and the unifier Word of God, the human persons no longer consider themselves as coming out of the only loving and conscious origin of all things, namely out of the supreme Father, and they no longer promote the filial sentiment towards the Father, and in the union amongst themselves. This is the falling off

Paradise, namely the falling off their full unity with the Word. But the Creator, for He didn't want to let the universe in that state, He brought the universe back into the unity with Himself, by more tightly uniting the universe through His Word. On that purpose, the Father sent His Son to make Himself man, to take a body, in order Him to remove the death and to gather within Himself, through His love all the way up to sacrifice, the people as His brothers and together-sons of the heavenly Father, and in order to bring all things back into harmony, by removing the disorder and the decomposition and by restoring the true rationality. But, in order that to take place, it was necessary a preparation of the universe." (Stăniloae 1995: 50)

"The resurrected Son of God, after such a life detached from the superficial universe, He is helping the ones who will attach themselves to Him, to walk this road of His, in order they to cross, through death, to Paradise, with their souls, and at the end of the present form of the universe, to resurrect to the eternal life, with their bodies too, as whole human beings." (Stăniloae 1995: 55)

"Jesus Christ, the Word of God, Who all the things have been done through, He has come not only as a man of the highest quality, through the love He is animated by, but He has also come as a man wanting to embrace all the people into His love." (Stăniloae 1995: 63)

"Jesus Christ is confessed by Gospel and by the Church's teaching, as the Son of God Who, by making Himself man, while still remaining God, he is the only One capable of showing the love and the almightiness of God towards us, and, as such, to save us from death and to provide us with an eternal life in communion with the Holy trinity, the Source of the life in plenitude. But by that, into Jesus Christ, it is implied the Christian teaching about universe too, universe as creation of the God in Trinity, transcendent and almighty, and loving Person." (Stăniloae 1995: 69)

"The impossibility of separating the natures which are really seen in the unity of the Person of Christ, it has allowed the Church to use, during the Fifth Ecumenical Synod, also the expression: the Person of Christ is "in two natures", but with the condition that this expression not to be understood as annulling or confounding the two natures in only one. This would offer a basis for the conciliation with the old Oriental Churches, as it was intended by the Eighth Ecumenical Synod. The Canon of the Eighth Ecumenical Synod says: "If somebody, by confessing that the union has been made "out of two natures" or by saying "a nature of the embodied God-the Word", he doesn't understand these like the Fathers has taught us, that, by being done the union according to hypostasis, out of the godlike nature and of the human nature, Christ has been constituted, but he deduces out of these

words that there is a sole nature or being of the godhead and of the body of Christ, let him be anathema". But the Canon of the Seventh Ecumenical Synod, likewise condemns the ones who, like Nestorius, by using the expression "in two natures", they do not recognize that "out of these two natures" it has been constituted a sole hypostasis, without being abolished the differences between the two natures, and that the two natures aren't discerned only by cogitation but they are really two hypostases. Let them be anathema." (Stăniloae 2006: 23).

"But the fact that the Hypostasis of the two natures is one Hypostasis, and that the two natures are not confounded, it allows the divine Hypostasis to be known also through the human nature, and this has, as effect, the humanization of the Word and the deification of the human nature. The not-changing of the human nature doesn't mean else but not getting out of its "definition", and not the fact that the human nature is being maintained in not-consummation and in its helplessness to be filled up with the godlike life. The eye's matter doesn't cease to be matter by the fact that the eye is an organ of the conscious sight, or by the fact that through the eye, there shine meanings, or by the fact that we no longer feel the eye's matter when seeing through it, or by the fact that the eye's matter is overwhelmed by the spirit." (Stăniloae 2006: 22-23)

"Nicholas Kabasilas spoke about two kinds of lives, about two kinds of feeling in man, the natural ones and the spiritual ones. Amongst the natural ones, each of them functions differently to the others; that's why the natural man lives his life in bits. But, by being concentrated through Mysteries, the man's feelings are united in Christ with the feelings of Christ and they function in a united mode with the feelings of Christ. The different functions of the man find their real center in Christ, they are unified, and the man finds the simplicity and the unity imprinted by the image of Christ." (Stăniloae 2006: 23)

"The love for a person unifies one man's functions, for all these functions are imprinted by that person's image. The more does this the love for such conquering Person of Christ." (Stăniloae 2006: 23)

"If all the extraordinary supra-natural acts of the Revelation are acts of great importance for the history of our salvation, guiding us towards the final target, the supra-natural acts done with our human nature into Christ, they place the human nature under the ray of its final target." (Stăniloae 2003: 38)

"Christ represents the last stage of the supra-natural Revelation and the fulfilling of the supra-natural Revelation. Out of Him it irradiates the force of fulfilling this plan with the entire Creation and with the entire Universe.

That's why the period after Christ it is the last stage of the salvation's history." (Stăniloae 2003: 39)

"As God, come into the maximum closeness with us, as man, elevated through the union with God in a person at the supreme height, as plan of God reached and concretized in Him at the last fulfillment, Christ starts the work of extending the state achieved in Him, to all of us." (Stăniloae 2003: 49)

"As God, (Christ, o. n.) He wants to achieve in his humanity the closeness to all people, like some partners equal to Himself, by maintaining the personal identity of each one; by doing this, He want to take each one to the maximal level of human achievement. In other words, He wants to extend the plan God achieved in Him." (Stăniloae 2003: 49)

"But He is above everybody. For He is not a human person who needed salvation and, in order to achieve that, that person was united with God. He assumed the human nature not-hypostatized in itself, but hypostatized in His own hypostasis, in order to make out of it the fundamental environment through which to extend, to all people, the deification the human nature has been elevated at." (Stăniloae 2003: 49)

"In the Divine Logos have their origin and basis, they existence and their meanings, all the things, and through His embodiment the divine Logos gathers all thins within Himself." (Stăniloae 2003: 73)

"Christ is the living, all-comprising, and working dogma, of the entire salvation." (Stăniloae 2003: 81)

"Christ must ascend, with the body, to the full spirituality and communion with the Father, in order that through His body that reached the supreme force of spiritual irradiation, the Ghost to be outpoured." (Stăniloae 2003: 93)

"The One Who restored and consummated the unity in Him - between all the things and God - He has Christ, just because He has been both God and man. Because the man didn't move towards consummating his unity with God and with all the things, God has made Himself a man in order to heal, in the humanity he assumed, the "tearing apart" emerged through sin, and to recapitulate all the things in Himself, and us with God." (Stăniloae 2003: 174)

"The impulse that Christ imprints it within us, in order to give ourselves, an impulse given to us through the Holy Mysteries, it doesn't make us ceaselessly giving ourselves, but our giving of ourselves it if followed by a

withdrawal within ourselves, namely we do not totally and definitively surpass the interval. All these delays in giving ourselves to God, they also manifest the delays in giving ourselves to others. We have the thirst of a consummate and absolute adequacy between the appeal and the answer to love. But this adequacy cannot be lived except *from* and *in* God, through the full trust in Him, by accomplishing His commandment to fully love each other, by fully loving Him.” (Stăniloae 2003: 198-199)

“The human will of Christ fully answers His godlike will. But through this it isn’t suppressed the distinction between them. The godlike will it remains always the one that offers, that calls, that asks for the answer, and that imposes a responsibility; the human will it remains the one that answers.” (Stăniloae 2003: 202)

“By the fact that the human will of Christ it answers for the people, it asks for the people, this will persist in a connection with the people’s temporality, with their aspirations, and with their impediments. And this makes Christ to live also as God these connections with the temporal humanity. As long as we won’t be all of us in the consummation of the answer to the offer of the godlike love, Christ remains too, even more than in quality of God before the embodiment, in connection with our temporality, though, on the other hand he has brought in this temporality, as Subject of the eternity, also the power of a more complete answer of the people to the divine offer.” (Stăniloae 2003: 202-203)

“The embodiment of the godlike Word and the fact that in Him coexists the surpassing of the temporal interval between man and God and his connection with the temporal people, they show too the connection between the godlike eternity and the human temporality.” (Stăniloae 2003: 203)

“The Son of God embodied Himself in order to help us exceeding through our movement the temporal interval that separates us from the full communion with God. He does, in some manner, this movement together with us. That’s why He still is in this interval, though, on the other hand, He is above this interval.” (Stăniloae 2003: 203)

“In Christ, God has accepted also spatially, a kenosis. Properly-said, God has come through Christ in the maximum closeness to the people, though with His being He hasn’t ceased to be present everywhere. The kenosis would actually consist in the fact that He has made Himself accessible, noticeable at maximum as God, through the assumed humanity, through the body that has taken place into the space.” (Stăniloae 2003: 216)

“Above all, the Son of God, by taking our nature in His divine Hypostasis, He can through this nature – more than any man – to be open to the entire

mankind, and He can, more than anyone, to gather the entire creation in Himself.” (Stăniloae 2003: 217)

“In Christ the human nature is deified not only through the uncreated divine energies, but also through the divine hypostasis Who bears it, and Who manifests Himself through it. That’s why the divine energies which irradiate out of His human nature, they do not irradiate by starting out of a foreign hypostasis, but out of the own Hypostasis of this nature Who is in the same time the Hypostasis of the divine nature, of Christ Who is in connection with us, as man, through His humanity organically tied to us, and He embraces us also like a God of everybody. The Son of God, by making Himself the Hypostasis of a human nature that is not close in an own human hypostasis, He is some kind of foundation of all the human hypostases. As such, He is, likewise, the foundation of our entire natural and of grace works and us, by being comprised in Him, we embrace together with Him the whole created world.” (Stăniloae 2003: 217-218)

“God is to us in a maximum virtual closeness in Christ, and, if we actualize through faith and through the freedom of passion the union with him, we can unite within Him with all the believers and, in the same time, we will have the whole space caught in the range of the divine-human energies of Christ, which irradiate within us. The distance between us and God, and amongst us the humans, it is thus surpassed.” (Stăniloae 2003: 218)

“In Christ God is next to each human being, not only with His being, but also with his energy, ready to take action. But He doesn’t remove forcedly the distance between Him and us, and amongst people. He asks for our free love for this distance to be removed, better said he asks for the answer to His love’s offer, that was so obviously and so impressive done through embodiment and by accepting the cross for us. Surpassing the distance, it is a matter of liberty and spirituality. And when we do not use the freedom and the spirituality for surpassing the distance towards Christ-God, we do not either use it for surpassing the distance towards our fellow humans, a fact that is damaging to us. This is for the recognition of God in Christ it would mean the recognition of our entire value, shown us by God by the fact that He made Himself man. But Christ doesn’t want to pluck this recognition, from the people, forcedly. By not removing this distance on a daily basis, **God accepts in Christ a new kenosis.**” (Stăniloae 2003: 219)

“In Christ the mankind is at the peak of its accomplishment, or of its consummation: potentially, before the general resurrection, and after that resurrection it will be in an actual manner. This is because then the mankind will be in a full interiority with God. That’s why God know it in its fullness, we would say, in a full actualized form of it. The human nature being in Christ at the consummate end of knowing God, and therefore also

of knowing itself, or beyond any possibility of development, on the maximum level this nature can be known and on which it can know God, and God also know the human nature at this final and maximum end of it. In Christ God know the human nature and the human nature know s God, on a level on which never will anyone of us know God, even if that one loves God on a corresponding level; and God tastes the nature of the human love and therefore he knows this love on its maximum level of accomplishment. And in Christ, God knows everybody's humanity on a maximum level, through its total participation to His life, and God knows this due to His maximum participation to the human life. Maybe in this it consists the communication of the features of Christ, in its real meaning. Of course, the human nature knows God in a human way, and God knows the human nature in a divine way. In Christ it has been accomplished a reciprocal internalization between God and mankind, more than by grace. It is internalization in a hypostasis." (Stăniloae 2003: 249-250)

"In Christ, God knows the human as on Himself, for He is also man, and the human knows God as himself, for the same is also God. Yet, Christ remains both God and man. This is for by knowing as man the divine infinity, that has become His own infinity, this infinity it remains His infinity but it is not characteristic to His human being; and knowing as God the human finitude as being His own, this finitude it remains to Him as uncharacteristic finitude according to his being, but as finitude that is transparent to the divine infinity, for the divine infinity overwhelms the human finitude. Christ becomes infinite as man by the fact that, being God but man too, He knows Himself as man, but the meanings and the roots of the human existence are unveiled to him in the godlike infinity; and as God, he doesn't become finite, by the fact that, being a man, but also God, He knows on Himself as God, but to Him the abyss of the divine existence it is unveiled also through the human transparency." (Stăniloae 2003: 250-251)

"In Christ we are given the possibility to advance towards the degree God knows the man as He knows on Himself, and the man knows God as the man knows on himself. But in order to achieve this we must advance in the union with Christ. Through this we advance towards the level on which each of us will know his neighbor as on himself, for he will love the neighbor as on himself. This is for Christ being the godlike hypostasis of the mankind, he doesn't put any barrier to His love for the whole humanity, humanity He has it as His own; and within him, as hypostasis open to everybody, everybody can know and love as on themselves. It is only necessary that neither us to put such a barrier between us and God. Christ is like a head-hypostasis of ours. But through this we too are given the possibility to advance in knowing Christ-God as on ourselves, as on our head-hypostasis." (Stăniloae 2003: 251)

“What an abyss of wisdom is hidden in the embodiment of the Son of God as man, which opens the perspective of the eternal godlike life, of a eternal and untold glory of the human being! (...) What an abyss of wisdom is hidden in the fact that, through Embodiment, one and the same Person is God too, and man in the same time, bearing and deepening in Himself as also in all of us, to the divine infinity, the spiritual life of the human being! What and abyss of wisdom is hidden in the Cross or in the sufferance the Son of God assumes it for us and he makes it, by renouncing to Himself and through the patience implied by it, the condition of our superior life, namely of the relations between us and God! What an abyss of wisdom is in the perspective of the eternal life, in the perspective of the resurrection opened and given in the Resurrection of Christ! What depths of blessing meaning is given by the wisdom shown in the oikonomia of Christ in the world’s order, an order that remains by itself in a fragment of meaning, with which one cannot reach at anything! In what abyssal increase of meaning God unveils on Himself, to us, as a God Who is Person or the Trinity of Persons and Who enters, as such, by the warmth of the endless communion He is capable of, the relation of love with us as persons (...)!” (Stăniloae 2003: 254-255)

“Only Christ reached as man the whole righteousness.” (Stăniloae 2003: 260)

“The fight against the temptations from the evil ghosts it requires finesse, in order to notice them from the beginning, but also a strained effort and a tireless tenacity, in order not to let us taken in mastery by them. But this fight cannot be fought by the man alone. The power and the success of this fight come to it from the clean body of Christ that is source of cleanness.” (Stăniloae 2003: 484)

“This presence of the divine Logos within world, even in the weakened degree from after the falling, it could form a wider basis for what the Catholic theologian Karl Rahner called “a transcendental Christology”, namely a need for Christ inscribed within the man’s spiritual constitution. The element he sees this “transcendental Christology” in, they can be reckoned as the special form of the presence of the Logos within the human spirit, and as such they can be reckoned as belonging to His general presence within the world, which we have schematically presented above. We are going to enumerate here these elements which are part of the rationality itself as image of the Logos. First, we are mentioning that Rahner himself saw this “transcendental Christology”, or the Christology of the waiting for, as being accomplished in the correspondence between the Person and the work of the historical Christ and a “theology of the conscience, namely a “ontological Christology”, inscribed within existence, in which the historically tested and preached Christology is in accordance to

the rationality, or to the human being's need for meaning." (Stăniloae 2006: 7-8)

"The human "historicity" and in the same time the supra-human character of Christ (...) it can be highlighted in many ways on the basis of the Gospel." (Stăniloae 2006: 12)

"Jesus is aware of the fact that only by opening the people's access to God, He will save them. But this access to God isn't opened through a death understood in the sense of the theory of the satisfaction from later. This one lowers the relation between God and man on the level of a justice quantitatively measured. Christ opens us the way of access to God, through a work of His, in a consummate "communication" with us. In this communication, which is a communication of love, His life's and death's directing towards God and towards us, the people, they meet. Christ communicates Himself wholly, to us, the people, through His life and death, but by doing this, He communicates Himself entirely to the will of God. But Jesus couldn't have been able to entirely dedicate His life and death to us, the people, as a simple man." (Stăniloae 2006: 12)

"Explaining the life, the death, and the Resurrection of Christ, through the direction towards God and man of His perfect love, it is characteristic to the Holy Fathers. (...) The Catholic theologians, by surpassing the theory of the satisfaction, they see, today, the salvation into Christ being done on two directions, as coming out of the evangelical image of Christ. This confirms the fact that the Christology of the Holy Fathers was the sole which maintained the integral evangelical image of Christ. But, by following them, we have presented also another direction in the life, in the death, and in the Resurrection of Christ, involved in the other two: a direction of His action as God upon His humanity, which elevates this humanity, and not without this humanity's contribution, on a level no other man's humanity has ever been. This direction starts with the Embodiment and it ends with the Resurrection of Christ. This action makes His humanity as environment of the wonderful deeds of Christ like God and partaker to them. Due to this action, Christ is not only God, but he is also the consummate man, or fully accomplished through the power of God, as there never has been and won't ever be another man. But in this consummation Christ still remains an authentic man, or the man accomplished in the most authentic way. And only the reality itself could give the authors of the New Testament the capacity of describing this so veridical reality, so superiorly authentic reality of Christ. All the features of the humanity of Christ are harmonized to His directing, through life and through death, towards the others and towards God, but also to the fact of His godhead. Only in the consummate humbleness and purity of intentions and of good deeds of Jesus as man, it was possible to be shown the greatness of His godhead. Only in this humbleness, purity,

gentleness, impossible to be reached before, by any of us, he could announce with firmness His godhead, without this to seem as a haughty claim, or as a imagining of a person lacking the sense of reality. The Godhead of Christ appears thus as the supreme dimension, impossible to be reached only through our human powers, consisting in the most loving communicativeness, power of enduring, and purity. Without being a result of the humanity, the godhead accomplishes in the same time and it crowns His consummately accomplished humanity. But this humanity manifests, in the humbleness, in the purity, and in its loving communicativeness, a committing of deeds power, which exceeds the power of the humanity which is not united with God in this culminant mode. Jesus showed Himself thus, as a wonderful God, for he showed Himself as the most human being. He appeared, from a certain point of view, as fully framed in the human life's conditions, but on the other hand, He exceeded this life's limits, by committing not only the most human deeds, but also the deeds from above the world. He went hungry, he went thirsty, he needed to sleep, and He suffered physical pains and the misunderstanding of His fellows into humanity. He humbled Himself more than everybody, by hanging around with the publicans, with the oppressed, and with the mocked ones of the society, but he didn't deviate from the perfect love, he didn't envy, he didn't speak against, though He rebuked the unjust ones, the pretenders, the cunning ones, the kidnappers, but without closing their way to salvation, the way of coming back to the true humanity: He prayed for all and he committed and he could whenever commit mighty works above the ones of the nature and of the people. Who could have invented such an authentic man and in so wonderful in the same time? Any fantasy is tempted to develop the image it describes, either on a direction, or on the opposite, and it never is able to present such a pure man, such a totally devoted man, such a man untouched by any shadow from the ones which weaken the full light of the consummate humanity." (Stăniloae 2006: 13-14)

"The image of Christ is a historical image, by the fact that it reconciles in His profound authenticity with the true humanity, but also by the fact that it couldn't have been built up by some fantasy in this true consummation of His." (Stăniloae 2006: 14)

"Through the teaching he gave us, he didn't do else but interpreting His consummate humanity, due to the ontological and spiritual union between His consummate humanity and the godlike nature and, through its formula crystallized in commandments, in His quality as God, He asked the people to follow Him, and He promised them, on this purpose, His help in their efforts: "Learn from Me, for I am meek and humble in My heart" (Mt. 19: 22). His teaching is perfect in all its precepts, from the beginning: nothing can be eliminated from it, neither added to it. This is because Himself as Subject Who interprets Himself through it, he is consummate. But in the same time

His teaching is the unique road proven to be mandatory to be followed by us, the unique road to consummation, but also a road possible to be followed. And this proves again the historicity of Christ, in the same time with His uniqueness. He is proven by this too, as the target of our humanity, but the real, non-fantastist target, corresponding to the real aspirations of the humanity.” (Stăniloae 2006: 14)

“If Christ reveals Himself also as the man who has reached His fulfillment, for He is united with God, and no man is and as nobody will ever be, but only partially by the union with Christ, he must be also our way and helper towards this target. Like the target is real, so it is real the way too. Actually, he is our way for He is our target. In this quality as target, He shows us His perfect love towards us. But just by doing this, He is also our way, for just through it He helps us with understanding to advance towards the target accomplished in Him. Because we haven’t reached the capacity of loving Him, he is far away from us as target, but for His love is in a maximum closeness to us, he is an accessible way to us. And this shows again the historicity and the supra-historicity of Christ.” (Stăniloae 2006: 14)

“This positive use of the affects, of the corruptibility, and of the death, it has been place within them, by God, for God has place within our nature the instinct of preservation. By healthy using this instinct of preservation, and by seeing the eternal ruin the affects are preparing to him, the believer turns back from the sin in order to remove the nourishment that sustains the affects. This struggle is required by the law itself, the law that has been seeded in the man’s nature and by the law positively given by God, a law that corresponds to the one from the nature, that strengthens the law from the nature and that develops it. But the man cannot fulfill this law only by his powers, and neither can he escape the power of the affects, of the sufferings, of the corruptibility, and of the death, because he cannot also escape the mastery of the sin upon him. Only by Christ Who has overcome the sin, the law it has been fulfilled and the nature has escaped from under the power of the affects, of the corruptibility, and of the death. Only through Christ the man no longer stays under the power of the Law, which lasts as long as lasts the unfinished fight against the sin. The man cannot fulfill the law by himself, and he cannot get rid of it and of death, because of the body’s effect being tied to the sin.” (Stăniloae 2006: 41-42)

“If the affects and the death have effectively changed their purpose, they have changed it only in Christ and through Christ Who had no longer the sin tied to them.” (Stăniloae 2006: 42)

“The savior work of Christ can be seen in the three directions it has. But, for these directions aren’t separated from one another, analyzing one or another of them, it can’t be done by making abstraction of the two others. But the

savior work of Christ can be analyzed in other three main aspects it has too. His savior work is accomplished through the own sacrifice of His body, through the example He gave in serving other people, and through the power Christ exercises upon nature by doing wonders, as He did upon death by Resurrection and upon people by the commands and by the power He gives it to them for salvation. For He exercises these three kinds of activities, as sides of His savior work, Jesus Christ is considered, from the very beginning of the Church, as being: *Hierarch* (Hebr. 9: 11), *Teacher-Prophet*, and *Master* or *Lord* or *Emperor* (Apoc. 11: 15; 12: 10; Mt. 28: 18).” (Stăniloae 2006: 49)

“Christ is the eminent Prophet, for His teaching shows the true road to mankind’s consummation. And in this He doesn’t do else but He interprets, on Himself, Himself being both the road to consummation and the consummation too. Any progress the mankind has achieved in the direction of its consummation, of the true actualizing of the human, it has been achieved on the road and towards the target Christ has indicated. His teaching is truly prophetic, for His Person is prophetic too, by showing, in Himself, the man at his eschatological end. Christ is the “Prophet” and the ultimate “prophecy” in person. He doesn’t represent another target of the road of the mankind towards consummation, except on Himself. He is the ultimate model of the mankind and in union with Him the mankind finds its consummation. Christ is by His Godhead, but also by his deified humanity, the infinite “length and the width”, in which will advance, in the future, the ones who believe in Him.” (Stăniloae 2006: 50)

“In the teaching Christ gives us, He interprets, on Himself, as the final and consummate target of the mankind. He doesn’t give a teaching imagined by the mind, which, from a point of view, it is better than the one who gives it, and from another point of view it doesn’t reveal the whole mystery of the human being and the ultimate real target the human being has reached in Christ, and it can reach by anybody who believe in Christ. Christ doesn’t describe by imagination the inspiring painting of what the man could be but he doesn’t succeed it, but He described what the man has really reached in Him. Christ shows the man in the consummated state from after resurrection, a state that can become the real state of all the ones who believe in Christ. And by the fact Christ is by His life and by His resurrection what the whole mankind is called to actually become, His teaching is realistic and prophetic, having as argument what is Him like man in Whom it has been truly accomplished the humanity, and in Who the humanity it will be accomplished after resurrection. In His teaching one can see like in a mirror His life from before and from after resurrection, namely as the man is called to be like. By this, Christ is Prophet not only by His word, but also by His existence before resurrection and after resurrection. His Person Himself is wholly a prophecy about man, like the man is called to become in

actualizing the best and the most characteristic of Christ's potentialities, but only in union with God." (Stăniloae 2006: 50)

"Christ is the Teacher too, through His Person, for we do not meditate at a teaching He has give us like detached from Him, a teaching we strive ourselves to fulfill it. If that had been the case, His teaching would have been another "law". We learn by looking at His person, and we can step on His footprints, by staying in connection with Him. "Learn from Me, for I am gentle and humble in heart and you will find rest to your souls" (Mt. 14: 19). Actually, only by receiving power from the Person of Jesus, the ones who believe in Him they do not strive themselves without any result, but they can become gentle and humble too, and by this they achieve the resting from the passions which torment them and worry them purposelessly." (Stăniloae 2006: 50)

"Christ is the culminant "Teacher" and "Prophet" by His Person Himself, for He isn't only man, but He is also God, and therefore He has within Himself and it irradiates from Him not only the right teaching about God, but also about the true man, like the man is accomplished in Christ, and like the other people have to reach too." (Stăniloae 2006: 50)

"Christ's teaching is the culminant revelation about God and about man, for He is Himself, like Person, this revelation. In Him ends the whole revelation and the whole prophecy. He is the supreme fulfilled prophecy. He is the culminant revelation and the culminant prophecy, for He comprises the whole content about God and about man, a content that is accessible to the man during His earthly life, by the fact that this content is directly communicated by the One Who is God Himself, and the fully accomplished man." (Stăniloae 2006: 50)

"Saint Cyril of Alexandria said that Christ, by what He has brought in Himself, He has unveiled in His Hypostasis the types of the law. Christ has moved in His Hypostasis the types to the truth. The Prophets and the Righteous from the Old Testament, because they weren't the truth in person, namely Christ, they represented Christ as types, or they presented Him in types, because of seeing Him in the remoteness of the future, on the basis of the communications they received from God, or on the basis of a unclear seeing of the Word in His existence impossible to be described with the whole clarity. That's why only in Christ is lighted the law, or the target the law points unclearly. Even Jesus has said that the law has been pointing towards Him: "For if you believed to Moses, You would believe Me. For he wrote about Me" (Jn. 5: 46). "Christ has been ordered, said the same father, to be apostle and hierarch (Hebr. 3: 1) and He liberated us from the overshadowed law and He has brought us to the clear speaking of the evangelical teaching." (Stăniloae 2006: 51)

“The words are absolutely necessary too, in order to explain the work that comes to us out of Christ. By and large, the words and the deeds are the means we always put ourselves in connection to somebody’s person with, and therefore also with the Person of Christ. And this is just what Christ aims. In the case of other persons is harder to put yourself in connection with them through the words they uttered and through the deed they did in the past, because they are no longer present where their words and deeds are remembered, or sometimes they no longer recognize themselves in the state they uttered and they did those words and deeds, for they have grown up to other understandings. But Christ is present where are mentioned, with faith in Him, His words and deeds, for they present Him as remained the same in the moment too His words and deeds are remembered, or His words and deeds represent stages He passed through like man, and which any man must pass through if he wants to reach the level His humanity has reached to; He doesn’t have any reason to retract these stages and He relives these stages together with the ones who are in one or another of these stages, as being this the sole way the people can reach too, where He is like man.” (Stăniloae 2006: 53)

“The permanent central importance of the body of Christ it depends on Him being identified like Hierarch with His quality of Sacrifice. On His quality of High Priest it is tied therefore the position of self-sacrificing. Like the embodied Word is the Word in Person, or speaking, so is Him the sacrifice in Person too, the Sacrifice that Sacrifices, on Himself, “the living Sacrifice”, as we say in a churchly troparion. The simultaneous qualities of Hierarch and Sacrifice, they aren’t accidentally tied to His Person, but they are the expression of His Person Himself, as Son of God embodied for us. Whether the man is made, by and large, to be living sacrifice brought by the man himself to God, the embodied Hypostasis of the Word accomplishes by excellence this quality, by being Him the supreme sacrifice and supreme Hierarch by excellence. Accepting to made, on Himself, man, the Son of God accepted to make, on Himself, the supreme Hierarch of ours and the supreme sacrifice for us, namely he accepted to totally offer His body to God, and by this, to resurrect His body in order to give it as dough of resurrection, to us, the people, through our union with Him. He is not Hierarch in quality as God. This is for the Hierarch serves to God. But He is supreme Hierarch only because He is God too, for He can be thus the fully efficient mediator between people and God, for He makes God cause of the resurrection from His death accepted as sacrifice. And the possibility of His full giving as man to God, it is implied in His quality of Son of God Who is from ever in a filial obedience towards the Father.” (Stăniloae 2006: 57)

“Rejecting the priesthood, it means rejecting the humiliation and the serving before God; the sanctification Christ is imparted with, it refers to His human

nature. This is the purification of sin and the filling up with godlike life the body of Christ is imparted with, by Himself as God, for through His mediation to be sanctified all the believers. But this sanctification of the body means either the preparation of the Sacrificer in order to sacrifice, on Himself, to God, or this is an effect of the act of sacrificing. This involves the direction of the sacrifice towards God and towards the One Who sacrifices, on Himself.” (Stăniloae 2006: 57)

“The savior efficacy of Christ as Hierarch it was seen by Leontius of Byzantium, in the fact that Christ is not only man, but he is also God. Like man, He brings His body as sacrifice, but as God He places His body on the right hand of the Father. By this, the sacrificed body is extolled and it can irradiate out of it the deifying power upon all. Here we come across to a new paradox. The body of Christ is forever and ever in the state of sacrifice, infusing us too, with the ghost of sacrifice; but, in the same time, Christ’s body is the place where are dwelling the whole glory and the whole godlike power destined to us. Christ’s body is the body in the permanent actuality of the state of sacrifice, but also of deifying action, or beyond the apparent contradiction between, these states. Only thus He gives us too, the power of sacrifice, but right through this, this power is a true one.” (Stăniloae 2006: 58)

“In the case of Christ, the initiative of God-the Father meets the simultaneous and total answer of the Son before embodiment, and after the embodiment it meets Christ’s answer as man, consummating in a full availability the human aspiration towards priesthood. In the case of Christ, at the initiative of the Father and at the initiative of the Son, as answer to embody, on Himself, and to make, on Himself, full Hierarch, it is added the association of His human nature, which makes the Son’s answer to be a human answer too, which welcomes the initiative of the Father.” (Stăniloae 2006: 59)

“The apparitions of the Resurrected Christ were experienced in a real mode by a string of members of the first Christian community. The traditions about these apparitions are well founded historically and they cannot be explained through a later formulation as legend. Even if fixing in writing these witnesses dates from later, they come from the beginning of the community, for only on the basis of the witnesses some eyewitnesses bore from the very beginning of the Christian community this community could be founded. There wasn’t possible to exist firstly the Christian community and then, after a certain time, to be produces the “myth” about the Resurrection of Christ.” (Stăniloae 2006: 65)

“Explaining in psychological (psychogenic) manner the apparitions of the Resurrected Christ, in the frame of the *Judaic Apocalypse* which was formed

since the time of the Maccabees, it is groundless, given that that *Apocalypse* spoke only about a resurrection of all the dead people at the end of the world, and not about the resurrection of only one man in the frame of the present world.” (Stăniloae 2006: 66)

“Accepting a chain psychological reaction, by supposing that the disciples were some people with visionary capabilities, (“the hypothesis of a subjective vision”) it is groundless too, due to the motif that the diverse apparitions of Christ do not happen so close to one another. At least the one of Jacob (I Cor. 15: 5) and of Paul, they are well distanced in time.” (Stăniloae 2006: 66)

“The preaching of the Resurrection couldn’t have taken place in Jerusalem without having had an empty tomb. The Jews couldn’t deny this preaching by referring to the existence of Christ’s body in the tomb, but they employed the version that the body had been stolen.” (Stăniloae 2006: 66)

“One must take in account the fact that the witnesses of Christ’s apparitions were so convinced that those apparitions belonged to the Resurrected Christ, and those apparitions could instill so much trust in the ones who communicated them, so that they were able to not only give a cold declaration, answering some question (even being able to renounce at it, if the interests of their life required that), but they considered as being their duty to permanently confess this fact, out of their own initiative, for they reckoned it as paramount cause of their existence itself, so that almost all of them were able to die as martyrs because of the witness they bore. The “subjective visions” do not give such certitude to the ones who have them. The witnesses of Christ’s apparitions experienced a reality from beyond the objective and the subjective plans, but more intense than any objectivity their subjectivity was shared with.” (Stăniloae 2006: 66)

“The resurrected body wasn’t simply brought back to life, as the Jews at that time thought, but it was “transformed”. The Resurrection, according to Paul, it isn’t either a simple bringing back to life of the old body, or a creation of a new body out of nothing, but it is *a radical transformation of the mortal body, through a creator work done upon the old body*. We do not see at Paul either an evolutionist thinking, which to see between the dead body and the resurrected body a natural continuity, or – in the resurrected body – , the final point of a natural evolution of the dead body. It isn’t either a Gnostic-dualistic thinking, which would contest any connection between the old corporality and the new one. “We wait for Jesus Christ as Savior Who will transform the image of our body according to the image of the body of His glory” (Phil. 3: 20).” (Stăniloae 2006: 66)

“Christ and His sacrificed body, and through this sanctified, spiritualized, and transparent, forever in front of the Father, it is like a good fragrance

before the Father, showing by this the total surrender of Christ, as man, to the Father, the full communion with the Father into the Holy Ghost. This is the meaning of the expression “sacrifice of scent of good fragrance”, so often employed by Saint Cyril of Alexandria.” (Stăniloae 2006: 73)

“Christ’s state of sacrifice of good fragrance, before the Father, it is the state of total surrender to the Father, as opposed to any possibility of Christ’s Self-affirming as man. It is a state destined to be the source of a resembling state in the other people. That’s why Christ must be permanently in this state. (...) Christ’s wounds aren’t only some memories, but they have a permanent actuality in Christ. But they are also His power irradiating within us. Christ is in a continual surrender to the Father, as source of sacrificial death any man must have towards the sin, as source out of which each man is imparted with the good fragrance of Christ’s sacrifice, in order to present it to the Father, as opposed to the bad smell of the sin, of the affirming an independence in pleasure and pride. (...) But this state of real sacrifice Christ is in it is also a state of real compassion with us, a compassion that penetrates us too.” (Stăniloae 2006: 73)

“As one can see, the holiness as spiritual transparency, or as good fragrance, and as Christ’s surrender as man to the Father, it makes us too partakers to it, and also to the love of the Father for us, by accomplishing our communion with Him. Like the priests and the chiefs of Israel, with Moses and Aaron, went up on the mountain, likewise we are elevated to the Father, with Christ, and reach close to Christ, by being cleaned in His blood (...)” (Stăniloae 2006: 73)

“We have gained this familiarity with the Father for we entered before the familiarity with Christ, His Son.” (Stăniloae 2006: 73-74)

“The ones who are in this intimacy with the Son, they receive through the Ghost a width in their life and knowledge, out of the width of His life as man, advancing towards the spiritual nature of Christ (...). Christ’s life has become our life. The incorruptibility of His resurrected body is working within us in order to resurrect us. Our horizon has been widened in the resurrected Christ it has exceeded the horizon of the physical and psychological phenomena which repeat themselves, ending in death. The law closed our horizon, keeping us outside the communion with God in Christ. (...) With Christ Who has ascended through sacrifice and resurrection, we are ascending too, to the peaks of the knowledge of God and of the godlike life by cleaning ourselves of sins. Now we are looking, with our face uncovered, through the transparency of the body of Christ, at the unlimited and eternal glory the man has been elevated in Christ to. But this, the glory of Christ is being mirrored within us too (II Cor. 3: 18).” (Stăniloae 2006: 74)

“The impulses towards clean deeds and thoughts, they come to us from Christ, but once these ones are conceived and done, we turn them back to Christ. We turn back His gift with our interest rate added to it.” (Stăniloae 2006: 148)

“On the basis of the hypostatic communication, neither a manifestation and work of Jesus Christ is only godlike or human, but all of them are theandric, whereas, if it is done through the human nature, the subject won’t only human but he will also be godlike, and this fact, as we highlighted, it won’t bring only a divine title to a human work, but it will bring a divine effective presence, and, if it is done through the divine nature, the subject won’t be only divine but also human, and that implies an effective human presence.

It is a wonderful thing that this presence of the divine factor into the human work allows itself to be limited by the ontological borders of the human nature, as wonderful it is also that one that the human factor is suffered into the divine work. The godhead makes His presence effective into the human suffering without existentially impropropriating this suffering, and without annulling this suffering, and the humanity is present into almightiness without becoming almighty and without harming the almightiness. This mystery proves the consideration which God honors the human nature with, which He hasn’t created in order to abolish it, but to consummate it through His presence.” (Stăniloae 1993)

“We will see how, into the light of the Orthodox teaching, also His ascension to heaven receives a meaning, like also His second coming, whilst from the Catholic point of view, all of these lose both the interest and the reason.” (Stăniloae 1993)

“The Transfiguration of Christ on Mount Tabor gave the Apostles the anticipated proof of Christ’s godhead and resurrection, and of the salvation of all the ones who followed to believe in Him, in order to confirm them the witness bore by Peter at Caesarea Philippi, that He is the Christ, the Son of God, a such a necessary confirmation for, after that confession of Peter, Christ spoke to Apostles about the death he followed to endure, but out of which he was to resurrect, and that caused to Apostles a straying that weakened their conviction regarding His godhead. Christ showed them, thus, that between His godhead and His sacrifice as man for people, there is no contradiction, but just this sacrifice shows the greatness of His godlike love. The higher God is, the more He is capable of a greater humbleness, out of His love, for people.” (Stăniloae 1993, 3: 203)

“Christ’s humanity has become, through His sacrifice, an environment of the godlike light, shiny, through His face, as the sun, and, through His vestments, white as the snow. It is a light which, though shown through the

material human face, it though has a spiritual character, like the light of the kindness is shown on the man's face and especially in the saint's aura.” (Stăniloae 1993, 3: 204)

Christian Dogmas

"(...) to the Christian, the dogma isn't a narrowing of the free spiritual development of the human being who believes, but, on the opposite, the dogma maintains the human being capable of such a free development." (Stăniloae 2003:

"We have strived in this synthesis (...) to discover the spiritual signification of the dogmatic teachings, to highlight their truth in correspondence to the deep needs of the soul that searched for his salvation and who advances on its road in the most positive communion with his fellow humans, through which he reaches at some experiencing of God, as supreme communion and as source of the communion." (Stăniloae 2003: 5)

"(...) an Orthodox Dogmatic Theology it means an interpretation of the dogmas - in the sense of bringing in plain sight their deep and endlessly rich savior content, namely alive and spiritual (...)" (Stăniloae 2003: 5)

"We have guided ourselves during this endeavor by keeping in mind the way the Holy Fathers understood yore the Church's teaching, but we have taken heed in the present interpretation of the dogmas also the spiritual necessities of the soul searching for his salvation in our times (...). We have strived to understand the Church's teaching in the spirit of the Holy Fathers, but, in the same time, to understand the Church's teaching as we think the Holy Father would have understood it today. For they wouldn't have made abstraction of our time, as they didn't do it either of their time." (Stăniloae 2003: 5-6)

"The most dreadful sadness we can have, it is that of the lack on meaning, namely the lack of an eternal meaning of the life and of our deeds. The necessity of this meaning it is intimately connected to our being. The dogmas of the faith correspond to this necessity of meaning our being has. By offering our being a meaning, the dogmas affirm the complete rationality of the existence." (Stăniloae 2003: 20)

"These points of the faith are some kinds of **natural dogmas**, having their source in what we call the natural revelation through which God makes Himself known from the fact itself that he created the world and the man and he imprinted in the world and in the man the mentioned meanings. These points of the faith are recognition of the fact that the world culminates in the human person who moves towards the union with the supreme Person. Far from reducing the existence to a locked-up horizon, they open the horizon of the infinite to the world, trying to escape the world from the narrow and monotonous horizon that comes to an end with the death." (Stăniloae 2003: 20)

“The man doesn’t know the possibility of fulfilling the purpose of his life except out of the words and out of the acts of the supra-natural Revelation; only those words and acts show the man that he can escape the nature’s corruption; only those words and acts open to the believer the perspective of not being dissolved in the nature that is submitted to the corruption of all the individual forms, as also the possibility of being saved. Only the dogmas of the faith from the supra-natural Revelation ensures the man the perspective of a freedom from nature, while still being in the earthly life, and a full freedom in the eternal existence.” (Stăniloae 2003: 30)

“The Christian Dogmas are, according to their form, the points of the plan of our salvation and deification, comprised and achieved in the supra-natural godlike Revelation, which culminated in Christ, and the dogmas are preserved, preached, applied, and explained or defined by the Church. As such the dogmas represent truths of faith which are necessary to salvation.” (Stăniloae 2003: 72)

“The Dogmas explain Christ and His work of summarizing everybody in Himself.” (Stăniloae 2003: 73)

“The supra-natural Revelation specifies these ultimate truths of the existence, expressed by dogmas, and it shows concretely the possibility of being these dogmas fulfilled, and even their fulfillment in Christ, and our advancement towards appropriating the dogmas by the help of God descended to us, in Christ and in the Holy Ghost.” (Stăniloae 2003: 73)

“God reveals Himself, or He reveals the supra-natural dogmas through an initiative of His, an initiative which is felt by the organs of the Revelation. And this makes the dogmas obvious. The meaning of the dogmas become obvious out of the content this revelation unveils it.” (Stăniloae 2003: 73)

“(…) the supra-natural Revelation is the strongest motif for accepting the Christian dogmas.” (Stăniloae 2003: 74)

“The meaning of the supra-natural Revelation’s dogmas it had a greater clarity than the meaning of the natural dogmas, for it makes God more obvious like Person who has in Himself the full meaning itself and Who gives meaning to everybody. But this is because the organ who receives the Revelation and the one who receives the Revelation from that one, they come in contact with the existence of the Supreme Person, Who is obvious in Himself, and he sees involved in that Supreme Person the ensuring of the fulfillment of everybody’s meaning, of their eternal existence towards which they aspire.” (Stăniloae 2003: 74)

"(...) the preservation, the preaching, and the applying or the fructifying, the explaining and the defining by the Church of the dogmas, this is another ground for the dogmas to be accepted by the Church's members and by the people who open themselves with faith to the dogmas' witness." (Stăniloae 2003: 77)

"The dogmas of the Christian faith specify, in addition, that the man's salvation it will be ensured as an eternal happy existence, only if his relation with the supreme Person is so tight that it will imprint in the man, in an irrevocable manner, the powers and the godlike features, through the so-called deification of the man; for this makes the man as common bearer with God of the godlike features and powers, which totally overwhelm the impulse towards corruption of the human body." (Stăniloae 2003: 78)

"The dogmas are necessary for salvation because they express Christ in His work savior. But Christ saves us only if we open ourselves to Him, if we believe in him. The Christian dogmas express, therefore, the powers of Christ in the savior action, but on the condition that we believe in them." (Stăniloae 2003: 78)

"(...) the Christian dogmas (...) constitute a unitary spiritual whole, composed by several spiritual components, a system that differs from others, being at its turn crossed through by a unitary meaning. (...) the dogma's system isn't composed by abstract principles, but it is the living unity of Christ, the Person in whom it is united and Who unites the creation with God." (Stăniloae 2003: 79)

"(...) through freedom, the system (of the dogmas, o. n.) it is continuously and really open to the new. The system is open to the ones who want to know it, for them to advance on the plan of the spiritual infiniteness, in the eternal life, lived since one enters it, but plenary, in all its complexity, through the communion with God, the infinite Person; the eternal life will be lived in an always new and inexhaustible experience and joy, which isn't immobility, but live above immobility and movement in the meaning we know." (Stăniloae 2003: 79)

"Actually, in Christ is concentrated and integrally accomplished what it is expressed in the Christian dogmas: it is expressed the divine infinity His human nature participates to, and through this common human nature, all the people have the possibility to participate to the divine infinity." (Stăniloae 2003: 80)

"The Christian dogmas aren't a system of teachings, finite in its perspective and which depend on man for being limitedly accomplished, but the dogmas are the interpretation of the reality of Christ, on His way to be extended

within people. As such, the dogmas express the most obvious Revelation, because Christ presses, as perfect divine-human reality, with His power and with His love, upon us.” (Stăniloae 2003: 81)

“(…) the Christian dogmas, though many, they are one, for Christ is One, but in Him are given all the conditions and all the means of our deification.” (Stăniloae 2003: 81)

“The dogmas – as doctrinal expression of the salvation and deification plan of the ones who believe, a plan done through the Church by Christ and by the Holy Ghost, or of the “treasures of wisdom” and godlike life put to us at hand in Christ, for us to gradually learn them during our earthly life, and to know them in their totality in the eternal life – they need a continuous highlighting of their endless content. This work is being done by Church through theology.” (Stăniloae 2003: 94)

“The results of the theoretical explaining (of the dogmas, o. n.), they become the teaching of the Church, which is identical to the churchly Tradition in a wider sense, by comprising in it an enriched understanding of the Holy Scripture and of the Apostolic Tradition, put into the service of the preaching and of the sanctifying and pastoral ministration of the Church.” (Stăniloae 2003: 94)

“(…) the dogmas, though defined in their form, they have an infinite content, that requires constantly and increasingly more to be shown, without being ever possible to be entirely presented.” (Stăniloae 2003: 95)

“The infinite character of the dogmatic formulas it doesn’t contradict their infinite content, rather it provides it.” (Stăniloae 2003: 95)

“God and the man are the two fundamental realities defined in the dogmas. And the second one being tied to the first one, it constitutes together a sole dogma. God and the man are defined as fundamental dogmas for they are the fundamental existences, in the same time obvious and not-understood. They are evident, because without them anything has a meaning, and they are full of mystery for they have an inexhaustible content.” (Stăniloae 2003: 95)

“The dogma of the union of the divine nature with the human nature, in a sole Person, without altering and without merging any of the two, it also places a precise, rigorous border between itself and any other affirmation of defining, in the same time uniting two great mysteries, the fundamental mysteries of the existence. Just by defining this union, it is affirmed and preserved the divine unity and the human participation to this infinity. Renouncing to this dogmatic definition it equals to admitting the

abolishment either of the divine infinity and absoluteness, or of the human participation to it without the man being suppressed.” (Stăniloae 2003: 95)

“Dogmas are strict definitions or delimitations. But they delimitate the infinity of God from the finite, and the infinite capacity the man has it to advance, or the infinity of God and the capacity of infinite of the finite man, solidary with the infinity of God, and in ceaseless closeness towards it.” (Stăniloae 2003: 97)

“Is has been analyzed the difference between dogmas and theologoumena. The dogmas would be the formula established by the Church, while the theologoumena would be some theological explanations which haven’t been grated yet an official churchly formulation, but the theologoumena still derive from the dogmas. (...) Actually, all the explanations given to the dogmas depend organically on the dogmas. And if they do not remain in the frame of these formulas, they cannot be even reckoned as theologoumena and they cannot aspire to be invested with the character of dogmas, in who know what future.” (Stăniloae 2003: 99)

“(...) the progress in understanding dogmas is possible for the dogmas have an infinite content too, and, as such, their content is apophatic (untold) or impossible to ever be comprised in notions and words which to exhaust that content.” (Stăniloae 2003: 110)

“The dogmatic formula of the unique in being and threefold in Persons Godhead, it is, as any dogmatic formula, the confession of the faith into a reality which saves us, and therefore it gives us a maximum for understanding, given the infinite abyssal of the Godhead. This dogmatic formula delimitates the Christian teaching about God, in comparison to other teachings, only in the sense that such a Godhead is the only one savior, as basis of the loving communion with us in eternity. But is comprises through as much as it gives us, the frame of the true infinity and it opens our perspective of the personal o participation to it forever and ever. This is for the perfect and the eternal community of the three Persons, in which subsists the supra-essence of the Godhead, it is given by the infinity and by the consummation of the loving life of the Trinity and of each Person of the Trinity. And therefore, only through the Trinity’s communion it is ensured our eternal communion with the infinite life of God and the not-confounded life amongst us, as partakers to this infinity. Through this it ensures our persistence and consummation as persons forever. Being in the same time to us revealed and above any understanding, it constitutes the basis, the infinite reserve, the power and the model for our eternal progressive communion, but in the same time urges us to a continuous thinking and to a spiritual growth, helping us to continuously surpass any stage we have reached in our communion as persons, with God and

amongst us, and to make efforts for an increasingly deeper understanding of the mystery of the supreme communion.” (Stăniloae 2003: 295)

“The Christian dogmatics isn’t a system of ideas having the character of rigorous precepts, before which the man is left by himself, with his own powers. Such systems cannot express more than the limited man can, and these systems cannot give the man a power from above himself, in order to surpass the state of his insufficiency.” (Stăniloae 2006: 47)

“The Christian dogmatics presents the savior-and-of-eternal-life-giver-work of the godlike Person of Christ Who has become man, as also our free relation with the Person of Christ, and how due to this relation we can receive this endless life. On this Person and on the relation with Him depends the salvation, or the man’s escaping from his inefficiency and mortality. The Christendom doesn’t let us in the frame of our limited powers, neither tells us about imagined impersonal powers which all of us could dispose of, through some techniques, but the Christendom tells us about the real Person, above all the embodied God, as source of the whole life, of the consummate and eternal life, Who has proven His interest in us, through the connection He entered the history with us, in order to remain in this connection forever and ever. That’s why in Christendom one cannot properly speak about a “savior teaching” and we aren’t saved by a law, not even by the law of the Old Testament, but we are saved by the Person of Jesus Christ. He is the end of the law (Rom. 10: 4). That’s why He is called “the Savior”. No other religion founder is called savior, but they are called law-giver or the teacher of that religion.” (Stăniloae 2006: 47)

“In the Ecumenical Synods, the bishops always signed a dogmatic decision based on the faith and of the sacramental life of their Churches, as inherited through tradition. The dogmatic formulas weren’t else but the concise expression of this faith as practiced or lived within Church. That’s why it has been possible to integrate these formulas in the songs and in the prayers of the Church.” (Stăniloae 2006: 104)

“The Church’s faith, by expressing the conviction about this working presence of Christ within Church and in the Church’s limbs, it is not separated from a certain experiencing of this work of Christ. In this experience the dogmas have their unshakable character. And that’s why the Church’s unity is a dogmatic unity, for it is a unity based on the same experiencing of a Christ working through the Holy Ghost, in all the Church’s parts and limbs. Rightly said, *The Answer of the Oriental Patriarchs* towards the non-juror Anglicans, it declares that the oikonomia practiced by Orthodoxy it never refers to the dogmas.” (Stăniloae 2006: 109-110)

“Actually, if the Church’s dogmas express the experiencing of Christ as present and working within Church, and if the Church’s unity in dogmas it means this unitary experiencing of Christ, disregarding the dogmas it will mean not only weakening the Church, but will also mean reducing the content of the faith to a sum of subjective interpretations about a Christ, about Whom one has heard, and Who remains at distance, and it won’t be their identification to the experiencing of Christ lived in His integral work, through the Holy Ghost. In this case, actually, preaching Christ it isn’t covered by the power of experiencing His power, but it becomes a sum of theoretical, speculative, and emptied of power interpretations. If the dogmas express the experiencing of all Christ’s works within Church, refusing some of the dogmas equals to refusing or to not knowing some of the Christ’s works within Church, namely equals to depriving Christ of the integrity of His efficiency within Church and within the Church’s limbs – the know dogmas no longer representing the experiencing of the Christ’s works, or representing only the experiencing of some of His works – namely, Christ has no longer a full savior efficiency within Church and within the Church’s limbs. The unity in a firm faith, based on the inward experiencing of all the Christ’s works by the entire Church, it is tightly connected with the assuring of the salvation obtained through the Church.” (Stăniloae 2006: 110)

“If the dogmatic belief of the Church and the Church’s unity are the expression of living the fully savior presence of Christ within Church, these dogmas cannot be regarded as object of transaction, as it could be in the case of a faith reckoned as simple interpretation about a distanced Christ.” (Stăniloae 2006: 111)

“For the dogmas are the expression of the integral savior power of Christ, Who is present in the fullness of His work within Church, *the unity of the Church consists also of its unity in Mysteries and in investing the Church with a unitary hierarchy in order to commit all the Mysteries, without differentiations*, and which to preach the same dogmatic beliefs. Properly-said, only through the Mysteries committed in a unitary mode by the members of the three levels of the priesthood, Christ as present within Church is a reality experienced in His work, in a unitary and full mode. *The full dogmatic faith and the totality of the Mysteries they form a whole*. Only together they keep the Church and the believers in the ambience of the savior work and of the endless love of Christ, One of the Trinity, Who has become man. The Church is one by its unity in all the three sides: in *dogmas*, which express in notions and words the faith in the presence of Christ within Church, in *cult* that through the Mysteries it comprises it communicates the work of Christ present within Church, and in *the work of the hierarchy* that commits the Mysteries and that preaches the faith in the working presence of Christ within Church.” (Stăniloae 2006: 111)

“In matters of relations with the diverse Churches, in organizing its action in the various life circumstances of the diverse nations of groups of believers determined by their traditions, the One Church can take the countenance of autocephalous Churches, with own statuses, regulations, and action forms. Only in dogmas, and in Mysteries, in the hierarchy that preaches the dogmas and commits the Mysteries, the Church is one. Only a Church-one in dogmas, in Mysteries, in the hierarchical organizing and communion, it is a truly *unitary* Church, and only the Church that keeps these three, without flows, it is a *unique* Church.” (Stăniloae 2006: 111)

“Christ commitment through embodiment, towards the people’s salvation, it was decided by God from eternity, because He foreseen the man’s drama.

This detail, which is clearly announced by the Holy Scripture, it is a great mystery. It hints, without rational understanding, to the problem of God’s liberty and predestination. If God took this decision from eternity, it still can this be a so-called decision? Making a decision it means, in our experience, to have been standing on a moment in which you could have taken another decision. But, if He hadn’t made this decision from eternity, it would have meant that God hadn’t foreseen the fall of the man and he would have committed Himself to a huge and important action of embodiment and sacrifice, at one corner of His existence. An equally difficult to be clarified question, it is this: would the fall of Adam still remain a deliberate act, if it existed from eternity, readymade, the plan for the salvation of the man?

This wide truth is expressed also by the dogma about the God’s eternal decision regarding the embodiment and the salvation. It spares the God’s changelessness, but in the same time relates Him to the world and to the time, though while elevating Him, through the liberty that it recognizes to Him, above it.” (Stăniloae 1993)

“The Church has established this amazing deed of love of the Son of God towards us, into a dogmatic formula as concise and as rigid as possible (the elasticity and the prolixity are dangerous when they are at the reach of a big crowd; moreover, the dogma is not destined to be preached in its formula; the formula is only a guidance), so much correct, superhuman and wholly comprehensive. The formula of the Ecumenical Synod from Chalcedon tells us: “We confess the One and the same Son, Lord, Jesus Christ, full God a full man, recognized in two natures united in undivided manner, not separated, unmixed, the difference of the natures not being disbanded because of the union, but each of the two natures keeping its features and flowing together into a Person and into a Hypostasis”. According to this formula, the Subject is one into Jesus Christ and the natures are two. The communion in two natures in Jesus Christ has been called as hypostatic union, through hypostasis being understood, in the first place, the entirety

of a reality – in our case the two natures forming a whole – and then the personal principle, because the Three Persons of the Holy Trinity are called as Hypostases.

The question is, what consists in, more precisely, the person unlike the natures? The person is not a part of nature, because the dogma tells us that nothing from the human nature is missing in Jesus Christ, nor the soul, neither the reason, nor the will. Driven by these general indications, Leontius of Byzantium and John Damascene saw the subject, the person, into the godlike Word, into Logos. This One, by having like the godlike nature as His from eternity, He has impropriated the human nature too, by making Himself a subject to it too. The human nature from within Jesus Christ it does not stand by itself, like a whole sufficient to itself and rounded in itself, in which case it would have formed a hypostasis, but, since the moment which it has started to form in, it stays in Logos, having Him like support.

This is the theory of en-hypostatization, mentioned by Leontius from Byzantium⁹¹. The general teaching becomes thus the idea that “the unique subject into Christ is the Logos, which has embodied Himself, namely He has impropriated the human body and everything related to his humanity”⁹².

Two conclusions can be drawn out of this teaching. The first one, is that the subject not only isn't a part of the nature, but, by and large, the subject isn't anything else but the nature's form of standing by itself. The human nature, by not standing in it, but in Logos, it has this form together with Him, together with His nature, by forming together a hypostasis, though before the embodiment the Logos existed exclusively like a divine hypostasis.

This interpretation has the advantage that it really saves the man into Jesus Christ. The difficulty is that it seems not applicable to the Holy Trinity, where the human being stays only one time but though there are Three Hypostases.

Another conclusion which was deducted before, it is that the subject has an own reality, being different from nature, and being something else than the simple self-existence of the nature. This conclusion was drawn by S. Bulgakov. According to him, the subject is that mysterious ghost, which cannot by any means be determined, but like owner and manipulator of all the discernable features and parts which compose the human nature. The cogitation is also nature, the will is the same, because when I am saying: “I cogitate”, “I” is beyond of the cogitation, it is the subject, the owner of

⁹¹ OSKAR BENSON, *Die Lehre von den Kenose*, Leipzig, 1903, p. 12-13.

⁹² In these expressions summarizes, for example K. Jüssen, the doctrine of Hesychios from Jerusalem: “Die dogmatischen Anschauungen des Hesychios von Jerusalem, Münster in West, 1931, p. 127.

cogitation, of what, when I am speaking in the first person, I can put it in the accusative. It is the last unseen agent, from the backstage, of the nature. It is uncreated, while the nature is created. The subject's place into Jesus Christ it has been taken by the Logos, Who, in front of the divine nature He has the same situation like our self in front of the human nature, and by human nature He doesn't differ but gradually, because the human self is a divine speck, while the Logos is a divine Hypostasis. The human nature does not endure any catastrophe through the substitution of the own self with the Logos, for also the divine essence are one and another. It is in the human nature's destiny to be carried out by a divine subject⁹³." (Stăniloae 1993)

"A new look into the depth of truth of the dogma about the hypostatic unity, it is occasioned to us by the lights which it throws towards reality by and large, the thinking of the French philosopher Louis Lavelle. And, according to him, the work (the act, how he called it) it is not brought by the subject, but the subject finds it available to use it how he wants. So, the work is of the Whole which the individual belongs to. "The individuals, he said, although they hold in some measure the initiative, they are, though, the depositaries and the instruments of a power which exceeds them. Will be said then, that the act (the work) it is the inalienable property of the individual conscience and that, instead of confounding everything, we must take heed that the constitutive act of each conscience it is separated from all the others? But, also here we must defend ourselves against an illusion. Every individual takes in possession the act, and he disposes of it through an initiative which is of his own" (De l'Acte, p. 82). "The act, if one may say so, it is capable of everything, but it belongs to our own conscience to make it capable of a certain thing" (p. 83). It is like we are hearing Maximos the Confessor, declaring: "Is not the same thing to want and to want in a certain way". And Lavelle said also: "The act through which I cogitate... it is independent from the content itself which I am giving to it and which it makes out of me a particular individual. It must, without any doubt, to be me the one who fulfills it, but this fulfillment, which makes it my own, it does not change its nature, neither it exhausts it" (p. 86). "Since it is assumed through your or through my initiative, the act produces both our own autonomy and also our differences (which do not result only out of our individual nature, but also from the exercise itself of our own liberty)" (p. 86)." (Stăniloae 1993)

"In order to circumscribe the problem (of the radical kenosis (E. l. t.'s n), it is necessary the better listening to the voice of the Holy Scripture and of the

⁹³ Agnetz Bojii, Ymca Press, Paris, 1933.

Churchly dogma. What the Holy Scripture is telling us? Though it speaks impressively about the real humanity of Jesus Christ, by attributing Him all he toils and the pains of the humanity, it does not less clearly speak about His godhead, and not just through simple affirmation, like about a reality beyond any ascertaining, but also through the certification of the manifestation of many of the features. So that, about a kenosis in the sense given to it by the Protestant theology of the nineteenth century, like renouncement, from the part of the Son of God, to the activation of some of His divine features, there cannot be the case. The churchly dogma declares that the two natures are united in Christ “unchanged”. Though the believers of the kenosis try to get rid of this difficulty, through the affirmation that not the godlike nature was changed through the embodiment of the Logos, but the form of the activations of its features, though, the sense of this lack of change it is stated by the Sixteenth Ecumenical Synod, through the addition that also “the work” of each nature remained unchanged.” (Stăniloae 1993)

“In any other regard, the exercising of the divine power was depending on His will. This is the dogmatic sense of the almightiness, in order to be saved the God’s character as Person. Jesus Christ didn’t used it even in His most tragic moments, and this was due to His will, put into the service of the goal which He was following through His love. Otherwise, in love there is also power. To this we will return a little later. The same are the thing in the case of His supra-temporality and supra-spatiality. These features mean, on one hand, the He isn’t submitted to the time and to the space, and on the other hand that the time and the space obey Him. Therefore, they express the power of God to be independent of time and space, and not His need for staying outside them. The time and the space cannot be considered like being outside the presence of God. This would be a limitation of Him. God enters, if He wants, the time too, without losing by this His situation as superior to the time. Whereas He made Himself subject of the human nature, He entered the time and the space, He has conditioned, voluntarily, His actions on these, but just that was spatial and temporal from His acts, as much as He can transpose through the human nature. But, besides that, His godlike acts reached the super-temporal and the super-spatial, or started from there, being determined in both human and godlike manner⁹⁴. Through His humanity flooded into history the godlike energies, of course, not in a physical form, like the Protestants distort such a belief, but through the human spirit which receives, freely and with faith, the word and the

⁹⁴ **KARL ADAM**, W. c.: “All the human elevated features grow up rather directly from the existentiality and His supra-earthly destination” (p. 207); “His earthly life is only the representation, the prolongation or, rather, the spatial-temporal transparent of this eternal, ultimate reality. His own and deep ground is the kingdom of the unseen, of the supra-earthly, of the godlike, there is the throne of the One old of days. In His person the eternity erupts in time, the supra-historical in the plan of the history, the godlike into the human” (p. 197).

power of the word from Jesus Christ. The form, the visible and verifiable instrument, like any reality from the bosom of our world, through which come these energies, and, in the first place the belief about the presence of God, it is human, but the content, to be experienced in another way than the natural one, it is godlike. Therefore, not the verifiable form or contribution are the godhead, one may say that this remains supra-historical, but, because in this form, through this environment that conveys the godhead, the godhead is present and works, and that descended into history and revealed Himself, influencing the history.” (Stăniloae 1993)

“The communication of the features, understood like that, it is another expression of the dogma about the union of the two natures into a person, without changing themselves, but without being separated.

This dogma sets the right limit to the kenosis of the godlike nature and to the human nature deification.

The communication of the features must be defined like a mediation between two poles. It does not mean modifying the natures, but it is not only a nominal communication of features and works. Neither of the natures gains existentially a feature of another nature. The godlike nature does not become suffering; neither the human nature becomes wonder working. Nevertheless, there is produced a connection between the human nature’s suffering and the godlike nature, like it is produced also a real connection between the wonderworking power of the godlike nature and the human nature. Whereas the two natures form together a single hypostatic center, and this center bears the suffering of the human nature elevating it and purifying it, into a real mode, it can be said that it bears this suffering, like something being existentially foreign, but in the same time being functional, and proper, to the godlike nature too. The new elements which the human suffering penetrates the unique hypostasis with, they come out of the godlike nature. It feels into Jesus Christ that the humanity’s support has a divine character.

But, also the inverse, whereas the wonderworker subject through the godlike nature, He is also a human nature’s expression, through Him it is being felt the presence of this nature in working the miracles, as this nature participating to that work, thereby being possible to rightly attribute the wonderworking also to the human nature.” (Stăniloae 1993)

“Determined like so, the sense of the deification, the churchly dogma about the deification of the human nature of God since His life time on earth, it becomes easier to understand. Likewise, it is clarified the thought that also into heaven, with all the godhead brought to maximum, the human nature

will have kept its characteristics and, so, we do not need theories like that one of Luther about the ubiquity of the body of God after ascension into heaven, which exceeds the frames of the dogma from Chalcedon about the not- changeability of the natures. All the attempts to imagine and understand the godhead are too loaded with the complexity of the following concepts: space, substance, and direct physical power. The deification would have to be, after these fantasies, a spatial-energetic dilatation towards infinite, which would lead to a breaking of the limits, to an annulment of the human nature.

But it is essential to man to be a subject of intentionality, sustained by a limited spiritual effort. When to the effects of the own effort we feel that there are added much bigger effects due to another center and subject of spiritual power, our nature hasn't been annulled, for we realize continuously what it gives us. The godlike Word from after the embodiment, both in the time until He lived with His human nature on earth, and also after that, forever and ever, He remains aware of the limit of the efforts made through His human nature. But, because to the human work it is associated the godlike work, He is the bearer of unlimited powers." (Stăniloae 1993)

"In the light of these thoughts the dogma of the Church about the contribution which the living ones can bring, namely the descendants, to ease the fate of the dead ones, through prayer and mercy, gain a wider meaning. Through our prayers and mercy for the forefathers, it is amplified and raised our Christian conscience, becoming a factor of determination in the same direction for our descendants and, in the same time, showing like being good the fruits of the influence that our forefathers have had upon us⁹⁵." (Stăniloae 1993)

"Nothing can stand next to God. Foundation dogma cannot be except a teaching occupying itself mainly with God, and formulating His unveiling. A teaching which the image of the man predominated in, elevated to the rank of central dogma, it would mean a man's self-divination. Dogma, in the

⁹⁵ Of course, we do not affirm that the sense of the prayers for the dead ones it is exhausted through this one. Their meaning of compassion of God the merciful, through the showing of our solidarity in love, it still remains. Maybe is more appropriate to mention here the theory of N. Fedorov (1828 – 1903), who, into his writing "*The Philosophy of the Common Work*", he sustains that we can resurrect our ancestors, but not through prayer and mercy, but through science and technique, because, finally, the science will reach – through the work of the people – the stage to be able to gather the energies of the ancestors from the cosmic space and to concentrate them again into their body. Through science and industry, the mankind can do everything on world, because the science and the industry hasn't been created by God, in some frames, but like a material of all the possibilities. N. Fedorov proves to be more an antecessor of the Bolsheviks, than a Christian thinker. See about him: Prot. G. Florovschi, *Puti ruscago Bogoslovია*, Paris, 1937, p. 322, and the followings.

undiluted meaning of the term it is a mirror which nothing is not allowed in, to be seen in the foreground, except God.

It is true that in this heavenly mirror the man can see himself too, but as it is due when he looks at himself in the report with God: not as self-standing, not on the foreground, not in the glory wanted by his haughty phantasy, but in dependency on God, by receiving the whole his being, the whole his meaning, and the whole his light from God.” (Stăniloae 2005: 49)

“The man cannot be seen in his true life except nigh to God. The one who tried to see only God, that one simply no longer would see Him as man. And in this meaning, the Ecumenical Synods’ dogmas about God, they include also a teaching about man.” (Stăniloae 2005: 49-50)

“The East have received from God the grace and the mission of laying down the dogmas as foundation of the human existence, and the East has preserved them as such until today, and now the East is able to instill to the world a new trust in God and in man, as indisputable, imperishable, and supreme realities and values.” (Stăniloae 2005: 50)

“The Christians dogmas were founded and they are kept until today in our East, with the center of their irradiation in the imperial stronghold of the Byzantium.” (Stăniloae 2005: 50)

“When in the year 842, Patriarch Methodius and Empress Theodora decided to chose the First Sunday from the Easter Lent as celebration day of the triumph against the mockers of the icons, and they decided to call this Sunday as the Sunday of the Orthodoxy, they didn’t think at making of it an occasion for celebratory reconfirming only of the dogma of the Seventh Ecumenical Synod, but also of the entire dogmatic edifice erected in the Ecumenical Synods, as a remembrance and a praising occasion of them too. The Sunday of the Orthodoxy was back then the Church’s holiday for the completion of the formulation of the frame of the revealed faith and for the Church’s victory upon all heresies.” (Stăniloae 2005: 50-51)

“Although honoring the holy icons doesn’t constitute the unique criterion of the Orthodoxy, and the dogmas regarding this it was the last formulated, it still consists one of the Orthodoxy’s criteria and values.” (Stăniloae 2005: 51)

“The dogma about the holy icons it still is a teaching about God, s0o that it still is a dogma in the full meaning of the word. This dogma doesn’t mean, at

is seem to some people, the elevation of some part of the nature on a godlike level, namely idolatrizing the seen things.

This opinion was presented also by the iconoclasts of the VIII-IX Centuries, who were strongly affirming that the Godhead cannot be suggested through the lines and the colors of a drawn or painted image. They avoided the icon because of fearing that through icon the pagan idolatry could be introduced in Christendom. But against the icon, in Christendom, there no longer can be brought valid motifs related to the images of the deities.” (Stăniloae 2005: 51)

“The dogma established by the Church, which any heresy stumbles upon, it is that not only the godlike being is uncreated, but also the things related to the godlike being are uncreated, for instance the hypostases, the relations amongst hypostases, and the hypostatical features.” (Stăniloae 1993, 2: 72)

“The Christian dogmas are the only assurances that the world and the human person aren’t submitted to some meaningless laws, which to lead all the things towards their definitive death; the Christian dogmas show all the things as able to increase in meaning and in light, through the love from God, free of such fatal and inexplicable laws.” (Stăniloae 1993, 3: 157)

“The dogmas refer to the spiritual plan of the existence, which isn’t submitted to some repeatable laws in a uniform manner, as the processes on the material plan are. The spiritual plan of the life is upheld through acts of free choice, through free chosen relations and developed by persons through acts, attitudes which are, to some extent, free from the material plan.” (Stăniloae 1993, 3: 157)

“The freedom of our faith in Christ it shows its power and its positive effect in our life also through the fact that it makes us masters upon our soul’s passions which otherwise can enslave us, and it helps us to increase our spiritual qualities in harmony with our fellow humans and with the infinite life of God. The Christian dogmas are shown in this too, as being expressions of our spiritual power and true freedom, upheld by the freedom of God.” (Stăniloae 1993, 3: 164)

“The Christian dogmas open an endlessly elevating horizon, in the eternally upheld generosity of our life, contrary to its locking up in the so-called “rationality” which doesn’t know except the narrow, egotistic, and passing living into the seen materiality, a materiality submitted to some blind and totally inexplicable laws – if it isn’t admitted that there is above those laws a conscious and free existence.” (Stăniloae 1993, 3: 164)

“The Christian dogmas are the light of the love offered by God to the people, being shown through Apostles and through their descendants, who were at

their turn luminous lights too, able to eternally grow up as state of love.” (Stăniloae 1993, 3: 164-165)

“They say, that sometimes we must go above the dogmas established by the ecumenical synods on the basis of the Gospel, and to formulate new teachings, in order to answer the contemporary man. But what moral height can we be elevated at, more than the humbleness and the love for people going even to death, which the Son of God has elevated us at, by making Himself man and by receiving the cross for people? By this, the Christian dogmas comprise in themselves, in the same time, the urge towards the most glorious deeds, towards the most noble humanity accomplished in the eternal communion of love with the Son as our Brother and with the Father as our Father.” (Stăniloae 1993, 3: 172)

“The Christian dogmas represent the real good as supreme level of the existence which the dogmas want to elevate the man at, and the dogmas are, in the same time, the Truth, for there cannot be, above all things, only some blind laws, leading all the creatures to death. But at this Truth, the conscious creatures aren’t elevated without also an effort made by them, as expression of their freedom.” (Stăniloae 1993, 3: 172)

Church

“The Church is the dialogue of God with the believers through Christ into the Holy Ghost. The dialogue previously had with the Word, from distance, it reached to be an intimate dialogue through the Embodiment of the Son of God as man, and it starts to be extended through the Church. Thus, the Church is the supra-natural revelation, ended into Christ, in its efficiency upon us over time, through the Holy Ghost; the Church is the Christ united into the Holy Ghost with the ones who believe, upon whom it has been extended and through whom it is being extended His action of attracting them, through the dialogue with them, in the process of likeness with Him. The believers, through the sensitiveness produced in them by the Holy Ghost in the Church, they become aware of the power of Christ in which the whole Revelation is fulfilled, and they become aware of the action this power has within them. But they don’t discover a new Revelation or a plus of Revelation in addition to that achieved in Christ. The Revelation continues to be active through the Holy Ghost into the world, in and through the Church, but it doesn’t continue to be completed with new parts. The Revelation is whole into Christ and out of Him the Revelation works in and through the Church upon the conscious beings who believe and who receive the faith.” (Stăniloae 2003: 50-51)

“The Church is Christ as full Revelation in the continuation of His efficiency. Out of Him the Revelation continues to lighten and to warm, through the Holy Ghost, integrally – not only to the end of the time but also in eternity, in and through the Church from earth and from heavens, out of His body as form of communion between Him and them, and amongst them too – the ones who believe.” (Stăniloae 2003: 51)

“The Church has, therefore, through the Holy Ghost, the mission of making efficient not regardless which revelation, but that Revelation fulfilled into Christ, or on Christ as incorporation of the full Revelation and in the real prophetic tension implied in him. The Church has therefore also the mission to preserve through the Holy Ghost the Revelation fulfilled into Christ Who makes the Church able to discern the authenticity of the revelation, in the Revelation’s fullness and in the Revelation’s tension towards the final and true target. The Holy Ghost maintains the Church as adequate actualization means and witness to the authentic revelation and, through this, as means of achieving the human existence into Christ.” (Stăniloae 2003: 51)

“(…) the Church, through the Holy Scripture and through the Holy Tradition, it maintains in its true meaning the Revelation in action. The Church’s action is nothing else but putting in work the Revelation preserved within the Church in its entirety, as also preparing the believers for the Revelation’s work or for the work of Christ interpreted in the Holy Scripture and communicated through the Holy Tradition.” (Stăniloae 2003: 51-52)

“If the Scripture and the Revelation have their full concretizing into Christ, the Church cannot renounce to them by affirming that the Church has Christ Himself. This is because they are the authentic expression of Christ and there cannot be found any authentic fuller expressions of Christ, and the Church neither can remain with an unexpressed Christ. This is because an unexpressed Christ cannot manifest His efficiency. But by having Christ working in Church through the Holy Ghost, the Church is the only capable of authentically understanding and interpreting the Scripture (...)” (Stăniloae 2003: 52)

“(...) the Church isn’t only the sole to understand the Scripture and the Tradition as living and dynamic expression of the power of Christ – our final target -, but the Church is also the only one to put in actuality this power, or the warmth of this power, through the inter-human sensitiveness produced by the Holy Ghost.” Stăniloae 2003: 52)

“The living dialogue of the Church with Christ it takes place, mainly, through the Holy Scripture and through the Holy Tradition.” (Stăniloae 2003: 53)

“Christ Who works within us through the Holy Ghost, by communicating Himself as we can find out in the Scripture, He is in the Church. The Church is the body of Christ within which he works over times. The Church is full of Christ in His savior work. But if He is working within Church, the Scripture describing Him, when the Scripture is working, the Scripture must be in the Church too.” (Stăniloae 2003: 58)

“Therefore, the Church keeps the Scripture, applied through Tradition, always new but always the same. The Church keeps the Scripture in this way, through the hierarchical-sacramental structures, appointed by Apostle like being means of passing the content of the Revelation or of Christ in the people’s life.” (Stăniloae 2003: 58)

“The Whole sanctifying work of the Church, by calling a receiving the Holy Ghost, and by the Church’s doxology, and the whole moral and spiritual life of the believers: all of them are based on the savior acts of Christ, on the power our humanity has reached at into Christ, as also on the example of the help granted by God in so many cases during the Revelation, and on the trust in the fact that the love of God becomes permanent, into Christ, for the people, love manifested in those acts, and on the trust that Christ has remained, in His resurrected state, close to us.” (Stăniloae 2003: 63)

“(...) the Church is the subject of the Tradition, the subject that applies the revelation.” (Stăniloae 2003: 65)

“The Church starts with the Tradition, and the Tradition starts with the Church.” (Stăniloae 2003: 65)

“Without Church, as its subject, the Tradition wouldn’t have come to existence and it would cease to be practiced and conveyed. At its turn, the Church would have come to existence, and it wouldn’t exist, without Tradition.” (Stăniloae 2003: 66)

“The Tradition, as continuous applying of the content of the Scripture, or better said of the Revelation, it is an attribute of the Church.” (Stăniloae 2003: 66)

“The Church too needs the Scripture, in order to be reinvigorated through it, in order to increase in the knowledge and in the living of Christ, in order to make increasingly richer the Scripture’s applying in its live through Tradition.” (Stăniloae 2003: 66-67)

“The Church has its origin in the direct work of the Apostles guided and animated by the Holy Ghost in the first applying of the Revelation and of the Apostolic Tradition. The Church hasn’t been founded by the mediation of the scripture. The Scripture came to existence within the Church’s bosom, and towards the Church’s profit, as written fixing of a part of the Apostolic Tradition, of a part of the Revelation, in order to nourish the Church out of, and to maintain the Church into the authentic Christ conveyed through the whole Tradition.” (Stăniloae 2003: 67)

“The Apostolic Tradition appears in the same time with the Church and the Church appears in the same time with the Apostolic Tradition, as practical applying of the Revelation. That’s why one cannot say which one is at the base of another, and we can only theoretically distinguish between them. But the Scripture was not born in the same time with the Church, but later, within Church. The Church had been bearing witness since the beginning, about Scripture as authentic part of the Tradition. Therefore, the Church protects the Scripture, as it also protects the Tradition, giving guarantee for it. But then the Church nourishes itself out of Scripture, as it feeds itself out of its whole Tradition.” (Stăniloae 2003: 67)

“The Church itself, as an incorporated Revelation, which is lived by a community of people, it is a part of the Revelation; namely, it is that end where it is finalized and the Revelation it starts bringing forth fruits. It was necessary that the Son of God to reach the end of His work of saving and revealing, to His resurrection and ascension as man, in order to send His Ghost through Whom He communicates this final state of revealing to the people, founding, since the Ghost’s descent within people, the Church. If the

descend to the Ghost of Christ - as manifestation of the irradiated efficiency the human, fully saved into Christ, it has it – it is the last act of the Revelation, or of the work of salvation of the humanity in Christ, namely the concrete birth of the Church as beginning of extending the efficiency of the human fully save in Christ, it also depends on the last act of the salvation in Christ.” (Stăniloae 2003: 68-69)

“The Revelation gives birth to the Church, which is a concrete and continuous environment the humanity saved in Christ it extends through.” (Stăniloae 2003: 69)

“The Church if founded by Christ, in Whom culminated and it was concentrated the Revelation through acts and words.” (Stăniloae 2003: 69)

“(…) the Church remains the environment the Revelation is being applied within, to the end of time, the environment through which the savior power of Christ is given, through the Holy Ghost, as environment within which some people as and receive Christ and they grow up in Him, and they conform to him as their Model.” (Stăniloae 2003: 69)

“The act of bringing the Church to existence, through the Holy Ghost, and specifying the Church’s structures by Apostles, it differs from Revelation as full kindness of God for us, put at our disposition in Christ. Bringing the Church to existence and organizing its structures, they make possible to us, the believers, the conveying of the good things of Christ.” (Stăniloae 2003: 69)

“The Church moves within the Revelation, namely within the Scripture and the Tradition; the Scripture unveils its content within Church and Tradition; the Tradition is alive within Church.” (Stăniloae 2003: 70)

“The Church understands in an infallible way the meaning of the Revelation, because the Church itself is the work of the Revelation or of the Holy Ghost, and because the Church moves inside the Revelation by being organically united with the Revelation.” (Stăniloae 2003: 71)

“The Church understands the authentic meaning of the Revelation, for the Ghost maintains within Church the evidence of the lived plenitude of the Revelation, concretized in Christ. There cannot be a full Church without having the evidence of the divine-human fullness of Christ, a fullness which is in the Church, and the evidence of this fullness cannot be shown or activated except within Church and it is activated by the Holy Ghost.” (Stăniloae 2003: 71)

“The beginning of the Church it was, at its turn, a fact of the Revelation (...)” (Stăniloae 2003: 76)

“At Pentecost, the act of the Revelation doesn’t transform a collectivity in a religious national community, but it is about putting in the spiritual sight of a heteroclite assembly, the whole signification of Christ as embodied, resurrected and ascended God, for the salvation of everybody through a common faith, by attracting them to a common faith in Him.” (Stăniloae 2003: 76)

“(...) at Pentecost, the universal Church comes to existence through an act of revealing which puts in the spiritual sight of the assembly of the people present there, the savior presence of Christ amidst that assembly, and amidst their descendants, towards the salvation of everybody who will adhere to it.” (Stăniloae 2003: 76-77)

“The Church had, during the whole apostolic time, the conscience of the unseen presence, of the efficient presence of Christ within it, as a pressure equal to the one the Revelation exercised upon the Church as community. This conscience, the Church has been having it continuously, and the Church has it even after that time. But the Church no longer experiences the pressure of the Revelation as a string of acts through which things essentially new are communicated to the Church, but the Church experiences that pressure as a continuous act through which the Same Christ is ceaselessly present, with all His treasures of grace and truth. This is a sensitiveness maintained within Church by the Holy Ghost.” (Stăniloae 2003: 77)

“The Holy Ghost gave the Church concrete existence, by putting, in the spiritual sight of the first people who believed and adhered to Christ, the savior presence of Christ. The Holy Ghost maintains the Church by continuously maintaining the same working presence of Christ.” (Stăniloae 2003: 77)

“The Church lives the working presence of Christ, like the organs of the revelation and the people of Israel lived the pressure of the revealing acts of God. The difference is that by this pressure, they aren’t always being communicated something essentially new, but the endless richness of the Same Christ in Whom is concentrated and in Whom is ended the whole Revelation.” (Stăniloae 2003: 77)

“The Revelation remains efficient through the Church; the Church is the environment the Revelation in its efficiency persists in. The Church maintains the Revelation alive; the Revelation maintains the Church alive. The Revelation receives thus a churchly aspect; the Revelation’s expression

or dogmas, they become the expressions or the dogmas of the Church.” (Stăniloae 2003: 77-78)

“The Churchly teaching has authority of Churchly Tradition if entered in the general use of the Church, but it hasn’t the same authority had by the dogmatic definition and the points of the faith, the local synods expressed upon, in a consensus. Namely, it has churchly authority in its general content, but it hasn’t that authority of dogmatic formulas.” (Stăniloae 2003: 100)

“The new, accessible, and active presence of God into Christ, it extends its actualization also for people, within Church. It tends to become out of virtual omnipresence, and actual omnipresence. On the eschatological plan it will become an obvious actual omnipresence. Now it is an actual presence within Church, for the Church’s members recognize by faith that Christ is in maximum objective closeness to the people, and due to the Church, it can become, through their faith, an actual presence to them. But this presence increases in intensity, in each one, on the measure of his effort or spiritual sensitization.” (Stăniloae 2003: 220)

“By considering that our salvation is being accomplished by Christ, through the “punishment” to the very end, the Catholic theology has formulated the theory that the Church has been fully founded under the cross. But the Church hasn’t been founded in a juridical manner, but the Church ontologically flows out of the body of Christ, which, though it is sanctified on the cross, it is not yet filled with the whole godlike power except through Resurrection and Ascent. The Church has been actualized through all these acts, though it has been virtually given since the embodiment. The Church, if considered like being actualized only under the cross, after paying the whole satisfaction, it is a church exclusively understood as an earthly society of the ones who have quenched their conflict with God, through Christ. But the Church is the eschatological community, or the first fruit of the eschatological community, extended out of the resurrected body of Christ. The theory that everything has been solved by paying for sin, on cross, and not by deifying Christ’s body as source of our deification, it considers the Resurrection only as a recompense given to Christ for accepting the cross, and it doesn’t consider the Resurrection as the point that ends the whole work of the salvation and of the deification of the body, as basis of the salvation and of the deification of the people.” (Stăniloae 2006: 63)

“The result of this work of Christ within the hearts, through the Holy Ghost, it is the Church; or, this work’s fruit is the Church. One cannot separate between Christ’s work and the Church.” (Stăniloae 2006: 79)

“Through the embodiment, the life of obedience, the Crucifixion, the Resurrection, and the Ascent of the Son of God as man, it has been set, in the first fruit of our nature assumed by Him, the foundation of our salvation. But our salvation as such, it is done only by Christ’s dwelling inside us, with the body he wears, resurrected and ascended and fully spiritualized, or filled up with the Holy Ghost, and become, by this, transparent. This dwelling produces the Church. The Church is the finalizing of the savior action started by embodiment. The Church is the fifth act of this salvation work, given the fact that Embodiment, the Crucifixion, the Resurrection, and the Ascent are the first four acts. In this fifth act, all the ones who believe they receive the Word as fundamental Hypostasis, through His body extended in us. Through this, it is being seeded into the believers too, the sanctification and the beginning of the resurrection, which are in the body of Christ, sanctification and beginning of resurrection which are developed by the believers’ collaboration with Christ.” (Stăniloae 2006: 82)

“The descent of the Holy Ghost it is the ones which gives the Church its real existence, by laying down the beginning of the deified body of Christ in the other human beings and, by this, laying down the beginning of the Church.” (Stăniloae 2006: 82)

“The descent of the Holy Ghost it is thus the act of crossing from the savior work of Christ in His humanity as Person, to the extending of this work to all the other human beings. Through embodiment, Crucifixions, Resurrection, and Ascent, Christ has laid down the foundation of the Church into His body. Through those ones the Church has virtually come to existence. But the Son of God hasn’t made, on himself, man, for Himself, but in order to extend the salvation from His body within us, as godlike life. This godlike life, extended out of His body within the believers, it is the Church. This godlike life irradiated out of His body elevated to the full state of spiritualization through Ascent and through Christ’s sitting on the right hand of the Father, in the supreme intimacy of the infinity of the life and of the love which God directs towards the people.” (Stăniloae 2006: 82)

“The Church, virtually being within Christ’s body, it comes thus actually to existence through the irradiation of the Holy Ghost out of Christ’s body within the other human beings, a fact that starts on Pentecost, when the Holy Ghost descends upon apostles, making them the first limbs of the Church, the first believers within which the power of the spiritualized body of Christ extended. Without Church, the salvation work of Christ couldn’t have been accomplished.” (Stăniloae 2006: 82-83)

“But the Ghost remains forever in this irradiation. The expression “The Holy Ghost remains within Church” doesn’t oppose to this irradiation. The

expression is true only in the sense that the Lord Himself, by being as man on the godlike throne, together with the Father, He is, in the same time, in the hearts of the ones who believe, and in communion amongst them, namely within Church, and so, the Holy Ghost by irradiating out of Christ, the Ghost also irradiates out of Church where Christ is dwelling. But, given the fact that Christ is on the godlike throne too, and Christ comes also from there in the ones who receive the faith or who have the faith and develop it through deeds, and He comes richer in the ones who advance in their faith, the Ghost comes, though, from beyond the Church too, or from beyond the intimacy of the believers' communion. That's why, on one hand the Church has the Holy Ghost continuously, though, on the other hand, the Church continuously asks for Him. For the Church has the Holy Ghost, the Church asks for Him, for the Ghost gives the Church power to ask for Him in prayer, in order to come even more (Rom. 8: 26)" (Stăniloae 2006: 85)

"Thus, the Church came to existence and it is being maintained in Christ by the holy Ghost Who descended on Pentecost and Who has remained within Church, but Who also is continuously coming within Church, by being asked for through prayer and through avoiding the sins, likewise Christ remains and increases within Church, through believers' prayer and sins avoidance too. Being the One Who remains, the Ghost isn't static though; neither Christ is static too, being the One Who remains. One cannot say that only in their coming is their movement shown and it is shown the Church's being elevated more fully in Them. Where the Holy Ghost and Christ are, there isn't lack of life. The Holy Ghost and Christ always urge the hearts to ask for Them to come more. The embraced ones aren't static in their embracing, but just in the embracing there is the impulse to embrace one another even tighter. Only where somebody no longer lives his faith, the remaining of the Ghost and of Christ it has a static character. But in this case the remaining is rather virtuality than a living and actual fact." (Stăniloae 2006: 85)

"The Ghost and Christ Who remain within Church and within believers, and They aren't static for the reason too that they aren't impersonal powers, but They are Persons. The Persons are always in movement, and They always want to communicate more, on Themselves. The godlike Persons are coming, since the beginning, by Their will, and They are remaining and They are coming in the same time, in order to maintain the living communion and in order to increase this communion, for which They must prepare and open, on themselves, also the ones the godlike Person are coming to, and who must ask for and want an increased coming of Theirs. Even the first coming of the Ghost, His "descent" by excellence, happened upon the Apostles who were persevering in prayer (Acts 1: 14), of course on the basis too of a partial possession of the Ghost Who, by remaining within the Apostles, he was urging them to ask for Him even more. Thus, the Church is essentially tied

both to the initial descent of the Holy Ghost, and to the continuous descending of the Holy Ghost as Hypostasis within the human beings. And through the presence of the Ghost as Hypostasis, we understand, as we said before, an especially intense, obvious, and rich presence of the Ghost; Christ is present too, equally obvious, intense, and rich, namely hypostatically.” (Stăniloae 2006: 85-86)

“The Ghost has descended and has given existence to the Church, and He remains within the Church, maintaining the Church, for our human nature has been elevated on the godlike throne, or it has totally penetrated and made transparent by the Hypostasis of the Logos. As such, the Church has been filled up with the Ghost as Hypostasis consequently to the death endured by Christ and to His Resurrection; and through these two ones, the Church has become especially penetrating within our being.” (Stăniloae 2006: 86)

“The salvation work of which foundation had been laid down in the human nature of Christ, it is being brought to fulfillment in the form of the Church, which is our form of union with God and amongst us. Only in the harmony amongst the human beings into God, it is shown the fact that the human being has deserted the egotism as general image of the sin, or of the limitation in themselves as narrow monads. That’s why the salvation state equals with the churchly appurtenance, or to the concentrating of the saved ones within Church, with the common participation to the Christ’s body, for His body has been elevated above any preoccupation with the Self through the permanent state of sacrifice in Him. On the basis of His divine Hypostasis and of His state of sacrifice, Christ wants and He can gather everybody, by extending Himself within them through the Holy Ghost Who imprints to the people the same sacrificial disposition out of the body of Christ.” (Stăniloae 2006: 87)

“The fact that the Holy Ghost appeared in flames of fire upon all the Apostles, it shows that the ghost isn’t really present except in the Church’s community, or where the Church is.” (Stăniloae 2006: 87)

“But the Holy Ghost didn’t descent only as flames of fire, but also accompanied “by a storm roar, which filled up the whole house the Apostles were staying in” (Acts 2: 2), “together with the women, with Mary, the mother of Jesus, and with His brothers” (Acts 1: 4). Through this it is indicated the power the first members of the Church were filled up with. Then a new reality was given birth within world. And as any new reality if born out of a new reality it bears within, the Church was coming to existence out of a new power from heavens, out of the infinite power of the godlike love, which the Church has been bearing it ever since, or out of which the Church has been sipping without exhausting it, and the Church

has been communicating that heavenly power to the world. Those days was established a human community having the embodied Son of God as its foundation, through Whom the world is being communicated the endless love of God; it was coming to existence the reality of a communion which has never exhausted its powers for it has always sipping those powers from the infinity of God, through the human body of the divine Hypostasis. It was a reality or a communion which represented “the heavens on earth”, the embodied Word dwelling within Church with His continuously deifying and unifying power.” (Stăniloae 2006: 87)

“The Church is the union of everything that exists, or it is destined to comprise all that exists: God and creation. The Church is the accomplishing of the eternal plan of God: the all-unity. Within Church is the eternal and the temporal - the last one is destined to be overwhelmed by eternity; within Church is the uncreated and the created - the last one is destined to be overwhelmed by the uncreated, namely to be deified; within Church is the spiritual of all categories and the matter - the last one is destined to be spiritualized; within Church is the heaven and the earth penetrated by heavens; within Church is the spatial and the not-spatial; within Church is *me and you, me and us, us and you*, united in a divine “You”, or in direct dialogical relation with Him. *The Church is a human communitarian me in Christ as **You***, but, in the same time, the Church’s Me is Christ. The Church is the *I* of the prayer of all the conscious beings: terrestrials, angels, and saints, the prayer having in this sense a unifying role. In Church, in me and for me, all the members pray for me and I pray for all of them. Within Church all the things are united but not-confounded in this union. The Church is the body of Christ and as such it is united with Him and distinct from Him. *The Church is the immanent having in itself the transcendent, namely the Trinitarian community of Persons full of endless love towards the world*, maintaining within world a continuous movement of self-transcending by love.” (Stăniloae 2006: 87)

“The Church has a theandric constitution. The Church’s content consists of Christ, the One united, according to His godlike nature, with the Father and with the Holy Ghost, and united, according to His human nature, with us. Being comprised in the embodied Hypostasis of Christ, the Church can be called Christ, meaning the Christ extended in humanity.” (Stăniloae 2006: 87)

“The two factors, Christ and the humanity, they are so united within Church, so that within Church one of them cannot be seen without another and one cannot speak about one without speaking about another. About Christ we say that He is the Head of the Church, and about Church we say that is body to Christ. Christ has within Church the position as head, as foundation, as source of infinite life. Any speaking about one implies the

speaking about another, and vice versa. We still speak about one of them at the time, when we try to highlight the special position each of the two factors has in this unity. The special position Christ has within Church, it mainly consists in His quality as head, of factor Who unites the believers in Himself as they would be a body, and in His quality as model and as source of power according to which the Church orients itself and is being filled up with Him and it is imprinted with Him, the Church becoming in Christ's image." (Stăniloae 2006: 88)

"Christ has become the Head of the Church by the fact that the divine Hypostasis has assumed the human image, the first fruit of our nature, by taking as man a central position amongst people. But this position becomes efficient only for He can communicate, through the Ghost, in human form, the godlike power, and He can make us to be imprinted by Him as by the true man's model, as by the deified man. But Christ is Head of the Church also by the fact that He has elevated this first fruit to the state of sacrifice, a state superior to any egotistic preoccupation, and to the state of Resurrection, making possible to exist by this the two state imprinted in a combined mode in His body, in order to communicate us too, the power of impropriate them, or to elevate our humanity to those two states. And this means elevating our humanity in the union with the infinity of God as Person, because only through sacrifice, by surrendering, on ourselves, to God, we tear down the walls which close us in our limitation and we enter the full communion with God and with our fellow humans." (Stăniloae 2006: 88)

"Saint Apostle Paul directly called Christ as Head of the Church: "Christ is the head of the Church's body" (I Col. 1: 24, 18). "He submitted everything under His feet, and He has given Him, above all, as Head to the Church, which is His body, the fulfillment of the One Who fulfills everything in everybody" (Ephes. 1: 22-23). Or: "Let's increase in all things in Him Who is the Head of the Church, in Christ, out of Whom every well composed and well finished and nourished through all the connection, it does, by the work fitted to any limb, its growing up as body" (Ephes. 4: 15-16). Or: "The man is head to the woman as also Christ is Head to the Church, His body, whom He is savior" (Ephes. 5: 23). In the Epistle towards Colossians (Col. 2: 18-19), Saint Apostles Paul urges the Christians not to let themselves deceived by the ones who draw them towards enslaving inferior powers: "instead of belonging powerfully to the Head from Whom each body is being nourished and well composed and it makes his growing up from God", to the Head they receive from, the power of growing up in freedom and union. In other places, the same Saint Paul, without directly naming Christ "Head" of the Church, he said this indirectly through the fact that he calls the Church as "the body of Christ"(Rom. 12: 4-8; I Cor. 6: 15-16, 10-17; 12: 12-27; Ephes. 1: 22-23; 4: 15-16; 5: 23; Col. 18-19). By naming Christ as "Head of the Church",

Saint Apostle Paul specifies by this that the body is being fulfilled, it is being nourished in its growing up and harmonization, and it is saved in Christ. (...) In “Christ as Head” it is open the horizon of the infinity of God and, through Him, the Church’s body receives power of life and of unifying love out of this infinity.” (Stăniloae 2006: 88)

“Saint Apostle Paul shows Christ to us as Head of the Church by the fact that through Christ, the Church is being structured as a harmonious whole, within which, each limb accomplishes the work that corresponds to him (Ephes. 4: 15-16; Col. 2: 18-19; Ephes. 2: 21).” (Stăniloae 2006: 89)

“The Holy Fathers developed the teaching that Christ is the Head of the Church, by founding this teaching on the fact that through embodiment He has assumed the first fruit of our human nature; then, this teaching if founded on the fact that Christ has accepted the state of sacrifice and He has overcome the death, being able to communicate us, out of His state of sacrifice, the power to overcome the egotism from within us and to virtually be imparted with His Resurrection, liberating us, even from now, from the limitation of the egotism and of the corruptibility laws, and by placing us in connection with the infinite and free life being in the body of Christ.” (Stăniloae 2006: 89)

“The effort of the human nature in Christ makes our effort within Church possible, and it is exemplary to it. It is the same effort towards liberty in the infinite life of the free relation with God, for getting out from the slavery of the corruption brought by passions. And only by this, Christ can actualize the whole His efficiency as Head of the Church, as Head of ours, Who leads us towards the life of free relation in union with the infinite God.” (Stăniloae 2006: 92)

“Our sacrifice, as renunciation to sins – which are the various forms of the egotism -, it takes the form of the virtues. That’s why the Church is the place the virtues are cultivated in, as openings towards God, in the likeness of Christ Who is the “being of the virtues”, according to Saint Maximos the Confessor.” (Stăniloae 2006: 93)

“The Church is a communion of love bathed in the relations of the infinite Trinitarian love. The Church lives in the threefold subjective ocean of the Trinitarian Persons, in this inexhaustible ocean, of this love and life, or in connection with this infinite ocean, giving us to drink out of it... By being virtually gathered into the Son, on the virtue of the fact that He has embodied, on Himself, for His love for people, we are even more gathered through His sacrifice which gives us power for our own sacrifice, for getting out of the limitation of our egotism, and for entering the endless loving relation with God and with our fellow humans. The ones who sanctify, on

themselves, by more and fully sacrificing, on themselves, they are closer, in the Christ's body, to His mind and heart; they are more intimately introduced in the infinity of life and power that moves within His body, carried by one of the hypostases of the infinite Trinitarian life and love. By this, they are also more loved by the Father, and they live in their conscience in a more sensed manner the waves of life and of love of the Father, which are overflowed towards the Son and out of the Son, through the Holy Ghost, within our hearts." (Stăniloae 2006: 93)

"Within Ghost there blows the Ghost of the love between the Father and the Son, the Son bringing and seeding within people the filial love towards the Father and the feeling of the Father's love towards the Son and, through the Son, towards the ones who are united with the Son within the Church's body. The blowing of this love, brought within us by the Ghost, it has created the world and its blowing recreates the world as Church." (Stăniloae 2006: 93)

"The Ghost of the sacrificed Christ is one with the Ghost of the resurrected Christ, and by receiving Christ's Ghost in our present life, we receive, in the same time with the power of self-sacrificing, the earnest of the resurrection too. That's why the Ghost of the sacrificed and resurrected Christ, He brings the ones who appropriate Him, to resurrection. Through the life of sacrifice, upheld by the power of the Ghost of the sacrificed Christ, the believers advance towards their resurrection. Thus, the Church is the "*place*" where *one advances towards resurrection: it is the "laboratory" of the resurrection. The Church has as its main aspect the eschatological aspect.* By advancing on the road of the sacrifice, or of the death into Christ, the soul is being filled up with an increasingly greater power upon the body, a power that is going to be manifested in the body's resurrection. This means that the Church's members advance towards their spiritualization and by doing this, they advance on the road towards the resurrection with Christ." (Stăniloae 2006: 95)

"Being within Church - or into Christ - the believers do not remain, through death, forever on earth, but the Church leads them to the eternal life. Dying, they still remain into Christ. *For their death neither is full nor definitive*, but they remain with their soul for the future life, and there are going to be resurrected with their body, into Christ, given the fact that *their souls in the life to come are into the resurrected with the body Christ*. That's why the Church's members do not live like ones who have no hope (I Thess. 4: 13), for Christ, as the godlike Hypostasis of the Church, embodied and resurrected, He doesn't carry the Church in Himself in order to let the Church's limbs on earth at the end of their lives; but Christ brings them firstly with their souls, and then with their bodies, to the eternal life, to the communion of the endless Trinitarian life, within which there is Christ

Himself as man. Christ, the embodied, crucified, and resurrected Son of God, He is the eternal Hypostasis of the ones who travel into Him – or into Church -, on earth, through faith and through virtues, the road He walked Himself, during His life of earth. And they know they are going to be resurrected, and they even anticipatorily participate in their soul and body, as limb of the Christ's resurrected body, to the resurrection and to the eternal life into Christ. Christ makes Himself transparent to them; He partially gives Himself to them, as the resurrected Christ, just through the Cross they bear during this life, together with Him." (Stăniloae 2006: 95-96)

"This earnest consists in the beginning of the believers' spiritualization, which isn't done without Cross, but neither without the Ghost; In the beginning of accomplishing a transparency through which the believers see the Christ's infinite life, and they are imparted with this life. This comes out of the resurrected, spiritualized, and totally become subject body of the Savior, out of the relation with Christ which has reached a great intensity due to this accentuate manner in which their bodies have been spiritualized and have become subjects. Only for the Church is such a body composed of such limbs on their way to spiritualization, the resurrected Christ deigns to inhabit the Church, or He does this only in order this spiritualization to take place - and the Church is to Him an adequate dwelling place, or a dwelling place on the way to become adequate to Him. This is for only through such a body the presence and the glory of Christ can become transparent." (Stăniloae 2006: 96)

"The Church, and within the Church each limb of it, it is thus the burning pyre, but not-consumed by the inexhaustible fire of the love brought to the people, in the Christ's humanity. This is for the resurrected Christ illuminated out of Church and He sets the Church endlessly in fire, but this fire doesn't consume it, as it does with His nature too. (...) Christ shines with the gentle rays of the love, giving us courage to come close to Him, to enter the relation of love with Him, despite this love being endless – or might be just because of that." (Stăniloae 2006: 96)

"Carried by Christ, the community of the ones who are united with Him, it lives in the warmth of His love and light, in the light of His love for the believers who are into Him, and in the light of their love for Him and for each other. This is a life from on another plan, on the plan of the endless and all-luminous godlike life." (Stăniloae 2006: 96)

"Who denies the objective seen character of the Church and the unseen godlike work within the Church, he denies the Church itself, and he places the salvation in the uncertainty of a pure subjectivity." (Stăniloae 2006: 105-106)

“The Nicaea-Constantinopolitan Symbol of Faith presents the Church as being: One, Holy, Congregational, and Apostolic. These features come from the theandric constitution of the church, as body of the One and Holy Christ.” (Stăniloae 2006: 106)

“The unity belongs to the Church’s constitution, as extended body of the embodied Word. This is for the Lord has embodied Himself, He was crucified, and He resurrected as man, in order to gather all the divided ones into Himself, in the infinity of His love towards the Father and of the Father towards Him. This unification of everybody in Christ it constitutes the essence of the salvation itself. This is for this salvation means unity in the all-blessed and eternal God. Besides, outside God there is not possible the unity, and therefore neither is the salvation possible. Christ extends Himself with His sacrifice and resurrected body within us, in order to unite us and to make us like Him, by filling us up with the same love of His towards the Father and of the Father towards Him, a love which is within Him. But this is the Church. And the Church, filled up with this love, it means the loving unity amongst its members too.” (Stăniloae 2006: 106-107)

“Therefore, the Church, only for it is one, it represents the place and the effect of the savior work of Christ, or the effective fruition of this work. “For through Himself (He deigned) to reconcile all the things with Himself, either the ones from earth, or the ones from heavens, making peace through Himself, through the blood of His cross” (Col. 1: 20), namely through His unlimited love through which He has wholly given Himself to the Father and to us. “And He has placed all the things under His feet and above all he has given Christ as Head of the Church, which is Christ’s body, the accomplishing of the One Who accomplished all the things into everybody” (Ephes. 1: 22-23). This is for within Church it is fulfilled the desire of Christ to unite all of us with Himself, and it is fulfilled the desire of having in Him the love of the entire mankind towards the Father, of having the rationalities of the entire actualized creation, turned back within Him. Himself wants “all to be one” (Jn. 17: 21), one in love with Him and with the Father, and on in the love for one another. Saint Maximos the Confessor identified the Church to the union of everybody in the embodied Word Who is also at the Father, but Who is also within us, “as dough of the entire kneading”. All of us are called to gather ourselves in Him “as the body’s limbs with the head”, through the architect work of the Ghost of the One Who accomplishes all the things in everybody.” (Stăniloae 2006: 107)

“The one who has Christ in him, he feels himself in the deep and not at the surface of his being, namely in the foundation of his being, but by this he feels himself as being in his being’s common foundation with the others, namely in the godlike Logos. He feels in the Church as being founded on Christ as on “the corner stone”. He feels in Christ as together built up with

all the ones who believe in Christ, as in a dwelling place crossed through by Christ, and dwelled by Christ. The one who doesn't feel himself as united with the other into Christ, he too is not in Christ. "Therefore, you are no longer strangers and temporary inhabitants, but you are together citizens with the saints and you are household of God (in full intimacy with God, o. n.), built up on the foundation of the Apostles and of the Prophets, where Christ Himself is the corner stone. Into Him the whole well-made building grows up in order to reach to be a holy dwelling place into the Lord. Into Him you too are together built towards being dwelling place to God into the Ghost" (Ephes. 2: 19-22)." (Stăniloae 2006: 107)

"The Creator and the upholder of the Church he is the Church's founder and helmsman." (Stăniloae 2006: 108)

"The Holy Fathers saw the foundation of the Church's unity in the presence of the same sacrificed and resurrected body, and therefore a body filled up with the infinity of the godlike love, in all the Church's limbs." (Stăniloae 2006: 108)

"For the Christ's body is filled up with Holy Ghost Who irradiates out of Himself as a unifying and life-giver energy of holiness, contrary to the separatist egotism, the second foundation of the Church's unity, according to the Holy Fathers, is the Holy Ghost. Properly-said, the Holy Fathers considered the body of Christ and the Holy Ghost as a not-separated duality, producing and upholding and promoting the Church's unity. The unity between Church and Christ within Church, it is being nourished out of the unity between the Son and the Father: "For all to be one, as You, Father, into Me, and I into You, for they too, to be into Us" (Jn. 17: 24). The Church lives in the ocean of love from amongst the Persons of the Holy Trinity. Like the Three Persons cannot be separated, neither the Church's believer members cannot be separated from one another, in the profoundness of their being." (Stăniloae 2006: 108)

"The Church is the place where Christ brings all the time Himself to the Father, as sacrifice of good fragrance, and through Him He brings us too, by the fact that we are imparted with Him." (Stăniloae 2006: 108)

"The Eucharist isn't the sole Mystery the Church's unity is strengthened and upheld through. Through it the unity amongst the Church's members is being consummated. But the believers cannot approach the Eucharist from the beginning, but they must advance towards it, as on a ladder, through the other Mysteries, namely through Baptism and through Anointment, and if they have fallen into sins, through the Mystery of the Repentance. Through all these Mysteries, the man is gradually united with Christ, the One from Within Church. Through Baptism, the person is received within

Church, for he is united, for the first time, with Christ, the One Who died for all of us and Who is like the One Who dies to Himself and overcomes the death within Church, for the Church's members too, to die to themselves, namely to die to their egotism, and to overcome, by doing so, the death as consequence of the weakening of the spirit's life through egotism. "Christ sacrificed Himself for us and He was the Same in death and above death." (I Pt. 3: 18) ... (...) Namely, through Baptism, we enter the union with Christ and through Him with the Father, but we haven't reached yet, the fullness of this union. Although, as ones who entered the dwelling place of God through Christ, we have entered the Church even though we haven't advanced to the most inner places. We have entered, by and large, the House of God, namely the Church." (Stăniloae 2006: 109)

"The Church's holiness stays in close connection with its unity. For, the more the Church is united with Christ and therefore within itself, the more the Church is united with its holy Head, the more the Church is holier in its quality as Christ's body. The sin, of the contrary of the holiness, it is actually a sin against the unity. The holiness of the Church and of the Church's members comes out of union of the Lord's body sanctified through obedience and sacrifice. The holiness of the Church and of its members it is the form their tight union with Christ is shown in – with Christ Who sanctified Himself through His sacrifice for us, He being already without sin on the basis of the hypostatical union." (Stăniloae 2006: 112)

"With the Pentecost it has started a new era in the social life of the mankind. Generally, the Church's members are preoccupied with the forgiveness of their sins, with removing the divisions and the differences amongst people, with increasing the love, and they ascend towards the Kingdom of Heavens." (Stăniloae 2006: 116)

"This various paint of the strivings from within Church it explains why the Church cannot strictly separate the saints from the sinners, and it also explains which the Church do not deprive the sinners of its communion except the ones who contest the Church's teaching - this teaching being the norm itself of the efforts towards holiness. One would never know whether a sinner will leave his idleness and he will commit himself to climbing the ladder, by repenting himself of his sinful life. Anyway, the Church wants to keep available for the sinner the Christ's reserve of power and love from within Church; the Church doesn't want to deprive the sinner of a communion, even being an external communion, and occasion of deepening that external communion in an internal communion." (Stăniloae 2006: 116)

"Here is to discern between Church and its members, though, on the other hand, the Church comprises all of them: the Church is composed out of the ones who transcend and out of what it is being reached by continuous

transcending. The Church has, in this case, the meaning of what is reached by transcending. The Church is, in its deep being, the holy spring for its members, having the holy Christ imprinted in it. The Church is the Bethesda well of healing water, that heals the sick ones, but it isn't infected with their microbes, but it dissolves those microbes." (Stăniloae 2006: 117)

"The Slav translators of the Nicaea-Constantinopolitan Creed rendered the Greek term "catoliki" through "sobornuiu" because of their resentment towards the Western Church, but probably also because the meaning of "universal" given by the Rome's Church to the word "catoliki" it doesn't faithfully render the meaning of the original word. The Romanian translation has adopted, for the same reasons, the Slav term, calling the Church as "sobornicească" (Stăniloae 2006: 117)

"The term "catholicity" in the Orthodox Church, it expresses the synodal mode of preserving the church's teaching at Episcopal level, but also the general communitarian mode of practicing the teaching. The whole Church is a permanent Synod, a communion, a convergence, and a permanent co-working of all the Church's members, for only in this state the Church's spiritual goods are preserves and valued. In our time, this general synodality it is rendered through the idea of communion, which implies the idea of complementarity." (Stăniloae 2006: 117)

"The feature of the unity simply affirms that the Church is One, while the feature of the catholicity shows us what the nature of this unity is. It is a unity accomplished and maintained by the convergence, by the communion, and by the unanimous complementarity of the Church's members, but not by simply putting them together or by a merging of all of them in a uniform whole. So, the synodality of the catholicity implies the meaning of the Church as an organic-spiritual whole, and by this it comes closer to the true meaning of the term "Catholic", but without directly expressing it. Namely, the synodality or the catholicity expresses the position and the complementary work of the Church's members, as in a true body, and not the cause of this position and work, as the term "Catholic" does it." (Stăniloae 2006: 118)

"A direct rendering of the term "catholicity" it would be offered by the terms: "entirety" or "plenitude". The Church is an organic whole, an organism, or a spiritual body, a plenitude that has everything, and this whole, this plenitude is present and efficient in each of the Church's: limbs, acts, and parts. This Church's meaning specifies its meaning as "body" of Christ. These meanings correspond to the definition Saint Apostle Paul gave it to the Church as: "the fulfilling (the fullness) of the One Who fulfills everything in everybody" (Ephes. 1: 23)

“The Church has Christ whole, with all His savior and deifier gifts, and each local Church and even each believer has Christ whole, but only by remaining in the “whole” of the body. As in every cell of the body there is the whole body with its work, with its specificity, so is the Church in each of its limbs or part – and through this Christ whole – but only for the respective limb of the respective part remains within Church. The limbs aren’t made uniform by this, but they remain complementary, due to the fact that the entire body’s life, or Christ Himself through the Holy Ghost, He is actively present in all of them.” (Stăniloae 2006: 118)

“The Holy Ghost Who animates the Church’s prayer, He prays within me and so the Church itself prays together with me and in me. It prays together with me not only the Church of the ones who are on earth, but the saints, the angels, and the Mother of the Lord too. “Cherubs with faces of fire, Seraphim with many eyes, Chairs and Masteries, Principalities and Angels and all the Archangels and holy Dominions, together with the blessed Forerunner, with the Prophets and the Apostles, with the pious Hierarchs, with all the righteous ones, all of you, pray for us to be saved! (Canon towards all the saints).” (...) Each believer is accompanied by the unanimity of the Church. No one is by himself, but he is in this unanimity. This is a perfect unanimity of persons, and each person is preserved not-annulled in, receiving power from the entire body and contributing with his specificity to the life of the entire body.” (Stăniloae 2006: 118)

“The Holy Fathers clarified the idea of the Church’s presence in each of its limbs, developing the vision of Saint Apostle Paul about the diverse gifts of the limbs in the Christ’s body, gifts coming from and upheld by the same Ghost. In each believer, though, besides his special gifts, there is the same savior grace, the same dwelling of Christ through the Holy Ghost, but only for the believer is in connection with his parish. In the parish all the grace of the believers and all their gifts develop in solidarity, but only in connection with the bishop and with his eparchy, and this in connection with the whole Church.” (Stăniloae 2006: 118)

“The more intimately Christ is present with the Ghost within Church, the more real becomes this efficacy of the entire Church in all its limbs, and the more is capable of giving the possibility of spiritual growth to the limbs as persons, differentiated, out of the endless unitary richness of Christ, which is spiritually communicated by the Ghost within the differentiated and unitary body of the Church; so, the Church doesn’t make its members uniform as in the case of a unity sustained by an external authority, a non-synodal authority lacking the character of a body.” (Stăniloae 2006: 119)

“The Church’s *wholeness* understood like this, it has God Himself, or Christ, as its foundation and as its source Who dwells within Church and Who

works within Church, through the Holy Ghost, as the feature of the unity and of the holiness. The Church's *wholeness* stays in tight connection with the feature of the unity, not being but the specification of the unity's mode. But, also with the feature of the holiness. This is for if the holiness consists in a self-renunciation of the believer humanity for God and of each believer for God and for his fellow humans, the holiness is a premise for the complementarity that makes the believers a body of Christ with many limbs." (Stăniloae 2006: 119-120)

"The Wholeness or the plenitude of Christ within Church through the Holy Ghost, it has also a dynamic and differentiated character, as the holiness and the unity have too. Some of the Church's members live in higher degrees the wholeness or the plenitude of Christ within them, and their integration in the Church's plenitude. And the Church in totality, it advances towards a fullness of integrally experiencing God within it, and of Church's total integration in God, towards the state God will be "everything in all things" in (I Cor. 15: 28). Properly-said, this is the Church's destination. This integration in plenitude must become characteristic to the whole creation." (Stăniloae 2006: 120)

"The Church is the wholeness, it is whole, and it is the plenitude for it has Christ Who is everything in all things. The Church is the plenitude, for now in some virtual state, but in movement towards its full actualizing in eschatology. That's why the Church has the entire savior grace which leads the creation to deification; the Church has the whole teaching, which includes in it the whole knowledge necessary for salvation. The Orthodox Church is the Church of the plenitude (...) The Orthodox Church has the entire capability towards the right fructifying, towards the believers' consummation." (Stăniloae 2006: 120)

"Like through all the other three features, one can see Christ as the ultimate foundation and source of the Church, so it is seen also through apostolicity. The Apostles were the first group of people who believed in Christ, and they bore witness about His Resurrection and therefore about His godhead. The same Apostles were that group of people by which Christ has made Himself known - to all the generations which followed and which will follow - as He was: embodied God, crucified and resurrected for our salvation and deification. The Apostles confessed about Him, and they didn't speak about themselves. They didn't take from themselves this ministration, but Christ gave it to them. On their faith, on their witness, on their speaking about Christ, on their being's total consecration to the work of making know and communicating Christ, it has been founded and it is being prolonged the Church." (Stăniloae 2006: 121)

“The Church is apostolic in all the times, for it has the same faith as the Apostles had, and for the Church stays on the content and on the form that Christ has given to it. Although, the successive generations of the believers they didn’t inherit also the quality as Apostles, because they didn’t inherit the Apostles’ position too, as being the first ones in the faith in Christ and the first interpreters of His teaching and deeds.” (Stăniloae 2006: 123)

“In this quality of witnesses and of initial interpreters of Christ’s Revelation – which implies the fact that they stayed next to Jesus for three years, and that they saw Him resurrected and that they received His Ghost in an unmediated manner -, it is included also their quality as organs of finalizing the Revelation in Christ and of completing this Revelation.” (Stăniloae 2006: 123)

“Thus, the Church is apostolic through by inheriting the faith, the teaching, and the grace from Apostles, as the first ones who received them from Christ through the Holy Ghost. The Church’s apostolicity unites the history with the present. In conveying the Christ’s grace and teaching, each generation contributes through its faith. In conveying them, each generation, spiritualized through the mediation of the previous one, it contributes to spiritualizing the blood of the successor generation.” (Stăniloae 2006: 124)

“Apostolicity means connecting the generations in the whole tradition that comes from Apostles, for it is the whole Revelation, but also in the grace and in the spirituality which come in an uninterrupted manner from the Christ’s Ghost through them. But this doesn’t mean that the Church looks only at the past, that Christ belongs to the history, and that the Apostles interpose themselves between Christ and us, or that the grace comes only from the past. We enter a connection with the living Christ now too. The Ghost of Christ or His grace is being descending now too, from above, at every baptism, in a continuous Pentecost.” (Stăniloae 2006: 124)

“Advancing towards an increasingly fuller likeness to Christ, it cannot be done except within Church, for through the Church one can see “the diverse wisdom of God, according to His decision from ever, which he has unveiled it in Christ Jesus, our Lord” (Ephes. 3: 10-11). And this is for within Church it is being actualized - in the multitudes of the teachings, of the prayers, and of the Church’s members – the multitude of powers, of works, and of forms of the love of God, and each one learns and is urged out of this multiplicity.” (Stăniloae 2006: 143)

“All the things can be seen within Church in a non-static manner and not in an exterior mimicking, but Christ Himself continuously relives all of them within the Church, by imprinting Himself in the Church and in the Church’s believers like in the limbs of His body, and imprinting them, by this, the

mode of relieving the states which He has elevated His assumed human nature through. The Church is the human communitarian environment within which Christ relives, together with this environment, His savior action, the environment within which each limb of His is on other stage of his ascension, but in the same Christ, Who has descended on each one's level. Being One and the Same, Christ keeps them all in unity and communion, but each one lives Him on another height, even though all the stages are expressed in the same word of the teaching, in the same sanctifying acts, in the same good deeds, and in the same prayers. Each one takes power for his ascension from all the others, some of them receiving knowledge from their superiors, others exercising themselves in the communion in ministration and humbleness. This is for no one reckons himself as reached at the target and he reckons the difference of levels as insignificant in comparison to the infinite height of the target." (Stăniloae 2006: 144)

"All these show from which depths of wisdom it was produced the Descent of Son of God within history, in order to work, from it and through it, to the mankind salvation in its solidarity, for He wasn't satisfied with working from the sky, not incarnated, upon each human being taken individually. God does not want the individualism of the monads, in a Protestant sense, but he wants historical solidarity. Otherwise, the history would not have any meaning. It would be completely devalued. The Church, also, it would have been impossible, if there hadn't existed except a personal report between the individual and God. What sense will make in this case, even the sparks lightened by God in each soul individually, if they have no effect upon the historical life of the human being, except of showing him the impossibility of any effect? The human being would be imparted with this Revelation only in the future life, when it takes place - into a Protestant conception - the actual salvation." (Stăniloae 1993)

"The Church established by God, the one close to the people, it is the kingdom of the divine grace, which the man is elevated in to the communication with God and, by this, he is destined to an eternal and happy life. Any man elevated into the frame of this history, he was saved from the inutility of a life ended into death, like one lived only on the plan of the physical and social legality. The embodied Son of God, and ascended on the right hand of the Father, He leads this elevation of the people onto the plan of the Church, of the salvation through communion with Him. This is the true goal of the history. And this work of Jesus it is the proper leading of the world. At this one participates our humanity assumed by the Son of God, and we are all of us participating to it through our liberty and through the power of Jesus Christ from within us. For the efficacy of this work, it has been instituted the new method at the rudder of the world, on the godlike throne." (Stăniloae 1993)

“So, the Church is the goal of the history. The absorption one after another of the people into history, in order to pass them into the eternity of the happy communion, it is the goal of the entire earthly life. This does not mean that the state is not necessary. But it is necessary like a precondition for the Church. The Church won’t ever deny the legitimacy of the State and won’t fight against the State as such, but the Church will try to make each citizen a member of it of such a behavior and spiritual ascent, so that to fulfill like an internal commandment, minimal for him, everything the state legislates for the good cohabitation of the citizens. In this way, in a certain sense, the Church is necessary to the State and it raises up the best citizens of the State. Of course, neither the State must forget about its role to be a precondition for the salvation of the people, so not to impede them to search their salvation through the faith in God and not to hinder the church in its savior work.

The Church won’t ever say a word against the State, in principle. But it will try to raise any man at such a condition, that to him the State to be somehow surpassed, so that he to fulfill without being forced by the State, like a minimum, everything the State can ask him.

When all the people reach this condition, becoming the consummate members of the Church, totally purified of sin and with a full capacity of communion with God and amongst themselves, the State would disappear by itself, not by being abolished through propaganda or external combat, but by being absorbed with its being, which is the equitable order, into the being of the Church.

But on earth won’t never be reached such a state. Even if all the people became Christians, themselves the Christians, like earthly people, they would traverse diverse phases of life, which prove their imperfection. We all need the State, even if we are into Church. Both this order of life helps us; the State helps us by force, the Church by divine grace, in order to maintain ourselves and to progress towards perfection.

In the light of the goal represented into history by the Church, we can understand the history only if we watch at it not only like an area into which every generation can gain its salvation, but also like a whole which realizes like such a certain sense. The question: why the history continues and until when? - it can be answered now by saying something else than God hadn’t finish bringing all the faces to existence, and the history would have ended when God had finished pouring into world all the people whom He decided to create.”
(Stăniloae 1993)

“In the service of the spiritual progress of the believers there stays the hierarchy of persons, for only the persons are capable, out of love, of helping other persons. That’s why the hierarchy is essential to the Church (the heavenly hierarchy somehow belongs to the Church too, and it upholds the ascendant movement of the churchly hierarchy). The man’s ascension it takes place by the help and in the frame of the Church. The ultimate target

of the entire hierarchy is the deification of the ones who are saved.” (Stăniloae 1992: 45)

“The spiritual ascension, even if leads someone to the immediate closeness to God in heavens, it is an ascension within Church, on the spiritual levels from within the Church on earth, and on the levels from within the Church from heavens. There is no other ladder towards God, than through the interior of the Church! This is for along this ladder there is stretched full of attraction the grace of Christ, the power of Christ: namely of the “Way”. And for in the highest end of this ladder and only there, as top of the entire hierarchy, there is Christ.” (Stăniloae 1992: 48-49)

“The churchly character of the spiritual life it is identified to the Church’s Christ-centric character. Even the one who has been elevated to the state of “pure mind” and of “contemplation without symbols, he still hasn’t left the hierarchical frame of the Church in broad sense, and he hasn’t jumped beyond Jesus. This is for Jesus is the all-divine and above existence mind. Christ stays on the top of any hierarchy as an attraction force, for anyone who ascends its levels.” (Stăniloae 1992: 49)

“The hierarchical levels do not replace Christ, but because of us not being able to see Him from the beginning and to understand Him in an unveiled manner, without the mediation of the symbols and without the explanation we are given by the hierarchical levels, He takes in account this weakness of ours and he communicates Himself, to us, through the hierarchical levels. But, on the measure we progress with the help of the angelic hierarchy and of the angels, we too see God and we feel God increasingly clearer, and we get increasingly closer to His unveiled light, namely we are being deified.” (Stăniloae 1992: 49)

“It is important to mention that the happy Kingdom of the eternity of the communion with God in Trinity, into Christ, it depends also on our will of appropriating this life of communion amongst ourselves too, following the example of Christ Who went to the sacrifice on the cross for us. We could say that this constitutes a fourth dogma, commanded by Christ, a dogma requesting the people to appropriate freely the good that has been brought by Christ, a good which we see fulfilled from ever, into the Holy Trinity. Christ asked us for our contribution by telling us: “Love on one another, as I loved you” (Jn. 13: 14). Only by observing this word of His, he and His Father will come to us and They will make within us a dwelling place for Themselves (Jn. 14: 23). And this love of ours, amongst ourselves, it is the Church. Within Church all of us must be one with Christ and amongst

ourselves, as the Son is one with the Father and with the Holy Ghost.” (Stăniloae 1993, 3: 170)

“The Church is the union of the ones who believe in The One and True Christ.” (Stăniloae 1993, 3: 213)

“The Church is the spiritual kingdom, One, Holy, Apostolic, and Universal, where Emperor Christ is always present with His power, warming up and enlightening the Church’s members as on a pyre and as on a candlestick composed by the united believers, without confounding them, as some branches or as some candles of the same fire or of the same light of the love of Christ and for Christ.” (Stăniloae 1993, 3: 216-217)

“The burning pyre seen by Moses it represents the Mother of the Lord and any saint full with the fire of the love for Christ. But the all-comprising pyre it is the Church which the fire of the love unites within, with Christ, through love, not only singular persons, but also together all the persons who believe in Christ.” (Stăniloae 1993, 3: 216-217)

“From the state of simple existence which are brought to, by being born out of our parents, the children must enter the fully free existence reborn in Christ, or the dialogue with God, through a birth which they actively and personally decide for, masters on themselves, and free servants of Christ. This doesn’t mean that the children born out of Christian parents, they cannot be baptized when being little children, for the tight union of their souls with the mature Christians’ souls gives the warranty that they will impropriate by their own decision the birth out of the Holy Ghost of the freedom, through Baptism, or that they will actualize the dialogue with God, which they virtually entered through Baptism. By and large, all the ones who receive Christ in Baptism, they can be imparted with His body and with His blood, which are free of any egotism’s slavery, by this getting closer to the Virgin, though not as ones giving Him birth according to the body. By this, the constitute the mysterious body of Christ, namely the Church.” (Stăniloae 1995: 175)

“Due to the fact that all the Church’s members bring this sacrifice out of Christ’s power, or in the community of all of them with God, or due to the fact that the Church itself does that, the Church lives in the relations of the infinite love of the Trinitarian Persons. The Church has Christ as Head – through Whom the Church is brought to and it advances into that life; the Church has the Holy Ghost as animator soul; and the Church brings, on itself, sacrifice to the Father, in a transcending towards this ultimate source, source of the endless life and love, as Person, of Church’s existence, for the

Father is source of the other two godlike Persons and He is source of the will of creating and saving the world.” (Stăniloae 2006: 93)

“If the Orthodox spirituality has a Christ-centric character and if this Christ-centrism is accentuated by the Mysteries’ role of means which Christ dwells Himself within man through, namely as sources of indispensable power for the ascetic efforts and in order to live the mysterious union with Christ, there will follow that the Orthodox spirituality has a pneumatological-churchly character. This is for where Christ is through Mysteries, there the Church is full of the Ghost of the communion with Christ, of the Church imparts Christ, as being His Body, through the mediation of the Mysteries. One cannot become or remain limb of Christ except he integrates himself and he becomes part of His mysterious Body – which is the Church – as a well-ordered ensemble of many limbs. The faith, as power of the spiritual growth, it come within man from Christ, but through Church, of through His body, which is full of the communion Ghost, by growing up from the faith of the churchly assembly, in which Christ is working through His Ghost. Through baptism, the man enters the bond with Christ, but he also enters the atmosphere of faith which animates as a divine power the churchly assembly. If not continuously animated and urged by the faith from the churchly assembly, nobody will be able to remain in faith and to grow up in faith and in faith’s fruits. If somebody progresses in the virtues which grow up out of faith and which culminate in love, it means that he manifests his working love towards his fellow humans and that he strives for increasing the same faith in them; it means that he increases in the communion with all of them, in Christ, through the Ghost. But this is the same with working to strengthening the Church, out of a responsibility for the Church.” (Stăniloae 1992: 44-45)

Commandments

“By analyzing our faith, we find that it comprises elements for which the prophetic origin is not sufficient. The faith of the prophets it consisted only in the certitude about God`s existence and of some commandments which He communicated to people, through prophets. The prophets confessed about a God who remains at distance from people, making His will be known through intermediaries and setting the law like a sign of a link with them, from distance. The prophets knew themselves like intermediaries of the law, they asked for the fulfillment of the law, and they put the man in report with God through the law - namely they sustained a report which, in the same time, it is a distance.” (Stăniloae 1993)

“The prophets gave the man the faith, as certitude about the existence of God, and they communicated the will of God. The man had felt God being interested in his destiny also for He sent His commandments. But the fact that God sent His commandments, but He didn’t give any power to fulfill them, it showed the man the distance which God kept from him. The prophet, by the fact that he was a man who spoke about God like about something different from him, and by the fact that the prophet was simply transmitting the commandments of God, without being able to help the man to fulfill these commandments, he contributed, also, to the confirmation of the conscience that God it is faraway. God appeared to the man like One Who, by keeping Himself at distance, He sends His commandments, saying to him: you fulfill them. The man felt himself alone and left to his own powers, which were insufficient to the pretensions of God. Even if he could fulfill the commandments, he still wouldn’t have had God closer. In reality, he can fulfill certain commandments of civilian nature, juridical and moral, but the main commandment, namely to enter the communion with God and, by this, with his fellow humans, he couldn’t fulfill it without the descent of God to him. The laws which the man can fulfill are the crumbs, the external shells, the surrogates of the big law of the communion. Through them it is sketched the necessity of the communion, it is expressed the desire for it, but it is not realized. A man asks to the other one, when he is not in communion with him, to fulfill some deeds like they would be in communion, but himself cannot achieve that until descends himself to that man. All the more it cannot be realized the communion with God until He does not descend to the man. The communion is accomplished through the descent of the one who is superior in spirit, in loving power, in understanding, to the inferior one, and not through the ascent of the inferior to the superior one. By the fact that the superior one still gives some commandments to the inferior one, like a surrogate of the communion, like an insufficient substitution of it, that one shows that he does not want to break any connection with the man, but he aims to reestablish it. Those commandments are another grace, they are a benevolence. The law deficiently kept the place of the communion, until its accomplishment. The

Law was the shadow, it was the foreshadowing of what was to come. The law created a waiting regime, a tension towards completeness, and it was in the same time a promise. The father will be severe with his child after the child has made serious mistakes. So severe, that it will seem to the child that his father treats him like a servant. This report has something from the severity of the report master-servant. The communion from before is no longer there. But the present severity is provisionally, the child feels it like a passing stage towards the new filial communion and, therefore, he endures it waiting for that one⁹⁶. Through the Law, God didn't let the man to totally decay, forsaken in the bondage of Egypt, but He carried the man through the hardships of the desert towards the promised communion of Canaan. By giving the law, God made a Covenant with the people from before Christ, the Covenant of the Promise. The ones from under the Law walked into the hope of the things from the future. The commandments are the exterior faces of the real communion - the future one. (Stăniloae 1993)

"The man needs for his salvation that God to come as close as possible to him, not to only be sending commandments which he cannot fulfill, but to enter the communion with him, and the Holy Trinity wants to reestablish the communion with the people and among people, a mission which especially falls to the Son due to the place He has into the Holy Trinity like a hypostatic intentionality for communion, and carried by the joy of obligation, of the serving, first towards the Father and, therefore - in order to please the Father - towards people, for bringing them again in the state of His sons." (Stăniloae 1993)

"The moral conscience, in all its functions - like a commandment to do the good and to avoid the evil, like thank for the first one and like a reprimand for the second one -, the imagination about the chaos which would have been born if these moral differences had been blunted into the reports amongst people, it shows us that the moral order is upheld by this fundamental law of the reward of the good through good and of the evil through evil. This law is the one who distinguishes the good from the bad. The moral order stays, after all, in this distinction and in its supreme seriousness. The blunting of this distinction it would cause the same collapse into the spiritual sphere of the life, that the one which would be caused by shutting off the gravitation in the physical sphere. All the people tend towards this blunting. There must be somebody who to have the power

⁹⁶ Through Jesus Christ, God unveils again His parental face towards people. The man becomes again the son of God; the man, who was deprived of his good Father, he is now again the son of God, and God is again his Father, said Saint Gregory of Nyssa, P. G. 45, 889 A-H, Cf. J. Aufhauser, W. c. p. 116.

and the will to reestablish the distinction, namely the prestige of the good in front of the evil.” (Stăniloae 1993)

“In the light of the Orthodox spirituality, the Christian morals no longer appears as a simple fulfilling of some duties imposed by God’s commandments, duties bringing the Christian nowhere in this life, but it only provides him with the salvation as external rewards in the future life. The Christian grows up in God still from this life, for the fulfilling of these commandments performs a gradual transformation of his being, of a filling up of his, increasingly more, with the working presence of God.” (Stăniloae 1992: 5)

“The Lord is hidden in His commandments and in the striving for achieving the virtues, not only as norm, or as role-model divided in principles of behavior, but He is also as personal power working in them, for only a superior person gives commandments. The commandments, anyway, they have an attraction too, and who puts them at his heart he feels Christ’s helping look always directed upon him, for the Lord not only that he has given us commandments once and for all, but He gives us these commandments on each instant. So, in the individual endeavor to fulfill the commandments there is the help from Christ too.” (Stăniloae 1992: 41)

“If through the commandments the Lord offers Himself to us, so-saying from outside us, hidden but present in these analytical features of His image, in the virtues which show our bond to the commandments and the progress in this living synthesis between us and commandments, the Lord manifests Himself within us too. In commandments, considered in themselves, the Lord hides Himself as personal and attractive power; in the endeavor of working through virtues, the Lord is hidden as personal active power. This is for the Lord is hidden since baptism in the inner sanctuary of our being, urging us towards fulfilling the commandments, by what we imprint on our spiritual cheek as Lord’s features. Thus, these features gradually clarify under the impulse of His commanding force that works from inside out, and which is not but Jesus Christ Himself, the One dwelling in our deep, and Who is not obviously notice in the beginning. The presence of Christ it becomes to us increasingly obvious inside us, by manifesting increasingly luminous also in our external behavior, in our virtues.” (Stăniloae 1992: 41-42)

“If in the beginning Christ is, to say so, buried in commandments and within us, on the measure we attach ourselves to commandments, with His power that is inside us, achieving out of this collaboration the virtues as

living features, which mirror the Lord's image, Christ raises Himself increasingly luminous from under these veils. That's why Origen and Saint Maximos the Confessor considered the road of the pious Christian, from working the commandments to knowledge, as a mysterious road of the Lord within us, from His descending on earth in a humble countenance as servant, until His ascent of the Tabor Mountain, where the godhead showed Himself in all His glory. The ascension from the ascetic efforts to the mysterious contemplation of Christ, we are undertaking it through Christ, towards Christ. During this ascension we aren't alone even for a moment, or going out of this "Way" and tending towards another target. Christ's life on earth is thus a permanent actuality, being repeated with each of us, like a teacher, he crosses, with each growing up child, all the phases of his teaching. Each of us is contemporary to Christ with the whole our life, or better said, He makes Himself contemporary to each of us, and even more than contemporary, namely partaker to the entire trajectory of our life, by imprinting Himself within each of us." (Stăniloae 1992: 41-42)

"Christ showed His supreme authority by giving us commandments, but these are commandments of love, a love firstly manifested by Him like nobody else could. He commands us to love one another as He loves us. And by this, he asks us to understand one another and to grant to one another the highest cherishing, as Himself understands us and as Himself grants us this cherishing. But the love makes us, in the same time, free from ourselves and from all the things, and it requires the freedom as love's condition." (Stăniloae 1995: 185)

"Christ asks us to be humble and to be gentle, but he also gives us the power for that, through His example. He asks us to take up His yoke, but this is the yoke of His humbleness and of His gentleness, upheld by our freedom, that is strengthened by Him. And to an accentuated conscience, there is not yoke to spring out more responsibility than the yoke of the free humbleness and gentleness. He doesn't ask us to be and to do, except what He is and what He does. There is no stronger commandment than that one fulfilled by the One Who gives it. He asks us to liberate ourselves from our passions, which we are our own slaves through, and which we enslave other through, but He does this through the example of His freedom's strength, affirmed through His patience and restraint. And by this He gives us the power to liberate ourselves too, and it is removed from any justification of not doing that. Thus, it is manifested the authority of the One Who wants us too, to participate to His power and freedom through love and humbleness. In Him is accomplished the interweaving of the most extreme contrasts: of the godhead with the creation, or with the man consisting of body and soul, who is so weak. Christ has taken an image submitted to the acts of the exterior enemies, in order to feel the pains of His brothers and to be crucified for His brothers. But He unites with this state of theirs as

voluntary object, His absolutely free feeling as Subject, accepting to bring on Himself as sacrifice and to endure the pains and the death, in order to defeat them, by giving us too, this power.” (Stăniloae 1995: 185-186)

*Communication
of Features
between the Two
Natures of
Christ*

“The union of the two natures in Christ, it doesn’t mean either confusion between the divine nature and the human nature, nor is the human nature united with the divine nature of each divine Person. If that had been the case, it wouldn’t have been given the man the possibility to be, as man, in communion with God as Son of God, as it is because the Son of God has become the Son of man; each divine Person would have been in the same time also a human person.” (Stăniloae 2003: 83)

“Christ’s hypostasis is the basis for maximal union of two different natures, like the human nature is the common bridge for union amongst persons of the same nature.” (Stăniloae 2003: 83-84)

“The union of the human nature with the divine nature in a hypostasis, it is the maximal form of the union of the two natures. In a way, we can say that all of us are united, through our nature, in the Hypostasis of the Word. For this maximum union, God has made His Son a man, as His Son rests as God in the loving bosom of the Father (Jn. 1: 18), to rest also like man in the Father and, to be all the people gathered in the communion with the Son, resting, together with the Son, in the Father.” (Stăniloae 2003: 85)

“(…) it must be mentioned that this dogma (of the two natures in Christ, o. n.), it affirms the obvious fact that, by participating to the divine infinite existence, the man is ensured as own existence, not only towards *nothing*, but also towards God.” (Stăniloae 2003: 96)

“The hypostatic union of the two natures in Christ (...) it is the eternal fortifying of the relative (of the created) through absolute.” (Stăniloae 2003: 107)

“He (Christ, t. n.) no longer dialogue with the human person as a partner from on another plan; His reality as Person no longer remains a mysterious fact from on another plan, noticed through an exceptional experience only by some of the human persons, on the basis of a special Revelation. Now the divine Person of the Son of God or of the Word enters the plan of the common experience of the ones who believe in Him, as a person from amongst the human persons, who, in the same time, though, gives the human persons the possibility of noticing Him as godlike Person. Before the Embodiment, the two natures were “separated”, says Nicholas Kabasilas “for God was only Him, and the human nature was only itself”. (Stăniloae 2006: 17)

“The person is a unitary “*who*”, who is and who knows on himself the subject of a nature or of a complex background of features, out of which he always pulls out always new acts, and in which he endures and received the

acts of the other personal and impersonal factors. The unitary “who” of the person, he reconciles himself with the complexity of this background of features he manifests it in own acts and in which he receives foreign acts. Seen like unity, the complexity is person. Seen like a complexity of features, the person is nature. But this complexity of features cannot be seen as standing by itself. This complexity of features it subsists in a unitary “who” or as a unitary “who”. If the nature cannot really exist except in or as “somebody”, in or as a person, the supreme reality will have at its turn a personal character too. Only in it can be the nature contemplated. Therefore, the reality is hypostatical, is a person, or it subsists in a person. The unity of this “who”, which is simultaneous to his complexity, it is expressed, regarding Christ, by Leontius from Byzantium, by considering, on one hand, as hypostasis of the human nature, the same God-the Word Who is also the eternal hypostasis of His godlike nature; on the other hand, by calling Him as composed, as One Who unites in Himself the two natures. It is to be mentioned that the hypostasis mustn’t be understood as a basis differing from natures, but a mode of concrete existence which, by unifying the natures, he penetrates them in all their aspects through the hypostatic character.” (Stăniloae 2006: 17-18)

“The union of the natures, according to hypostasis, it has been done by the Son of God, as Person of the human nature, but without annulling this human nature. This hasn’t meant that after the union it hasn’t been accomplished also a union more than through the relation with the other people. By the fact He has made Himself man, the Son of God has entered a union according to the human being, with the other people; and this has meant a fuller relation with the other people, than the relation was before the Embodiment. In the frame of a union according to the being, through the human nature, it has taken place a direct relation by work or by grace. The New Adam has brought in the frame of the humanity – which He belongs by His human nature to – another efficiency of His godhead, which is characteristic to Him as Person.” (Stăniloae 2006: 21)

“Only the human spirit is window, of door, through which the nature enters the plan of the godlike infinity and of the godlike liberty. Only through man, as person, the supreme reality as Person can descend in the order of the created nature, in order to fully integrate the created nature to the human person and, by doing that, to fully integrate the created nature to the godhead as Person. That’s why, the whole seen creation, unified in the embodied Word, it is concentrated, actually, in two natures: in Christ’s godlike nature and in His human nature. These are the two parts of the embodied Hypostasis Who comprises all the other things and gives them their godlike and human qualification, not-separated and unmixed. Christ sees all the things and He makes them – in godlike and human mode in the same time – in a united but not-confounded mode. And the human nature’s

parts constitute an organic unity, so that the divine Hypostasis cannot see, He cannot feel, He cannot think and He cannot work as Man, only through a part of his humanity, separated from His entire humanity. That's why one must speak about a human nature in Christ, different from His godlike nature, and not to speak about a sole composed divine-human nature, as the Pre-Chalcedonians did, neither to speak about several parts and natures of His, like those ones deduced that one should speak about in case one spoke about the two natures. (...) Nothing can live like human being, only through a part of the human nature, but everything is being lived through the entire human nature." (Stăniloae 2006: 22)

"We have spoken before about the conciliation of the complexity of the Hypostasis's content and of His consummate unity; also, we have spoken about the fulfillment of the nature and of the human persons by the fact that the Logos has become the direct hypostasis of the human nature and the ultimate hypostasis of the human persons. Both these ones have their corollary in the fact that the two natures are united in Him undividedly, not-separately, not-changed, and unmixed. Amongst these adverbs and attributes, the adverb "undividedly" directly refers to the Person of Christ, but it refers the natures in His Person. This adverb wants to tell us that the one Hypostases of Christ, the Same born from the Father before the ages, and out of Virgin Mary in time, He is not divided because of having two natures, but He remains undivided, despite the fact that the remained intact natures, they are not confounded and they aren't being changed in their definition, and therefore no one of the natures ceases to be what it is, in Him. The other adverb and the two attributes directly refer to the natures, but they are justified by the unity of the Person. The natures are not-separated not in the sense of a simple external connection, but in the sense of interpenetration for eternity, due to the Hypostasis's unity. But, in the same time, the interpenetration and the imprinting of one by another, they do not change their essence, and they don't confound them." (Stăniloae 2006: 23)

"The not-confounded unity in the One Hypostasis it is so consummate, that the two natures cannot be separated, and not even really discerned, except by cogitation. But this doesn't mean, at all, that the two natures cease to exist in the One Christ: they persist in an unchanged mode. Being discerned only by cogitation it removes the Nestorian heresy concerning Christ; their persistency removes the Monophysitism. Thus, being discerned only by cogitation, it implies also the not-separation and the not-changing of the natures. As such, being them discerned only by cogitation it implies the deification of the human nature and the not-changing of the natures." (Stăniloae 2006: 23)

“For Christ, God-the Word, He is the Hypostasis of both natures, and for in this unique Hypostasis really subsist and are activate the features and the powers of both natures, through This Hypostasis it is being established a real communication between the features and the works of these two natures. Due to the common Hypostasis, are therefore maintained both the essential not-modifying of the two natures and their real communication, through which their separation is being avoided. If this communication hadn’t taken place, the Hypostasis would have manifested Himself sometimes as purely godlike, and sometimes as purely human. Through the human words wouldn’t have spoken God-the Word; in the human deeds and sufferings nothing godlike would have been manifested, and in the wonders of Christ His humanity wouldn’t have had except the role of an external and passive organ. The people wouldn’t have met God-the Word Himself through the human means accessible to them. The direct dialogue between God-the Word and the people it wouldn’t have been done and it would have been taking place in continuation. God wouldn’t have humanized on Himself. God wouldn’t have descended and He wouldn’t have been really descending to us. The order of the persons from on the two plans wouldn’t have been united in order to comprise everything. In transcendent it would have remained the order of the Trinitarian Persons, and on earth it would have remained the order of the human persons.” (Stăniloae 2006: 26)

“The Person of Christ Who belongs to both natures, He irradiated, through the works done with the human nature, the godlike love, and also through His Person He imprinted His human nature in the deeds He did with His godlike nature. That’s why we can attribute to this Person human works, while we regard Him as God, for these deeds do not belong to God as separated from humanity and His Person isn’t only the subject of the godlike acts; and while we regard the Same Person as man and we can call Him man, we can attribute to Him the godlike works, for these works do not belong only to the subject of the human acts. We must proceed alike with the attributes too.” (Stăniloae 2006: 26)

“Through the common Person, each nature really participates, by giving and by receiving; likewise, the other nature does too. But by Person we mean the basis of the oikonomia, which is the work of the will, and not the basis of the necessity. Through Person a nature communicates to another its works (energies), but they aren’t identified to one another. But they do not communicate their works as from person to person, but within the same Person – and therefore, on a degree the condition of the not-confounding allows it. This is for, in a person and through the one subject, to any act, everything in that person contributes to.” (Stăniloae 2006: 26)

“Everywhere, the factor producing the descent of God and the elevation of the human nature, it is the Person of God-the Word, with the accord of the

human nature that has become Person in Him, or of the human nature existing in His Person.” (Stăniloae 2006: 26)

“In short, the communication of the features means not only the nominally attributing of the human features and works to Christ as God, and of the godlike features and works to Christ as man, by the fact that he is the One and the Same Subject of both kinds of features and works, but the real imprinting of the human features and works by the godlike ones, and vice versa, through Him as Subject they are activated unitarily, without confounding, both ones and others.” (Stăniloae 2006: 28)

“The communication of the features highlights even more the Mystery of the Embodiment, or the wonderful fact that the Son of God as Person of the human nature, He unites with Himself and through Himself His godlike nature with His human nature.” (Stăniloae 2006: 28)

“The Son of God overwhelms His human nature with the powers and with the divine gifts of His godlike nature, not in order to abolish it, but in order to consummate it.”

“Like our body, due to the soul penetrating it, it is not only a material composition, and it cannot be separated from the soul, likewise is in the case of the human nature hypostatized in God-the Word. Through this, the Son of God opens the road towards our consummation, through the connection with Him. Thus, He starts His salvation work through what He does with His human nature itself. He hasn’t assumed the unity only in order to be our juridical representative, in order to pay or to suffer instead of us, for the offense brought to God, as the Occidental theology affirms.” (Stăniloae 2006: 28)

“It is obvious that in Christ, a unique Person, the communication through energies differs from the communication through energies between two persons bearer of different natures (between God and man), or of a common nature (between man and man). In the case of Christ it is about a reciprocal communication of the energies of the two differing natures which are united in a sole Person; in any work done or endured by the Person through a nature, it is being felt also the frame of the other nature the Persons represents it, like even in the pointing up of a finger, or in the feeling that a finger hurts, it participates, in some extent, the whole man’s nature, body and soul, each of them by bringing its corresponding contribution, and by making whole the movement or the suffering of another and by shaping it up, but without abolishing the other one’s rationality. It is here about communication of the natures which inhabit together in a unique person; it is a kind of their interpretation that has as consequence the communication of the powers from one to another.” (Stăniloae 2006: 40)

“There does not exist Jesus in Himself like man, who then to receive later the attribute of a revelator too, but this Jesus is God Himself like a subject of the Revelation and like an object of it too⁹⁷.” (Stăniloae 1993)

“The man sees, inwardly, his own self, like being above time, though unfolds his contents in time. Jesus too, He was seeing, inwardly, increasingly clear, His godlike self; and not through a conscience parallel to the human one, but just through this. “The human hypostasis of Jesus, the «son of the carpenter», by having earthly relatives, He is the hypostasis of the Logos and these are: the mystery and the depth which gradually and ceaselessly are unveiled into His human conscience, together with the growth of his human conscience, like His godlike conscience and His filiation. But this seeing of the mystery of His godlike filiation, this conscience of God, it doesn’t suppress into Christ His temporarily and human conscience through which and into which it illuminates in time, like an inwardly sun which lights the window of the empiric conscience”.

“The self-conscience of the God-the Word’s hypostasis, by raising up out of the preconscious state and by gradually developing and specifying Himself, He differs, surely, and essentially, from the conscience of the common man. Though, after the type of the development, the divine-human hypostasis does not differ by the human one and the God-the Man is truly a man. In reality, also the human hypostatic ghost is partaker to eternity and sees Himself not into the form of becoming, but like supra-temporal existence... In the same way, also the human person of Jesus Christ Has the conscience of His hypostatic godhead, of His hypostasis not separated from the Father and from the Holy Ghost, but this conscience He gains it not only through timeless sight, but also as human, discursively... This conscience through which He knows Himself like Logos through the human point of view and through the human life, not outside of it or above it, it is not only a human conscience or only a godlike conscience, but it is a divine-human one. In brief, Jesus Christ it is God-the Man not only in the meaning that in Him are united, into one, the hypostasis of two natures, godlike and human, but also this hypostasis himself is, after such a union, a divine-human one: the union of the two natures permeates to His own core” (p. 261-2).” (Stăniloae 1993)

⁹⁷ KARL BARTH, *Die kirchliche Dogmatik*, I. Band: *Die Lehre vom Wort* Goettles, I. Halbbad, München, 1932, p. 433: „Es gibt keinen Jesus an sich, der dann vielleicht auch das Prädikat eines Trägers jener Offenbarung... bekommen konnte“.

“The synods IV from Chalcedon and VI from Constantinople, they affirmed not only that the natures are preserved and have their own “work” in Jesus Christ, but even they are even united “undividedly”. This will help us to specify somewhat the sense of the kenosis.

After embodiment, the Logos has no longer a godlike life separated from the human one. This would be Nestorianism. But neither the human life is separated from the godlike one. All His acts are theandric: divine-human.

Let’s take, for example, the act of healing of a blind man through mud glued on his eyelid by Jesus Christ. This act is a whole which consists of a work done by the human nature and of one done by the godlike one. The movement of the hand after mud, the gluing on the eyes, they are the work of human nature, but the flux of power which through the hand flooded the eyes of the blind man, it is the work of godlike nature. Here is not about a mixing of the works; neither the human work or the godlike one, lose their character⁹⁸.

The mixture or the fusion takes place when the two parts lose their character by giving something new or by being lost at least one, like, for example, into the mixing of the Hydrogen with the Oxygen. A kenosis in the sense of the renouncing, on all the line, to the activation of godlike features doesn’t either take place, because then Jesus could not heal the blind man in the wonderful manner. S. Bulgakov, in order to get rid of this difficulty, he affirms that all the wonders were done by Jesus not because He was God too, so with self-power, but like One Who was receiving, like a prophet, power from God like from an external subject⁹⁹. It is right that everything the Son does, He does it in connection with the Father, like receiving it from the Father. This is His hypostatic character. On this way He works in heaven. But Jesus says that this power He has it not because He is man,

98 Saint John of Damascus says: “His human activity wasn’t deprived of the godlike activity and His Godlike activity wasn’t deprived of His human activity, but each of them is considered together with the other one”. *The Dogmatic*, translated in Romanian language by Dr. D. Fecioru, Bucharest, 1928, Chapter. XIX, p. 216. “The Godhead was doing the wonders, but wasn’t doing them without body; the body, the humble one, but not without godhead”, Chapter XVI, p. 199. “Though, by no means we mix the ones which He has done in undivided manner, but we know out of the quality of the deeds to which nature belonged every deed”, Chapter XVI, p. 200. “The power of doing wonders it was the activity of His godhead; but the work with the hands, to want, to say: «I want», «clean you of», it was the activity of his humanity”. “Because like we know the natures are united, and they have interpenetration one into another and we do not deny their difference, but we count them and we know that they are inseparable, likewise we know also the union of the wills and of the activities, but after resurrection and after His glorification («it has been given to me all the power into the heaven and on the earth»)", Chapter XV, p. 193.

99 “The character and the content of the wonders of the prophets it is the same with the one of the wonders of Jesus Christ, though into a more reduced degree. The prophets worked wonders through the power of the prayer and of the Holy Ghost Who was resting upon them. This was their preaching, exercised not through word, but through deed, the proof of the godlike power upon them... into the wonders of Christ from the days of His earthly service it doesn’t manifest the «imperial» power upon the world, of which He disrobed Himself by entering the world, and by only receiving it only after His ascent and extolling”, W. c. p. 363.

but because He is One with the Father (Jo. 10, 11), like God. “Everything the Father does, also the Son does likewise” (Jo. 5, 19), just because He is Son. The Son affirms very explicitly that He has inside Him, like Son of God, the power to forgive the sins¹⁰⁰.” (Stăniloae 1993)

“Jesus wasn’t wobbling in His knowledge like the people are; it was not observed at Him a progress or a rectification in what He speaks. Everything He said it is ultimate and clear truth, it is absolute certitude, from the first moment of His apparition in the public arena. It is a godlike vision and knowledge, caught into the human shapes of knowledge and expression. These shapes are the ones which progress with the age: the capacity of the human nature to catch and express the divine wisdom¹⁰¹. The works of both natures they meet into a whole, without the light of the godlike nature to remove the human organ of knowing and its work.

If only the human shapes of the knowledge grow up, but a divine vision still persists from the beginning, the self-conscience of His theandric nature Jesus had it in a sure conviction, but not poured into precise shapes from the beginning. When Jesus says about something that He does not know, it is probably that, His human shapes of knowledge weren’t enough, or He

100 **KARL ADAM**, *Jesus Christus*, Augsburg, 1933: “We have also many records on many wonders done by the prophets. But all of these deeds of power were produced with the invocation and in the name of the Almighty. Right this, it misses to Jesus: that His wonders are not presenting like results of praying, but like natural irradiations of His own being. Not from the Father, but from Him it starts the work with its effect: «I will, be you clean» (Mk. 1, 41). Not empowerment, but almightiness is here” (p. 213). This thing is affirmed, otherwise, explicitly, also by the *Anathemas IX* of Saint Cyril from Alexandria: “If somebody says that the One Lord Jesus Christ was glorified by the Holy Ghost, using His power like an external power and that from the Holy Ghost He took the power to work against the unclean ghosts, and the fulfillment of the wonders among people, and that one doesn’t say that, a contrary, also the Holy Ghost through Him worked the wonders as His own: let that one be anathema”. In conformity with dr. Olimp N. Căciulă, *The Anathemas of Saint Cyril of Alexandria* (“Romanian Orthodox Church”, March-April 1937, p. 236).

101 Almost all church fathers, except the ones from the Antioch school, they reject the idea of any error or real ignorance in Jesus Christ. Though, almost all of them admit a progress of the knowledge after the human nature. “Mit Ausnahme der Antiochener gaben nur wenige Väter einen Irrtum oder rein wirkliches Nichtwissen in Christus zu“, says Dr. Johann Lenz (*Jesus Christus nach der Lehre des hl. Gregor von Nyssa*, Trier, 1925, p. 81). But Gregory of Nyssa says that the same one who admits a progress of the human nature also in what concerns the knowledge, but, because, by and large, into the person of Jesus there is also the divine knowledge, that progress refers to the human shapes of comprising and expressing of the divine vision: “Er stellt nur sinnen allgemeinen Fortschritt im Leben Jesu muss sich finden; den wenn er eine vernünftige menschliche Seele halte, so musste sie ihre Kräfte betätigen können; das gehört zur Vollkommenheit der Seele... Dass er dort (Luke 2, 52) unter Fortschritt einen inhaltlichen Verstande kann man nicht beweisen. Es genügt ein der Wissensform nach neues Wissen oder eine zunehmende Kundgebung der schon vorhandenen Weisheit anzunehmen” (p. 83). Reminding about the evangelical places, in which Jesus says that He doesn’t know about the day of judgment or where Jesus went towards the fig tree while not knowing that it hadn’t any fruits, Saint Gregory of Nyssa finds in fact a nescience of Christ. (Wir haben hier tatsächlich eine Schwäche Christi, nämlich einen menschlichen Natur zu zusprechen und es ist zu zugeben, dass die Natur Gottes, in der Vereinigung mit den menschlichen *παθήματα* unveränderlich und leidenschaftslos geblieben ist“. Migne, G. P. 45, 1173 C., Lenz, p. 83).

didn't wanted to humanly catch a divine and deep knowledge which He actually had it. The kenosis of the knowledge would be thus a bearing of the human mind weakness, which develops gradually.

We cannot claim to know and understand the depths which lead to the supra-temporal from within the existence of Jesus Christ. But we know what He was showing to the people, as much as He was showing to them¹⁰². Towards people went out in plain sight especially the aspect of the kenosis, of the humbleness of the Son of God. To the people the almightiness of Jesus it wasn't shown directly, because this would have put a too large distance between God and they and it couldn't have been accomplished the goal of their salvation. His godhead must be approached by Jesus into the man's countenance, into an interweaving with the human nature, with the emerge of it on foreground, in order to be able to show them the love. The people can't bear the uncovered sight of God. Because of their helplessness and in order to enter the communion with them, He subjected Himself to the kenosis. The Son of God shrouded His almightiness into Its manifestation towards people, into the bearable means of the human shapes, like it is shrouded a too much powerful light into a fabric which tempers its intensity, though inside it is activated in fullness.

If all the existence of Jesus consists into an interweaving of the work of the divine nature with the one of the human nature, then only into us will stay the cause that we see more the human nature's part into the whole that Jesus Christ is. It was a benevolence of God that He interweaved His godlike work with the human nature. Into this it stays the objective side of the kenosis. But the objective kenosis is projected into our subjectivity, which is not able to see, but very little, the godhead of Jesus Christ, into features even more intense." (Stăniloae 1993)

"A more familiar analogy of the union of the two natures into Jesus Christ, without a real kenosis of the godlike nature, it is offered also by the union of the soul with the body into a unique person. We do not renounce to the activation of our soul's features by the fact that the soul is united, at us, with the body. The depth of the soul beyond space, beyond time and beyond expression, it can coexist with the limitations of the body worn by the same subject." (Stăniloae 1993)

¹⁰² It is a profound truth into the words of Saint Athanasius that we know God only because He revealed us Himself, and from there further He is covered by the wings of the Cherubim. According to: D. Karl Bornhausen, *Das Wirken des Christus durch Taten und Worte*, Güterschloh, 1924, p. 223.

“Out of the union of the two natures into the Person of the God—the Word, there turn out some consequences which express in more details the same fact. The first consequence of the hypostatic union is the features communication, which takes places from a nature to the other one into the unity of the person. Through the fact that Jesus Christ is a single person in two natures and the person is the bearer of the features and of the subject of all acts and sufferings, we can call this person sometime through His godlike side, by attributing it to the human features and acts and, vice versa, we can call Him through His human side, by attributing it the godlike features and acts. It can be said: “The Son of God has shed His blood on the Cross” or “Man Jesus is from before eternity”.

There doesn't take place any direct communication from the godlike nature to the human one. It can't be said that the godhead of Jesus suffered on cross, or that His godhead hungered, or that the humanity is present everywhere.

Through subject, thus, it is established a real, a functional connection, between each nature from within the subject, and the features and the works of the other nature. Due to the common hypostasis is maintained, therefore, both the unchanging of the two natures, and their real communication which the isolation is being avoided through. The hypostasis saves both the union and the non-mixing of the natures, without the hypostasis being something existentially different from the two natures.

For the most conclusive illustration of the features communication, a real features communication but without annulling the two natures, we are repeating here a quote from Saint Maximos the Confessor, used also when we talked about the problem of the kenosis:

“No nature of the ones which He was hypostasis to, it separately activated the other nature. Each one made the other obvious. By really being in both natures, like God He moved the humanity, and like man He was unveiling His own godhead. He was godlike suffering, so to speak, for He was suffering voluntarily, for He was not a simple man and He was working wonders as man, for He was working the wonders through his human body, and for He wasn't a unveiled God, so that the sufferings are wonderful and renewed through the human power of the natures of the One Who was suffering, and the wonders suffered, being fulfilled through the suffering power of the body of the One who was doing them”¹⁰³.

When one speaks about the features communication, the hypostasis has not to be considered like something detached by the natures from which is formed, thereby, attributing to the hypostasis named from the godlike side the features of the human nature, do not be understood something else but

¹⁰³ G. P. 91, 105 B.

the bearer of them brings also the title, but the only the title: the divine one. The hypostasis is the faces of the two natures in Jesus Christ full of the whole their presence. Thereby, through any human act of Jesus Christ, we see His godlike face, like divine hypostasis bearer of that act and, together with that face, we see the presence of the divine nature. The divine nature of Jesus, without launching from itself the divine features and works – into this it consists the unchanging of the natures – by the fact that they are center of the hypostatic center, like is face to the human nature, and this thing is also the face of the godlike nature, the last one is, through the one common face, the bearer of the human features and acts. In all the human appearances and manifestations of Jesus, we see not only the man, but we also see God with His nature and in all His divine manifestations He is not only God, but also the man, and not only like a holder subject, but with His entire active human nature.

When, on the basis of the features communication, we attribute the human features and works to the divine nature, we have in Jesus, especially the aspect of the divine nature`s kenosis. And when the human nature is, through the hypostasis considered from the human side, the bearer of the divine features and works, we especially have the aspect of the human nature deification. The kenosis shows us the Son of God suffering, and the deification shows us the Son of Man almighty. Into a wider sense, however, also the kenosis is a deification of the human nature, for the human nature`s manifestations carried by God the Word are elevated, in one respect, over the level of the human ones. The suffering of the Word it is a sanctified suffering, unlike that one suffered by any mortal.” (Stăniloae 1993)

“This retention - we can also say - is not something only negative, but, because the Logos, like unique subject of both natures, through one of them He was persisting in suffering, and through the another He was retaining Himself from the annulling of sufferance influence, we have a voluntarily acceptance of the suffering from the part of the Son of God, namely a manifestation in this form of the divine love, into which are included all the godlike features. The retention of the divine-human subject through His godlike nature from the annulling of the suffering, it is actually a will of His, to suffer, it is an intensification of His love in report with the man. This retention does not mean a separation of the work of the two natures, but into the suffering of Jesus Christ through His body we have again the natures’ collaboration, each of them giving what was appropriate to its character.

The human nature of Jesus Christ has gathered both the state anterior to the fall, and the state from after the fall, but it wasn’t fully identical to neither of them.” (Stăniloae 1993)

Communion

"(...) the man, as conscious and free person, he aspires to find the fulfillment of his rationality and of his purpose not in his abolishment within an essence higher than the whole material and spiritual order, but in the same time subjected to monotony and immanent limitation, but in a communion with a transcendent and free Person. This is because the being superior to the man cannot be except a being having a personal character." (Stăniloae 2003: 17-18)

"If the superior relationship between persons it is accomplished in communion, our eternal and fully satisfying relationship it must be a communion with a being who has a personal character, endowed with infinity and freedom. Only a being who is transcendent in this sense, he can be always new and life giver in this communion with the man." (Stăniloae 2003: 18)

"The man can realize a communion only with other persons who, neither they – as nor him – are lowered to the state of object of external knowledge and of always identical usage, but they grow up as inexhaustible sources of warmth and of always new thoughts, maintained and born just by their reciprocal and always creative love, being always in searching for other manifestations of it." (Stăniloae 2003: 19)

"Only the eternity of a personal communion with a personal source of absolute life it offers all the human persons the fulfillment of their meaning, and it grants them, in the same time, the possibility of an eternal and perfect communion between themselves." (Stăniloae 2003: 20)

"The universe wears the mark given by its origin in the rational creator supreme Person, and given also by its destination to be the means of an interpersonal dialogue between that Person and the human persons, in order to make them eternal in that happiness of the communion between them. The whole universe wears the mark of a personal rationality destined to make the human persons eternal." (Stăniloae 2003: 21)

"Only in the eternal participation to the infinity of this supreme Person, our being considers to see his meaning being fulfilled. In this it consists the meaning of the Christian Orthodox doctrine about our being's deification through participation to God by grace." (Stăniloae 2003: 21)

"(...) our being reckons that his meaning, and with this the meaning of the entire reality, it will be fulfilled only through the fact that between our person and the supreme or godlike Person there is no room for an intermediary existence; the man, after God, it is somehow immediate, being able to impart himself in an unmediated manner of all God has as state of

the supreme existence, but the human person still remains man.” (Stăniloae 2003: 21)

“(…) not only we are ascending to the communion with the Supreme Person, but that Person too descends Himself, to us. This is for the love requires the movement of each one who are in love with each other, towards the other one. God gives Himself through everything to the man, and the man gives himself to God.” (Stăniloae 2003: 21)

“The person of my fellow human reveals to me some meanings of his own, but recognizing those meanings it depends, on the other hand, on my freedom. Accepting those meanings freely it supposes the faith. This acceptance by faith it is characteristic to the domain of the relationship between the human person and the divine Person, and to this relation’s consummation on the plan of the eternity as meaning of the existence.” (Stăniloae 2003: 23)

Through the supra-natural revelation (o. n.): “(…) the infinite and eternal Person enters, out of own initiative, in communication with the man, giving through that also a foundation to our communion with our fellow humans.” (Stăniloae 2003: 24)

“If the first man’s sin hadn’t intervened, the man’s nature and with it the world itself, they would have been advanced naturally towards the target of eternal consummation into God, being strengthened in the communion with Him while still being on earth. (Stăniloae 2003: 24)

“For this union with the supreme Person and with the person of his fellow humans, the man must accept even death, which he cannot escape, but he can only postpone it.” (Stăniloae 2003: 26)

“(…) the supra-natural Revelation specifies the target of the natural Revelation and the modalities of being, the natural revelation, accomplished. The Christians see in the light of the supra-natural Revelation how God, both through things and happenings, through good and bad happenings in their life, through the voice of their conscience or through their ideas, to increasingly more communion with Him. But they know that this communion it is fully accomplished into Christ, who descended in a real mode to us, they know that into Christ it has been put the sure base of the full union between God and the man who believed in Him, and that the man will become eternal into God.” (Stăniloae 2003: 33)

“(…) God enters the direct and obvious communion with the believers, a fact that convinces the believer about the existence of God, and it satisfied the man’s thirst for the communion with the infinite Person, assuring the man,

in the same time, that he isn't left in the hands of some blind forces leading him towards disappearing, but he is elevated to the connection with the supreme Person, and the Supreme Person leads the man toward becoming eternal in a full communion with the supreme Person." (Stăniloae 2003: 34)

"(...) this union (between man and God, o. n.) won't be accomplished and isn't being prepared in an isolated manner, but in each one's solidarity with his fellow humans (...) God wants to save through the supra-natural Revelation not isolated individuals, but the great multitude of the believers in a reciprocal and common responsibility, because all of them must help each other in advancing towards the target of the consummation and of the eternal life and to strengthen their communion which is based on the communion with God." (Stăniloae 2003: 35)

"Both by surpassing the laws of a fallen into sin nature, and by the fact that on this way He leads to fully actualizing the true human nature created for being – by being spiritualized – in a communion with God the Person, an absolute and not-submitted to the nature's automatism Person, Christ made to be Himself beginning to all the ones who believe in Him." (Stăniloae 2003: 37)

"God comes close to us in His state of communion, in order to imprint to us too, this state and this impulse of the communion." (Stăniloae 2003: 42)

"He (Christ, o. n.) is not a human person united with the divine Person; if that was the case, he could be any man, because He wouldn't be the human center which is also God. In this case, through the communion with Christ it wouldn't be achieved the communion with God Himself, to which our being aspires." (Stăniloae 2003: 50)

"Christ is the divine Person, Who, Himself, being a man too, he makes possible, through the accessible communion with Him as man, everybody's communion with God Himself, or with the Absolute Person. He is the center and the foundation of the action of extending the salvation and the deification to all the ones who believe. In Him, the salvation plan had been accomplished as in a foundation." (Stăniloae 2003: 50)

"Through the Holy Ghost, the believers are not tied in isolation to Christ, but together. The one who reached the faith in Christ he reaches there through the faith or through the sensitiveness of another person. The interpersonal sensitiveness of the faith in which the Holy Ghost manifests Himself, it connects the ones who believe in the communion of the faith or in the Church." (Stăniloae 2003: 52)

“The sensitiveness of the joy for the communion with the Absolute Person of Christ it is being extended in the joy of the communion and of the deeds of communion with others, in the participation of the others to the Absolute Person of God Who came on the level of the communion with them in Christ.” (Stăniloae 2003: 52)

“Actually, we are conveyed the Ghost from another person, through the word of the Scripture that person believed it, and the enrichment of my faith by reading the Scripture or by meditating upon the Scripture’s content – this being done in communion with other, in the community of the Church.” (Stăniloae 2003: 52)

“The all-comprising truth is, more properly said, the Holy Trinity, the communion of the Supreme Persons; but the Holy Trinity works the salvation through the Son of God, the divine Hypostasis Who unites in Himself the Godhead and the humanity, wanting to bring everything within Him.” (Stăniloae 2003: 72)

“The Christian dogmas (...) founded the spiritual development of the one who believes, in freedom, for they are the expression of the man’s communion, as person, with God. And the interpersonal communion is, by excellence, the domain of the liberty, though it is in the same time the domain of the faith.” (Stăniloae 2003: 79)

“This opening towards the not-passing and infinite life, it is being done through the man’s resurrection into Christ Who is God, the One Who made Himself man, in order to come close to us, and Who resurrected, as man, for all of us to be able to resurrect to an eternal communion with him as God, through His humanity common to ours.” (Stăniloae 2003: 79-80)

“(...) through the reality of the Person of Christ Who has come in the on the human accessible plan, and therefore is pressing with His evidence upon us, there is pressing of there is fully revealing Himself the Trinity Himself. Christ shows, through Himself, the Father and the Ghost, by committing together with Them the work of elevating the mankind to the eternal communion with the Holy Trinity Who is Himself the structure of the perfect communion.” (Stăniloae 2003: 81)

“The Person of Christ as embodied Son of God, and therefore also His work, He starts out of Trinity in order to bring the people back into communion with the Trinity.” (Stăniloae 2003: 81)

“The Son of God didn’t unite Himself with a man. If that had been the case, in Christ, the man would have been somebody else than God, a fact that would have left the people outside the full communion with the divine

Persons and, consequently, outside the communion with the other Trinitarian Persons.” (Stăniloae 2003: 83)

“Christ doesn’t become a new species, for he remains full god and full man and, through this, he is the real Mediator of our communion with God. He enters through embodiment the perfect communion with God as man and He enters the perfect communion with the people as God. In the communion with Him every person is in perfect communion with all the Trinitarian Persons. In communion with Him, each person, become son of the Father by grace, rejoices the full love of the Father of Christ, and the Father can rejoice Himself the perfect love of man Christ, become His Son, love that I united in the love of everybody who believe in Him.” (Stăniloae 2003: 84)

“The eternal communion we aspire to, it has its origin in the eternal consubstantiality of the divine Trinitarian Persons. Of course, the not-confounded unity between the divine Persons it is ensured by the community of nature, while the community between God and the ones who believe in him it is ensured by their participation to the divine nature, by grace, or to the energies irradiating out of the common nature of the three divine Persons, namely in their loving community.” (Stăniloae 2003: 85)

“The Embodiment of the Word being the manifestation of the love of the Holy trinity for people, it lays a foundation to our eternal communion with the Holy Trinity. But to this eternal communion of ours with the Holy Trinity it is reached through Resurrection. In Christ’s Resurrection there is active and revealed again, in an even more obvious mode, the entire Trinity, remaining thus unveiled forever and ever, for a full communion with us.” (Stăniloae 2003: 86-87)

“The Resurrection cannot be explained without the Holy Trinity. The whole oikonomia of the salvation done by the Holy Trinity it comes to an end in Resurrection. On the other hand, through Resurrection, it is communicated the godlike eternal life common to the Three Persons, and through this, the ones who believe are received in the interior of the Trinitarian communion.” (Stăniloae 2003: 87)

“It is difficult to say if we enter the eternal communion with the Persons of the Holy Trinity, and amongst us, because we receive the incorruptibility and the immortality, or the godlike life, or whether we receive this life because we enter the communion with the Trinity’s Persons.” (Stăniloae 2003: 87)

“The godlike incorruptible life is being communicated through the Persons of the Holy Trinity, by receiving the ones who believe in the communion with the Trinitarian Persons. This life doesn’t really subsist outside the

Trinitarian Persons. The communion amongst persons it isn't a non-substantial relation and the being doesn't subsist except in the persons who are in communion." (Stăniloae 2003: 87)

"The Resurrection is a together work of the Holy Trinity, for though communion the human nature is communicated the incorruptible life, but this life is communicated by each divine Person in union with the other Two divine Persons." (Stăniloae 2003: 88)

"The Holy Ghost communicates to the human nature the power to resurrect by overcoming again the nature's laws. The Ghost communicates this spiritual power for He is the Ghost of the communion, and the full communion isn't except where the twoness is has been overcome." (Stăniloae 2003: 89)

"Christ lives in this full communion with the Father and with the Holy Ghost even in His body, and through this, His body it being filled up with the godlike incorruptible life and it becomes environment of His godlike powers." (Stăniloae 2003: 90)

"A body lacking any spirituality, it isn't capable of any communion, or it impedes any aspiration towards communion that his soul still has it; and through this, that body is incapable of liberating itself, in some measure, from the nature's laws which are automatically repeating." (Stăniloae 2003: 90-91)

"(...) the elevation of the ones who believe, to the communion with God in trinity, it is done only when a divine Person reflects in his work both the community with another divine Person and the community with the Two others. That's why, a divine Person is always sent by the Others Two, in their unmerged unity." (Stăniloae 2003: 93)

"The mystery of the communion between persons it is characterized just by this paradox: the union and the preservation of the persons through it." (Stăniloae 2003: 96)

"The man is autonomous but yet he cannot have a life and he cannot accomplish himself except in communion with others." (Stăniloae 2003: 98)

"Our firmness, as hypostases of an essence in the image of the divine supra-essence, it makes us able for an inexhaustible, and therefore eternal, communion with the threefold divine Hypostasis." (Stăniloae 2003: 165)

"The person of a limited essence is, at his turn, limited, because his spirit moves in the frame of some finite powers, and it is tied to the finite reality of

a worlds of objects. Even the communion amongst created persons, though it widens a lot the life content of each of those persons, it still is finite.” (Stăniloae 2003: 168)

“Without identifying ourselves to God, we will be elevated in the His maximum relation with us, a relation represented by infinity, by surpassing the human pole of this relation which is represented by limitation.” (Stăniloae 2003: 169)

“Our elevation in the divine infinity by grace, or by the benevolence of God Who enters the direct communication with us, it actually means a maximum communication with Him as subject, beyond the cogitation that is accustomed to treat all the things as objects, namely by crossing from a side to another. In the intimate relation with a subject, generally, you always remain within him. The more is this in the relation with the divine subject. This means a simple experience, but a plenary experience, of the infinite life of the divine subject, better said an experience of His direct manifestation through this relation for the sake of His communion with us.” (Stăniloae 2003: 169)

“The infinity is the ambience of God, through which He makes Himself accessible, or He communicates Himself to the creatures reached to the union with Him as supreme Subject. God, as supreme Subject, or as Trinitarian communion of Subjects, he is above infinity for He is the support and the source of the infinity. Only by being of the divine Person, or of the community of divine Persons, the infinity isn’t an ambiguous, monotonous infinity, of which the human person will be able to have enough, as in the Platonic-Origenistic theory. Only the divine Person or the community of divine Persons is truly inexhaustible and it offers the human person the possibility of enjoying His inexhaustible richness. Only in communion with God as Person or as community of Persons, is our being able to appropriate the experience of the infinity of God, an experience partially accomplished in the interpersonal communion, without the human being to lose its border according to the nature. By in himself absorbing the ambience of the divine infinity, this infinity irradiates out of the human person too. The human person stretches himself, through the work that becomes his own, beyond his borders, in infinite.” (Stăniloae 2003: 170)

“Even during the earthly life, the believer can foretaste the experience of the luminous communion with God, in which he sees no limit, but he neither has the feeling monotony or of boredom, but he feels continuously as at the beginning.” (Stăniloae 2003: 170)

“In Christ, after Resurrection, His humanity has been elevated to the supreme participation to the divine infinity, by understanding the above

understanding godlike and fully rejoicing of godhead's energies imprinted in the human energies. And in union with Christ, all the ones believing in Him are elevated to this participation to the divine infinity." (Stăniloae 2003: 171)

"In this teaching it is being expressed, actually, the faith in the eternal perfect communion of our multi-personal subjectivity with the divine subjectivity in Three Persons. In this communion the whole universe of the objects it will be made subjective. We won't feel any separation between our person and objects, and between our person and the other human persons. The things accentuate their separation in report with the person when a person opposes, by using the things, to other persons, or when those things are forcedly taken away from him by the other persons." (Stăniloae 2003: 176-177)

"But there is no true life where is no communion. The plenitude of the life cannot subsist except in the perfect communion amongst perfect subjects." (Stăniloae 2003: 179)

"Only in the consummate communion amongst the inexhaustible subjects and in the reciprocal interiority of their infinity, only there it is the inexhaustible, unlimited, and eternal life. And the ones who participate to such a divine interpersonal communion, they receive, at their turn, the eternal life." (Stăniloae 2003: 180)

"The godlike life isn't a without beginning and endless petrification, but it is a living communion amongst the supreme Subjects. God is above any mode of determined existence, and any determined existence shows just because of that, that it hasn't everything in itself." (Stăniloae 2003: 180-181)

"The time doesn't exist in the perfect communion of the supreme Persons, but it is explained out of this communion, for the Holy trinity wants to attract in this communion also other persons who do not exist from eternity, persons who are created on this purpose. Over time, it is manifested the freedom and the capacity of ambivalent decision, towards the communion with other persons and, in the final analysis, towards the communion with the supreme Persons, or towards the definitive closing in itself of the created conscious being. The time ceases to exist in the consummate communion with the supreme Persons, namely in the infinite plenitude of the communion, either in the sinking of the own void. These are the two eternities, or stops of the time. In the eternity of the consummate communion there is the full freedom and a unique and supreme meaning for all the things and a movement above movement; in the solipsist eternity there is the incapacity of any movement, and therefore of any freedom." (Stăniloae 2003: 195-196)

“The historical time forms a whole, an unfolding eon, within which people are influenced by other in good or in evil. That’s why we are going to be judged as a whole, by taking in to account for judging each one of us, the influences he suffered from others or he exercised upon others, upon the whole.” (Stăniloae 2003: 200)

“It is paradoxical that, the more time somebody has for others, the more he overcomes both the time and the space.” (Stăniloae 2003: 209)

“Trying to overcome the time in an exterior manner, through speed, we remain locked up in time, we remain in the empty of communion duration. Even if the moments of the duration are quickly spent, the duration’s plan isn’t surpassed. If we quickly traveled the road to the intended target, we always find other targets, or we remain in the tormenting duration of the loneliness. The external speed can take us quickly to somebody, but if we haven’t overcome the internal distance, we quickly slide by the person we have reached at.” (Stăniloae 2003: 210)

“We are given the time and the space as an inevitable road towards the eternity and the infinity of the life in God, and therefore we cannot get rid of them because they are gifts from God. In the moments of total communion, in the loving contemplation that absorbs the other one, a mystery above space, indefinite and inexhaustible, the space is overwhelmed, it is swallowed, and it remains behind.” (Stăniloae 2003: 210)

“The space receives its full meaning only when we see it as communion environment of God with us. Our human communion needs space, but it wasn’t able to create the space, though it can transfigure the space, it can make the space subject. But this means that only a communion of supreme Persons could create the space, and not for Them, but for us, for we are made in the image of the supreme communion. And an obvious making subjective of the space it cannot be done except in the full communion with the supreme communion.” (Stăniloae 2003: 212)

“God has given existence to the space out of an internal possibility included in the Trinitarian life, in order to be the space to us, a communion environment between Him and us, and amongst us, in the image of the Trinitarian communion, a communion we are going to increase within. God has placed the space as interval to be surpassed, between His without interval communion and our communion amongst ourselves and with him, a communion that, because it still not is perfect, it still has an interval within it, and between it and the Trinitarian communion.” (Stăniloae 2003: 212)

“The space is the kind of our communion in movement towards the target of the perfect communion, towards surpassing the interval the space is representing. Through this environment we must ascend in the direction of the perfect communion with God and amongst us, in the likeness of the Trinitarian communion. But we cannot do this without the descending, by grace, of the Trinitarian communion to us. God is omnipresent in space as loving Trinity, and as source of our love for Him and amongst us, by increasing our union with Him and amongst us, but without being confounded as persons. Through the omnipresence of the God in Trinity, it is given from the beginning an ontological unity of all the things in diversity, in the same diversified space, and in the diverse unity of our beings which tend towards increasingly more unity. Like the time will be overwhelmed in the interiority of the reciprocal and perfect communion, so it will be overwhelmed the space too in the interiority of the same reciprocal and perfect communion, in the perfect human inter-subjectivity, by being elevated in the divine inter-subjectivity.” (Stăniloae 2003: 212-213)

“Our ascension towards the perfect communion has multiple stages. The God in Trinity is descended each time, through His energies, on the level the conscious being reached at in the communion amongst them and with God. God wants to lead us to the target of the full communion, through this descending to us; He wants to lead us to the target of the surpassing of the time and of the space, that separates us from the full communion, through the various descending to each of us, for we are at different distances from one another. God comes at diverse temporal and spatial distances through each human being. And each human being is at another temporal and spatial distance from Him. Once we have reached the target of the perfect communion between Him and us, there will no longer be a variety of distances, but God will be equally close to us, equally intimate, wherever and whenever, so that, properly-said, there won't be any difference between here and there, between then and now, but we will simply be in the divine eternity and infinity, lacking the past and the future, or here and there.” (Stăniloae 2003: 213)

“All the power acts of God, directed towards outside Himself, being conform to His being - to the good -, like interpersonal communion, these acts are extended also as a foundation and as a consummation of the communion of other persons with Him, and amongst those persons, like the communion amongst the Trinitarian Persons. This extension of the good as communion amongst persons, it cannot consist into a multiplying of the godlike Persons. The godlike persons cannot become, over time, more than three. On a contrary case, they wouldn't be godlike persons. And a multitude of eternal persons, produced on the basis of an internal necessity, it would be countless, and this would make impossible the perfection of the communion amongst those persons. And if God wouldn't be able to bring to existence

also persons who aren't godlike but who still are capable of communion, God would be locked up in Himself and He wouldn't be able to voluntarily manifest His almightiness." (Stăniloae 2003: 224-225)

"We must ask God for justice through asking prayers and we must thank Him for justice through thanking prayers. From here comes the fact that us, praying God to makes us partakers to His happiness, we must pray to Him to make others partaker to his happiness too. The man's desire for justice for himself, based on the conviction that God is righteous, it must be connected with the desire for equal justice for others too, by not forgetting that God, being merciful and righteous, He has made those too, to enjoy the happiness, according to the justice." (Stăniloae 2003: 258)

"The full communion is accomplished only amongst the persons who are and who make themselves fully transparent as pure subjects. The more they are and the more they are proven as subjects, the more the reports amongst them are of a greater and or a freer communicativeness and communion, of a more accentuated conscious reciprocal interiority and interpenetration, by realizing thus an even greater inter-subjectivity." (2003: 312-313)

"The aspiration, and partially the accomplished capacity of the human self to be a simple unity and in the same time to comprise everything and to be in ontological and dialogical relation with the other selves, therefore to have them in this sense as subjects within himself, it is the reality consummately accomplished in God from ever, because of otherwise it couldn't be explained the mentioned mode of the irreducibility and of the ontological unity or of the dialogical relationship of the human selves." (2003: 315-316)

"The world serves to elevate us to our ultimate sense, or to obtaining our plenitude in the communion with God as person, through its fixed or contingent rationality, through the senses the man can pursuit through it. All of these impose us a new responsibility towards God and towards the world itself, a responsibility which, by exercising it, we increase in the community with God and with the fellow humans, by humanizing or consummating ourselves." (2003: 354)

"The goods given us by God as gifts, they serve as connection of love amongst persons; by being so, the things do not become separation walls between persons. Therefore, the goods can serve towards the consummation or towards the corruption of the people. The goods as gifts are meant to serve the interpersonal communion and to be surpasses for this communion. The road towards God crosses through our humanization. And one can advance in this humanization only being in the human communion. It consists in accomplishing a deep inter-human communion. That's why the things aren't given to us only for practicing a lonely dialogue of each one with God, but also for practicing a dialogue amongst people and of the

people in common with God, or of a dialogue amongst them being aware of the fact that the things are given them by God in order to be used as gifts amongst them, in the name, for the commandment, and out of His richness, as signs of His love, for this love to be extended amongst us too. The limitation of the things, highlighted especially in our times, it shows that the giving, the sacrifice, the cross, and the conscience of the insufficiencies, are not only a condition of the spiritual growing up for the eternal life, but they even are a condition of the people's surviving on earth." (2003: 359-360)

"On bringing to light, and on valuing constantly higher the nature's rationality, it depends therefore the noticing and the using of the nature through a conscious subject, and the fact that this subject can discover in this rationality meanings which serve to his spiritual growing up. The rationality of the world it unveils one of its meanings by the fact that it is being completed with the rationality of the human subject, a rationality that is aware of an inexhaustible richness too, and that isn't a monotonous repeating. It is a rationality that discovers, that chooses, and that pursuits increasingly higher targets, towards which the man advances by using the nature itself, not in a monotonous repetition, but with a continuously new understanding of the things, and by freely choosing the thing and other modes, out of the increasingly many new ones, by new ways of applying the natural laws, and by pursuing increasingly useful results. Through the enriched thought and through common work and through increasingly accentuated responsibility the nature's laws are applied with, the people elevate themselves on increasingly higher stages of understanding and of communion." (2003: 361)

"The people discover they must behave in a certain manner to the things, for the things to promote the communion amongst the people and not to impede it. This doesn't mean that the people must let themselves to be dominated by things, by forgetting about their spiritual needs, but it means that the people must use the things with some temperance, to get used to make the things occasion of practicing a reciprocal attention and generosity, to see the endless superiority of his fellow humans' persons in comparison to the things, to see their transparency. The things unveil thus their meaning of people's means of spiritual growth." (2003: 370)

"The man increases in diverse forms of spiritual strength, or virtues, through a certain report of superiority detached from things, by the fact that he doesn't let himself to be egotistically dominated by things. Only for the things gain some transparency or relativity in report with the interpersonal communion, they unveil their increasingly more profound meaning and their importance in the spiritual forming of the man." (2003: 370)

“If the communion with the fellow humans makes the things transparent and it imposes a certain restraint and cleanness in the reports with them, the more the things will be given such a transparence, and it imposes a restraint and a cleanness, in the reports with the things, the dialogue with god and the progress in the communion with Him, for he aims to lead us through things to the full communion with Himself. On the other hand, God asks us for a certain respect for the things, and on the other hand, for certain temperance in the reports we have with the things. Between these two attitudes there is, actually, a tight connection. And through both of them it is being fortified and it is being ennobled our spirit, but are also promoted the reports of justice, of respect, and of love amongst people and between them and God, given the fact that the greediness is the one bringing unbalance and conflict in the reports amongst people, as also the getting far from God. The things, as images of the divine rationalities, they mustn't be lowered through a dirty and strife producing usage of them. But we can to this when we do not enslave ourselves to the things in a passionate manner, but we see in them their divine meaning that promotes communion. Their rationality itself, rationality we haven't created, it makes transparent to us the meaning of their divine origin and their purpose, in order to elevate us towards God. And their meaning itself asks us for the good fruition of the things.” (2003: 372-373)

“When the people are elevated to the understanding of the meaning of the human brotherhood and of their reciprocal responsibility, this makes them to discover in the possibilities of the rationality or of the nature, what serves in a fuller mode to this brotherhood and responsibility, and this gives birth to the technique too, which can bring people closer to each other, and it can satisfy everybody's needs in a fuller mode.” (2003: 379)

“The contingency of the nature's rationality it serves to the man accomplishing, or to man's humanization, given the fact that the humanization is tied the increasingly deeper communion amongst people. The nature's contingency is anthropocentric.” (2003: 379)

“Surpassing any unilateral image and all of them together, it is done out of intuiting a consummation that is above everything, in which the images have their source and towards which they tend, being helped by that final target itself. The forms and the stages of the humanization itself, which the people want and surpass under the impulse of other images of the world, they have their origin in the communion of a supreme interpersonal love, and they advance towards a perfect communion out of the source's power and according to the source's likeness. Thus, the nature's rationality finds its supreme fulfillment in accomplishing the ultimate meaning of the human existence, which consists in uniting the human existence to God, Who is the

supreme meaning or rationality, above any rationality, as Saint Maximos the Confessor says (*Answers towards Thalassius*).” (2003: 380)

“We must constantly specify that the ocean of the infinity of God it hasn’t an impersonal character. That’s why Saint Maximos affirms that God as Person, in Whose bosom the creature will rest, it is above any infinity. Thus, the eternal ‘rest’ of the man it will always keep its character of communion. In the communion with God as Person, there is more infinity and joy than in any sinking in some ocean of the infinity, for it is resting in the love of the infinite Person. A sinking in an impersonal ocean it would have been a merging of the human person to that ocean.” (2003: 414)

“The true communion is being developed by paying attention to other people, and to the world as work of God, associated with a restraining of the passions as endless impulses towards finite, and by cultivating the virtues which culminate in the love for persons, for God as Person, therefore as true absolute. This opens the way towards the contemplation, in the same time sober and dizzying, of the profoundness of the fellow humans and of the world’s meanings, a contemplation which is potentially infinite, for the fellow humans and the world’s meanings have, through their rationalities which are gradually and endlessly revealed, their common roots in the infinity and in the borderless love of God, the One in Trinity. The awoken rationality and the impulse of the loving self-exceeding, they are united in a unique method in accomplishing the human ascension, for the rationality distinguishes not only the infinite from finite, but also the luminous road in infinity from the darkened and full of enslaving passions road.” (2003: 418)

“If towards the endless communion with God and towards the spiritual growing up in Him, we are attracted only by the mysterious participation of the image from within us to its model and the active functions of the godlike energies,, towards the endless communion with our fellow humans into God, without which we cannot increase either in the communion with God, we are attracted not only by the common participation to the communion life of the Trinity and the richness of the energies which communicate everybody this life of communion, but also we are attracted by our common nature, or by the fact that the same nature subsists in many hypostases.” (2003: 422)

“The Holy Fathers do not make, by and large, any difference of content between person and nature. The person isn’t but the nature in real existence and in the normal state all the persons comprise in common the whole nature, by giving it and by receiving it reciprocally, as in the Holy Trinity. Just because of that, this state, which is an ontological state and a state of love in the same time, the people cannot reach it except by the power of the communion of nature and of supreme love, of the Holy Trinity, in culminant

communion, if not of nature, then surely of grace, or of uncreated energy of love, with the Holy Trinity.” (2003: 424)

“The Holy Fathers saw the unity of the Creation in the fact that the angels were created in order to serve the plan of people’s salvation, a plan that is thought by God from ever. Of course, this doesn’t mean that the angels aren’t created also for their own happiness, as the people are. But both ones and others reach their happiness in a communion of all of them. And in this communion, the angels as superior beings, they have a certain role of helping us. But through this, although they are superior to the people from a certain point of view, they are servants of the people’s salvation and by this, they are helpers of the people’s mission of spiritualizing the seen creation. If the human subject is enriched on the measure he is in relationship with several human subjects and on the measure these subjects are on levels of higher spirituality, of course he will be even more enriched if he has a relation also with a great multitude of angelic subjects from superior spiritual levels.” (2003: 444)

“Within Church it is accomplished not only a communion amongst the Church’s seen members, but also with the angels. The catholicity of the Church includes also the angels.” (2003: 459)

“By renouncing to the communion with God and with the fellow humans, the man has narrowed his knowledge to knowing the world as an object. The man weakened in knowing the divine Subject superior to the world, because knowing the divine subject is it accomplished in communion with Him, and it doesn’t give the man the possibility to be sovereign upon Him. By wanting to fully know everything, or only rationally, the man limits his knowledge only to the aspect of object of the world and of the human body. BY remaining with the strictly rational knowledge of the nature and of his fellow humans, the man has separated the knowledge from the understanding of the creation as gift of God and from the love of God as continuous giver of this love, and of the fellow humans as partners in a dialogue of love.” (2003: 497)

“Knowing the world exclusively rationally through separations, limitations, and generalizations, to which the man has reduced himself, it doesn’t give the man the knowledge of the entire existence and it doesn’t provide the man the entire spiritual life, because it leaves the man outside the communion with the supreme Subject and with the subjects of his fellow humans. It leaves the man lacking the eternal life and lacking the knowledge perspectives of an eternally new reality, which are provided by the communion with that Subject and with the others.” (2003: 497)

“The true good for each person is in communion; a good experienced in individual isolation it doesn’t exist, or it doesn’t last for long. The good is the answer of another to your need for love and your answer to his need for love. The good is the continuous exercise and in concrete relation, of the man’s responsibility for his fellow humans. The good is the result of a true knowledge. And the true knowledge is the knowledge in communion. The true rationality is in the same time: word, communion, participation to reality – and the highest reality it is that of the person. The solipsist reality isn’t but a speck of rationality. It becomes the instrument of all the sophistications, for the profit of the egotistic impulses and the means of justifying any evil.” (2003: 501)

“(…) the Person Himself of Christ unveils all His dimensions only after His resurrection. Even if they had reckoned Christ, uninterruptedly and unshakably, as embodied God, if he hadn’t resurrected, namely His disciples hadn’t had the experience of His Resurrection and of His real efficiency from after Resurrection, His godhead would have remained to them mainly a close, hidden and not-illuminated reality. Only with the eye of this faith, founded on the communion with Him after Resurrection, the disciples were able to understand Christ in the real fullness of His Person. The experience of the Resurrection of Christ, founded on the communion with Him after Resurrection, it is the “historical” basis that gave the disciples the possibility of recognizing His “historicity” as God-Man, and to describe it as such. A theological theory about Jesus, which overlooks this “historical” experiencing of the Resurrection of Christ, it will deny the godhead of His Person, even in case of admitting His historicity. Of course, this historicity won’t be a full one, because it lacks His Resurrection, as one of the fundamental events of His “history”. Such a theology will eliminate from the life of Christ everything that surpasses the possibility of an average man.” (Stăniloae 2006: 11)

“In Christ it is being fulfilled also our profound aspiration after the communion with God and amongst us and, by this, for the eternal life into happiness, which cannot be but a life in the consummate love.” (Stăniloae 2006: 13)

“The idea of sacrifice shows in itself a transparent mode of communion. Christ’s entering as man, at the Father, conditioned by the state of clean sacrifice, which can be understood also like opening of the man for the entrance of the Father, it is the reestablishing of the communion between Christ, as man, and God. But Christ has accomplished His state of sacrifice for us, like a conclusion and like a strengthening of his communion with us, or as basis of our communion with Him. This is for He enters at the Father as clean sacrifice, or He reestablishes His communion with the Father, in order to introduce us too, in the communion with the Father. But by this we

enter the communion with Christ too, as God, for we enter the communion with His Father, Who becomes, thus, our Father too. The sacrifice is necessary for communion. The sacrifice is animated by the tendency towards communion; the sacrifice is renouncing to the self for the sake of another; the sacrifice is forgetting about the self out of the love for another. Thus, the communion is the result of the sacrifice. Somehow, itself the kenosis of the Son of God, by assuming our nature and by accepting the death, it is an initiative of His for reestablishing His communion, as God, with us, but also towards reestablishing His communion, as man, with the Father, and through this, reestablishing the communion between us and God. This is not a sacrifice for satisfying the honor of God, but this is for opening the communion with Him, by renouncing to ourselves and by seeing Him in the whole His glory. The Father sent Christ in body, in order to bring this sacrifice necessary to the communion, but not in order to exclusively solve a conflict between Him as God and Us, but in order to make of the sacrifice of His Son the power and the incentive of our sacrifice. That's why Christ makes, on Himself, Hierarchy and Sacrifice for us. He is, thus, the accomplisher of our communion with God, and amongst us." (Stăniloae 2006: 58)

"The sanctification meant to prepare for sacrifice, and the sanctification of the sacrifice or of the sacrificed one, they appear as initiative of God and as answer of the man for being accepted in and for entering the communion with God. Christ is sanctified and he sanctifies, on Himself, in order to bring, on Himself, as sacrifice, ever since he has made, on Himself, a man. This is for since then it has been accomplished the beginning of the communion with God. But Christ is sanctified as brought sacrifice too, for by sacrifice He has entered, as man, the full communion with the Father." (Stăniloae 2006: 59)

"The sanctification of the One Who wants to sacrifice, on Himself, and the sanctification of His sacrifice brought once, it has not a worthy of God meaning, except by being understood as manifestation of the will of communion from the part of the Father and of acceptance from the part of Christ-the man, or as beginning of accomplishing the communion and as accomplishing the communion. Otherwise, the sacrifice remains the attaching of a "physical" quality to the sanctified One and to His sacrifice." (Stăniloae 2006: 59)

Understood in this uniquely possible way, the death of Christ no longer appears as the bringing of a substitutive satisfaction for the offended honor of God, on behalf of the people, or as expiation of a substitutive punishment, instead of them, from the same reason." (Stăniloae 2006: 59)

“The Father sees all the ones who believe in Christ, in the face of Christ, for on Christ’s face it is reflected the thought of Christ at each believer, and the Father sees Christ as imprinted on the face of each believer. The Father sees Christ as progressing in transforming each believer in His image until bringing the believers to His state of resurrection. In this it stays the progressive communion of the Father with all the ones who believe in His Son. Thus, by uniting us with Himself, Christ unites us with the Father.” (Stăniloae 2006: 75)

“Through the priest ministration, or of altar mediator, which a fellow human of ours is invested with, and through the importance the Church receives it through this in its quality or divine-human objective reality, or of body of Christ which cannot be reduced to our subjectivity, our fellow human and the communion with them receive a great significance in our salvation. And this is on the basis that the Son of God has made Himself our fellow human, in order to bring us the salvation of the infinity of the godlike love. But only through this the importance of our person is valued too.” (Stăniloae 2006: 106)

“Being reduced to pure changing and capricious subjectivity, myself I am no longer sure of me, since I no longer mean anything for another too. I know that I exist and that I receive the surety of the salvation for the eternal life by the fact that the Son of God has made Himself man, or a fellow human of mine, and that he unites me with Himself not individually, not by working within my purely subjective inside, but in the “body” of the believer humanity consisting of souls dressed up in bodies. Christ places thus, me too, in a new light, and He gives my reality a sure consistency, composed of soul and body, and activated and accomplished in the relation acts with the other people. And we are real together, for everybody is real in Him, for we are real together. And we are real together, for: some of us are priests or mediators of the embodied Word and the Mediator as such, for some of us are the chosen ones of God in order to unite us through them with the Word of God – Who has made Himself man -, Who is the supreme “Mediator” between us and God, for He has remained God too.” (Stăniloae 2006: 106)

“Although we are limbs with diverse ministrations and gifts, for we have all of these from the Holy Ghost and for we are living in the same Ghost and in the same organic whole of the Church, we have a common sensitiveness, or the sensitiveness of the whole is being lived by each one of us. The Ghost of Christ doesn’t dress up each one of Church’s limbs with all His gifts, in isolation, likewise at the creation weren’t given all the qualities to every man, in isolation. If that had been the case, there wouldn’t have been communion. But each of us receives everything but in the frame of the whole, so that each of us rejoices of everything, but in communion. The communion, far from reducing the personal life, it enriches the personal life. And through

this it enriches the life of the whole. The communion and the plenitude, these are the two meanings of the Church's features expresses through the term "catholic"." (Stăniloae 2006: 119)

"Given the spiritual interpenetration between the spiritual guide and the penitent in the Mystery of the Confession, interpenetration where Christ Himself is present in, during the penitent's confession and during his advising by the spiritual guide, one can consider that this intimate encounter is the matter which the Holy Ghost works through in this Mystery, as Ghost of the communion, as the Ghost Who unites the two persons in one, by seeding Himself as a sole Ghost within them, due to the warm openness each one of the two has it for another one. The priest's hand and epitrachelion, placed on the penitent's head, they could be the seen expression and the coronation of this spiritual communion that has been accomplished between them, a communion which the priest is the organ the Ghost of Christ comes through, and the penitent is the one which the Ghost of Christ penetrates into. By and large, the Mystery is shown here also a unity formed by two or more in Christ. Mystery is also the unity of the two persons in marriage, through the Holy Ghost called upon them by the priest. This is for only in God many can be one." (Stăniloae 1997: 95-96)

"By entering the communion with Christ – God-the man – we are suddenly elevated in the horizon of light and of infinite life, which we can possibly fully enter in after death, without being necessary to search for it through an endless climbing on the ladder of the law of a order infinite in several aspects, or relative, from which one can never cross into absolute." (Stăniloae 1997: 171)

"The Christendom gets out both from the impersonal vision of the evolution in the eternal relativity, as also from the juridical vision of a personalism weakened by the law of the impersonal principles, of the intercalation between persons of an order of the things, of the deeds committed according to some laws. The Christendom, and especially the Orthodox one, it explains the hell and the paradise, namely both the eternal unhappiness and the eternal happiness, from the communion's point of view. For the attitude to communion, it is a matter of freedom, the matter of the paradise and of the hell it a problem of freedom too, and, as such, beyond the possibility of being rationalized." (Stăniloae 1997: 174-175)

"The saints' and the angels' interest in the salvation of each soul who has strived to live according to Christ's will, or who manifested at the end of his life repentance and longing for the communion with everybody in Christ, it must have as source also the plus of joy which this new soul brings it in the universal communion." (Stăniloae 1997: 202)

“The Abraham’s bosom, the tents of the righteous, being under the same light of Christ, being warmed up by the same love of His, they indicate the union of everybody in the love of Christ. Who loves Christ, he no longer lives Christ as an object, but as another subject, for He is the subject who irradiates the endless love, the source of each love. But to live the other one as subject in yourself it means living him within yourself, as subject of your own subject, moving your subject. In this sense says Saint Paul: “I am no longer living, but Christ lives within me” (Gal. 2: 20). But this happens in any love. All the ones whom I love, they are subjects within me, without being confounded to one another, and without I being confounded within them. But, amongst all the ones who are living like subjects within me, the central leading, and springing out of endless will towards communion, is Christ. He, with His great love for me, he makes me living all the people as subjects in me, for he lives them as subjects in Himself. Through the culminant intensity of Christ’s presence within me, I can live the presence of all others within me as subjects. And by living another in whom Christ is felt through faith, as subject, with the whole intensity, I can live Christ through that one, within me, as subject. But the One Who makes Christ as subject within me, or Who opens me as subject to Christ, and Who unites everybody with Christ within me, He is the Holy Ghost.” (Stăniloae 1997: 202)

“One could say that everybody will resurrect, through the unity of their human nature with the one of Christ. But not all of them will resurrect to happiness, for the happiness is a matter of personal decision of each person for the communion with Christ. *Christ doesn’t have in Himself all the human person, but the whole human nature.* If Christ had had in Himself all the human persons, He would have been a plurality of persons and a plurality of liberties. But then there wouldn’t have been human person outside Christ. In the unity of nature with Christ we have a basis for the easy communion with Him, but we do not have our salvation without being decided by us. Even the sinners will resurrect on the ground of the unity of nature with Christ, in order to be able to contemplate eternally the possibility which they had had to be saved, but which they didn’t use, because of their freedom to refuse the communion which basis they had been given with.” (Stăniloae 1997: 289)

“Only that will of the another, expressed by word, it helps us to intensely experience, clearly and durably, his subject, which we feel that it does not follow a selfish goal, a narrowing of our subject to the state of an object, but it seeks our communion, our understanding, and our love. Only the other’s word, which asks us also for a word, an answer to the query, the word which moves between us it gives birth to my and to your subject, but this is not a monologue word²⁰. Only then a human person becomes a real *you* to

us when he makes also out of us a real *me*¹⁰⁴, fully loaded by the subject's character, of the *me-you* report.

It is power from another but yet it is a sentiment of own power. In the light of this report, we understand how between grace and liberty there is no antagonism, but the liberty grows by grace. The grace is neither predestination nor the abolition of my person; and the liberty is not the pride with own "justice"¹⁰⁵. But, even if into the other's word it manifests the willingness for communion and not an egocentric will, we still will be able remain deaf to his appeal. He flashes for an instance in front of our conscience, and then we no longer hear except sounds of words. The he has fallen off his quality as man for us, namely of you, of subject who searches for communion, in order him to remain an object with a precise and modest place among the other objects¹⁰⁶. The other's subject, his willingness for communion, what we are calling as *you*, he does not impose itself forcibly to our knowledge, like the world of objects, like the sound of the word, like logical meanings¹⁰⁷. It is required from our part an effort to experience the other. The grace, still requires us, for we aren't imparted with the grace without our personal effort. John Cullberg says that we get to the other subject by faith¹⁰⁸. We must believe the word of whom we talk to, a word which he tells us through, about his willing to be in communion with us, for only on this way, only through word, we can ascertain the existence of this will. We can add that this faith is brought together or prepared by the restraint of egocentrism, by the appeasement of the noise made by our egocentric inclinations, which prevent us from paying attention at the other words, so through them to hear his subject." (Stăniloae 1993)

"The reality of another as a subject, it is not different, though, from the reality of the objects only by not imposing itself as a given thing, but it

104 **FERDINAND EBNER**, das Wort und die geistigen Realitäten: „Weil das ich und Du immer nur im Verhältnis zueinander existieren, gibt es ebenso wenig ein absolut doloses Ich, als ein ich loses Du zu denken wäre. Das Wort ist des Junige wodurch nicht nur die Existenz, sondern vor allem das Verhältnis beider konstituiert – „gesetzt“ – wird“, p. 19.

105 Die Antinomie von Freiheit und Gnade lösen wir nicht durch einen logischen Gedanken, sondern durch den Hinweis auf das irrationale Geheimnis, das mit der persönlichen Beziehung eines Ich zugigem Du gegeben ist", W. Schmidt, Zeit und Ewigkeit, 1927, p. 384.

106 **M. BUBER**, Op. c.: "Das einzelne Du muss, nach Ablauf des Beziehungsvorgang, zu einen Es werden. Das einzelne Es **kann**, dusch Eintritt in den Beziehungsvorgang, zu einen Du werden", p. 42.

107 W. c. p. 204. See also Louis Lavelle, W. c. p. 408. "Mais, seule la résistance d'une autre volonté précisément parce qu'elle met un jeu une activité que je n'exerce pas moi-même, n'est d'une expérience, mais d'une fois".

108 **M. BUBER**, Op. c.: „Den Menschen, zu dem ich Du sage, erfahre ich nicht. Aber ich stehe in der Beziehung zu ihm. Erst wenn ich daraus trete, erfahre ich ihn wieder. Erfahrung ist Du - Ferne ", p. 16. - „Was erfährt man also vom Du? " - „Eben nichts, Denn man erfährt es nicht". - „ Was weiß man also vom Du?" „ Nur alles. Denn man weiß von ihm nichts Einzelnes mehr ", p. 17.

unveils itself only to them who believes it, but we can say that, in a certain manner, it owes its very existence to the faith of the fellow human.

We understand if we have in our sight that, sometime, when our call for communion remains without an echo, we sink into the darkness of our selfish life. Or, if we do not call someone to communion, he won't wake up in him the true *me*: or, in the end, if he calls us without any result, we will condemn him to death in loneliness. Somebody must have a great inside support to be able to exist like *me*, when neither I or another answers his calling to communion. Into the selfishness, in passions, in the loneliness of the failure to communicate itself, the self longs, and descends into an ill existence, like a tortured shadow. Like we unveil and "create" the somebody else's subject through faith, in the same way the subject within us gets born and strengthened through the faith of our fellow human. "The intimacy of my being it may also be stated through another, grace to a act of faith fulfilled in front of me, which concerns the act through which I affirm myself like a liberty and which, in a certain sense, even exceeds it, by strengthening the use that I'm making of freedom, which does not always inspire me the same confidence that I have in the other human being, often letting to me much doubt. So, I am upheld by another one in affirming not only of what I am, but also of what I could and I should do"109.

"It may be possible to say that I feel always the necessity to be upheld into existence by another's judgment and I am sinking into despair or insanity when I no longer have his assistance... To contempt, to ignore somebody, it means wanting to through him into nothingness. But only the another's love, by making me object its of, it can touch into me not only what I'm showing or what I'm doing, but what I am, namely my pure intimacy and my eternal existence"110.

The another's love for me it is not separable by faith, like its basis. On the other hand, the another's love strengthens me only when I believe in him. Through the bond of the faith the subjects grow up. "It is admirable that settling down which makes the faith that I have in the others' existence to be the condition of the testimony which they give me, the testimony that I need for"111.

How much are we living through the other's, and through the attention we pay to them, through the tension, through the outcry about communion, even if not fully accomplished, it is shown us by the fact that, however selfish would our life be, however much absorbed by the selfish passion fulfilling, through everything available to us – even through other's persons – though, the life giving nerve, of ours endeavors, it is the preoccupation by

109 LUDOVIC RAVELLE, *De L'Acte*, p. 100.

110 LUDOVIC RAVELLE, *W. c.* p. 99.

111 LUDOVIC RAVELLE, *W. c.*

others' opinion, it's the permanent thinking at others, at their praise, at their respect, at their eyes which we believe they are watching us, even though, actually, they aren't. We are living like some actors continuously preoccupied by what will the spectators say, about the way which we mirror in their soul. If a human being had been sure that nobody has followed him with his attention, that man couldn't have lived, and he would have lacked the oxygen. Even when we do not live into communion, we cannot get out from its disfigured and excruciating frame¹¹². Only a full animalism would help us to get out of it completely.

The whole human society is a web of relations, of partial communion with some of our fellow humans, because of the fact that haven't been tried yet, with others, or by the fact that they have been tried but they have failed or haven't been able to last. Only few of our relations are complete fulfillments of the communion; or maybe none of them.

If the accomplishing of the true human subject is due to the fellow human, on each one will press a heavy responsibility for another. Can I say that I have to always wait for the others' calling to communion, to serving, to love, and only if I'm not answered then I'm guilty for the relapse of that subject in darkness? Have I always to wait for a *you* to become *me*? But how can be born that *you*? - through a *you* of him, another then *me*. Then, me too, since I have been awakened through the calling of a *you*, I have, at my turn, to awake into other the subject whom to be *you* to me¹¹³." (Stăniloae 1993).

So, the human being is responsible for his fellow human. We have seen that the establishing of the *me-you* relationship it is accomplished through faith. The one who calls me to communion, he does that through faith, because, even if he does not see, he believes that he can wake up in me a subject capable of communion. If I also believe in him, I will be resurrected and the communion will be established. My possibility to believe it also depends on my endeavor, but it also depends on the faith which the another has in me, it depends on his love from faith. The more powerful, the more resilient his faith will be, the surer is that I will believe and, by believing, I will be resurrected like a *me* of the communion, like a true *me*. My fellow human must believe hardly in order to resurrect me, and I, the same, will have to endeavor to believe in him in order to be resurrected and to become a deep believer if I want, at my turn, to save others.

112 W. SCHMIDT said: "Liebe und Hass sind ja überhaupt die tiefsten Triebfeder der Gesichte. Althaus und Hirsch haben nur eine sekundäre Sphäre berührt wenn sie den "Entscheidungscharakter" zum Wesensausdruck des Geschichtlichen machen". Zeit und Ewigkeit, Gütersloh, 1927, p. 386.

113 J. CULLBERG, op. c.: "Meine ich-heit ist aus der Gemeinschaft mit einen Du geboren, dadurch wird es mir möglich, das Du eines anderen ins Leben zu rufen", p. 205.

But this belief with the help of which the another awakens me he cannot take it from himself. To believe in me and to place himself into the hypostasis of being debtor to me, because only that way he can awake me, he has to believe that I was given to him by somebody superior to him, like a duty, like a mission to awake me by serving me and to serve me further. Where is a duty, there is also an obliging one, and this two differ between each other¹¹⁴. The one who indicates me like a duty for my fellow human, He can be felt only like the Supreme Master of both of us. And that is God. The faith which the another has awakened me, it is faith in me, for it is, at the basis, a faith in God. And the faith in the subject of who is awaking me, which takes birth in me from his faith, it has also at its basis the faith in God. The spiritual birth of a man from another, through establishing communion between them, due to his accomplishing of the transmission of faith, which is not only a human's work, but it belongs to God in the first place. And the maintenance of the *me* in the human being and of the communion with another, it depends on faith and this depends on God. The Revelation's propagation from man to man, it is, in conclusion, the same like the birth of the human *me*, the same with the continuous establishing of new communion relations." (Stăniloae 1993)

"By and large, the true spiritual birth of the human being it is realized through communion establishing, but this cannot be established but only through the faith on which, one bringing, makes to light up into the other¹¹⁵. But the true faith into the human being fellow, in my duty to wake up him, to save him, I can have only if I believe in God. Only if God is a You from me, the supreme You, I can wake up or I can recognize in every fellow human an You¹¹⁶. If the faith hadn't come through another man, then it would have been missed between people the most profound and intimate bond.

This is the same to say that, through faith and only through faith, it may be produced the true cohesion and brotherhood among people. Only through it

¹¹⁴ J. CULLBERG, w. c.

¹¹⁵ The true faith prolongs itself through love. That's why it is assigned also to love the creation of communion estate. F. Ebner said: "Der Glaube setzt das Ich im Menschen in ein Verhältnis zum Du, die Liebe Verhältnis wirksam", Wort und Liebe, p. 174. "Durch das Wort... ist das Verhältnis des Ichs zum Du" (das Wort und die geistigen Realitäten, p. 21). But "Zum Glaube Wort gehört der Glaube aus Wort. Ihn braucht nicht nur der Hörende, sondern auch der Sprechende" (Wort und Liebe, p. 178).

¹¹⁶ F. EBNER, Wort und Liebe, p. 136: "Die Duhäftigkeit des im Bewusstsein des Menschen nicht nur mit Gott, sondern auch mit den Menschen". The man, earning in his relations with God the certitude that he has inside an eternal value, sees the same value to his fellow human being. T. Steinbüchel (Der Umbruch des Denkens, Regensburg, 1936, p. 122) commenting the mentioned maxim and another one from the p. 146 of F. Ebner, says: „Sie lässt ihn im Du des anderen a in „Ewiges“ zeichnen. Eben wilde das Ich im Gottes ewigen Du seine „geistige Grundlage“ ha, darum auch das Du des anderen, der Mensch ist wie das Ich“.

the people get born, through mutual aid, in spirit, by overcoming the bodily life. And the birth in spirit it means rising at the rank of a personality¹¹⁷. Only in the role of conveyer of faith, the feeling of being responsible it rises to the supreme intensity, knowing that on him it depends not only the life from here, but also the eternal life of his fellow human. But the feeling of responsibility it's the essential condition of the personality and, in the same time, the main element which links man to man." (Stăniloae 1993)

"I have highlighted that not in my exploitation of my fellow human it stays the report of the true communion, of the true validation of the subjects like *me-you* - but, again, it neither stays into a rejection of his concrete claim for help. I can pretend to my fellow human to ask me only for a platonic understanding, a communion which is missing from both parts the sharing of concrete hardships and the request for help. The man is not somewhere beyond all this, but into them. I will wake up the one who completes my being into my fellow human, if I do not avoid: to wash the wound of his body when he is ill; to help him earning a piece of bread when he is in need; to visit him and walk next to him when he is blasphemed by everybody. Of course, these are not that intimacy of the human being that I want to create, neither this works taken per se are not the ones which wake up his communion subject, but the faith and the love put in them. Therefore, it is necessary that love to be shown in concrete manifestations, in answering the fellow human needs.

The man, though, does not appear to us like an individual totally detached from any bonds with others. He is a part from a society and the hardships, the joys, and all his problems, they are caused by this society, which has in every moment its content of concrete preoccupations. The understanding of the human being, helping him, it must to envisage, at least indirectly, the whole society, with its rules from that time. I see me in the situation to plead for the establishing of some organizing conditions for the collectivity of a given time. Here's how the quality of the propagator of the Revelation into the history compels you to be a history factor. The prophets addressed themselves not only to individual persons, but to the entire society, asking it to leave some mores and shapes which were suffocating the true soul of the human being, and his power to raises up to the light through faith and communion." (Stăniloae 1993)

"But the direct meaning, the primordial one of the divine Word, in His intentionality voluntary obliged towards communion, is doesn't mean that

¹¹⁷ THEODORE STEINBÖCHEL, *der Umbruch des Denkens*, p. 97: "in der lebendig vollzogenen Beziehung zu seinem Du ist der Mensch erst Persönlichkeit und also das, was er wirklich ist".

He has also the function of the reality discoverer, of its sense, and therefore also the meaning of the Logos. When a person calls us through his word into communion, he unveils us his reality too, one of the realities which really deserves this name, by not being only an illusory construction of our mind. The communion really places us into the bosom of the reality and it unveils us by this its meaning¹¹⁸. The more the reality unveils us and it places us into its core, the more sounds into our ears of the divine Word, the supreme Person Who is also the supreme Reality, in the experience of whom we experience everything that the reality comprises. The communion which we are with the reality in, it makes us thinking at it and this thinking is as true as it detaches less from the reality which we experienced, or we are experiencing it in communion. But, the thinking about the reality, namely about a person, until we are not into communion, if it doesn't have like a result only an illusion or a shadow of the reality, it won't be able to raise ever on its level of complexity and richness. Not the standing alone meaning, the individualistic one, the one monologue like, it corresponds to the truth, but the meaning which interprets the communion, the contact with the reality, that is accomplished through the word which creates communion. The "sense word" is in dependence with the "communion word" and they must continuously remain in this dependence. The reality or the profound truth, a lot more comprehensive, it is something what is discovered on the earth through the entry of God in report with the man. Only into heaven exists from ever, and there exists eternal and uninterrupted - right because God is an eternal - an uninterrupted and consummate communion. Only like a gift from the heavenly communion it is established on earth the reality and the truth. The truth on earth is the Son of God and through Him it is established any truth (Jn.: 14: 6: "I am the Way, the Truth, and the Life")¹¹⁹. Into the communion with Him we have the eternal not exhausted possibility of experiencing the infinite reality. The transposition of this experience in ideas, which can multiply continuously and it can be organized in visions and lights increasingly clear and deeply penetrating, it is explicable through the fact that the common reality and the divine reality,

¹¹⁸ See also M. Heidegger, who shows right that the language comprises a sense and stays connected to the understanding, but there isn't any sense which not to be discovered by the understanding of a person and communicated to other one. Where it is a word there it is mandatory to be a person who utters it. The sense from the word has only the role to establish a connection, an agreement, an understanding between persons. Therefore, it has also a function subordinated to the communion; it is a part from the whole called person of interpersonal relationship. "Rede ist die Artikulation der Verständlichkeit (and the **Verständlichkeit** it is an existential structure of the human person)... Als konstitutive Momente gehören zu ihr: das Worüber der Rede (des Beredete), das Geredete als solches, die Mitteilung und die Bekundung... Das Hören ist für das Reden konstitutiv... das Hören auf... ist das existentielle Offs ein des Daseins als Miteins", W. c. p. 161 – 163.

¹¹⁹ E. BRUNNER, der Mittler, Tübingen, 1930, p. 187: „The Christian faith is first of all the knowledge of God, therefore the eternal Revelator is like a Son of God, and in the same time Logos”, p. 185: “The knowledge of the real God, the personal one, it can't take place but through the real and personal impartation of God, through the revelation in which He impart us with what ourselves couldn't ever know through any thorough research, through any profound meditation”.

like the supreme reality and like a source of the entire reality in special, it comprises structures, clarities, and ontological, ethical and esthetical rules, and it is not an amorphous entity in which cannot discern any meanings¹²⁰. For this reason, the divine Logos, like a supreme reality which reveals Himself, He is also the source of every idea and meaning of our mind. All the right ideas coming from the human culture are rays from His reality which hardly penetrates through the gloom of the ontological and moral distance, vague revelations of the Logos. "And the light shined in darkness; and the darkness comprehended it not." (Jo: 1: 5). False ideas or false aspects in human ideas are also rays from His reality, but deformed by the spiritual environment which is remote from God. When the full Revelation of the Logos it happens, He comes whole, like a Subject, close to us, and the ones who are imparted with the experience of this closeness they are illuminated, by turn, by the richness of meanings springing out of Him.

The word – when is not much speaking – by being one with the person, it wants to address directly to the person of whose communion it is searching for. And only then it can reach its purpose. This is for, only then, the person who speaks, he stays in report with the spoken person. When I send a word through somebody, the intermediary does not comprise me and he cannot convey me in the same time with my word to the envisaged person. My word has become, somehow, the word of the intermediary. I am but only indirectly present, into a loose connection.

Where was the obstacle that He didn't come to tell us the Word directly, by entering the communion with us? Not at Him, for He is always the intentionality towards communion. The obstacle cannot be but within us. We weren't prepared to receive the Word, to listen to His calling to communion. Even today we hardly accept Him. And the Word does not impose Himself forcedly." (Stăniloae 1993)

"From the state which placed us in the full Revelation, impropriated through faith, we can clearly see what a precious asset is the communion report between man and God, and how abnormal it is the state of the man before having the full Revelation. Only after we believe, we will see our sin from before believing or the one which will remain after we have believed. Before these it is only a vague action, a waiting for something which to save us.

¹²⁰ LOUIS LAVELLE, *La conscience de soi*, Paris, 1933: « L'intelligence ne peut pas voir la vérité sans que l'âme soit touchée ». P. 29, M. Heidegger considers he sense like a formal skeleton of the personal reality, which reveals itself: "... muss Sinn als das formal-existential Gerüst der Verstehen zugehörigen Ersohlossenheit begriffen werden. Sinn ist eine Existential des Daseins". W. c. p. 151.

But, the dignity, the superior state of reality and the supreme happiness, in the same time, they are not something else to be artificially added to the human being, for it is reckoned like a rebirth of his. It is the restoration of the man on the line of his destiny, elevated to its peak.

The man is therefore into an abnormal state before the rebirth through the Christian faith. We call it "state of nature" just because the subject is not yet born in him. But this state of nature will be weird, and will be unnatural, if we have in our sight the target which the man has been destined to. Besides this, it is ascertained that the man in whom subject of the communion is not born yet, he still isn't in the automatic state of the animals, but into a state of perversions and evil. He consciously impedes the subject's birth of his fellow human's subject and his egotism hasn't any limits. Not only that he does not know about the communion but moreover, he is against it. His will and his conscience – which still are not the real subject, the subject of the communion – they stay against his accomplishing and against that of his fellow human, and they stay against the targets which God pursuits for the man. This hostility being a conscious opposition to God, it has the character of a sin, and not only that of a simple imperfect nature. He does not love God, he does not love its fellow humans, and he stands in the way of the targets which God pursuits for the man, and all of these because he loves himself with an egotistic love, namely with a false love. His mind and his will, by staying under the impulse of a too big love for himself, are weakened and falsely oriented. In all regards he sins against God, and the sin against God it is the abomination of the sinner and of his fellow humans. The turning away from God, towards the self like a center of preoccupations, the getting out from the communion with Him, it automatically brings the man's diving into an obscurity of the mind, into a weakening of the will, into an egotistic and tormenting solitude, into a state of numbness of his subject, into an evil spell which paralyzes his powers, like in a fairy tale, or it demotes him from the state of a man to an animal state. The punishment and the curse are organically comprised into the sin. There exists a supreme order, established not only by will, but based into the tri-personal being of God Himself, whereupon to, the happiness stays into communion, and the lonely egotism it is against the ultimate laws of the reality, and it is an ordeal to the existence. The child, who leaves the parental house and its loving atmosphere, when he is driven by his disobedience, he decays spiritually because of the natural consequence of the things, without to be any longer needed the formal curse of his parents. If one is still speaking about a parental curse, like cause of the decay and of the misfortunes of the son who has gone out from the connections with his parental house, through it will be expressed on one hand the lack of communication state, of the impossibility of the communication, and the pain of the parents for this thing and for the fatality of the sad consequences of which the son will endure, and on the other hand, the fact that the state of lack of

communication of the son it means for him depriving the soul's powers which had been continuously received from them, and, even more than a privation, it is a cause of uninterrupted failure and of moral weakening step. If the communion gives powers, if the communion means living according to the laws of the spirit, getting out from community it brings a torment of the being and a gradual exhaustion of powers. All the more accentuated these consequences of the getting out from communion with the godlike Subject are, because the godlike Subject is the absolute source of power and of life.

The restoring of the communion with God and, consequently, of the equilibrium and of the power state of the human being, it cannot be accomplished, however, by himself. Neither will us able to enter the communion with our fellow human if he does not want that - even less with God. On the other hand, there are no longer within man the moral powers which to make him able to raise himself to the state of communion. The man's wish is a weak intermittent flickering, deprived by any force, and deprived of continuity and profoundness.

Just because of his lack of spiritual power, which to make him able for the communion state, it is necessary not only that the communion initiative to start from God, by coming Him firstly into the maximum closeness to the man, but also the man needs to be shaken, through an unveiling of all his wickedness, by his profound guilt. He must understand what condemnable his sin is like, what guilty he made himself like in front of moral order, how seriously he mocked the basic law of spiritual existence: namely the communion's law. Only on this way he will raise the importance of this law in his conscience, and his longing for communion it will be seriously intensified, and he will receive power to get rid of the inertia of a life into the ethic relaxation and disorder. Therefore, it is necessary, for the real restoration of the human being, a reestablishing of the moral prestige of his conscience. The authority of the conscience must grow up in him to become a support to him, on which he can grip with all his strength. Accustomed to despise his conscience - to his bad - he must be awakened by an act of shaking, in order to see all its importance and, related to it, to see all the ignominy which, by disregarding it, he has made himself guilty of. But this doesn't mean else but that the law, which was mocked through his sin, it must get satisfaction, and the sinner suffers a punishment according to the seriousness of his transgression. Put at his place, the man will understand why he wasn't able to offer the necessary satisfaction to moral order and to elevate through his own sufferance out of his decadence, in order to reenter the communion order with God." (Stăniloae 1993)

"We have highlighted that the divine Hypostasis, like the human hypostasis, they consist, mainly, in the intentionality towards communion and, for this reason, they dispose of word, and they even are therefore word, the second

divine Hypostasis being Word by excellence, and human hypostasis, word in the image of the divine Logos. The second divine hypostasis, by becoming a human hypostasis, He has not done something else but to bring - in the region accessible to the men - the intentionality towards communion which constitutes His essence, to dress up His intentionality into the human intentionality. And He has done this whereas He has taken the human elements like means of His manifestation.” (Stăniloae 1993)

“Any human person actualizes among people an intentionality for communion. But the human person actualizes it in a disfigured and hindered manner, because of his own spiritual and material egotism. God, like man, He has accomplished in the most unobstructed, and undisturbed human person, the intentionality for communion into the human circle, even more so because into the divine plan the Son manifests the spirit of serving, of obligation, into the divine communion too. Therefore, the embodiment itself of the Son of God it constitutes His coming close to people, being a savior deed. His theandric Person is Himself savior reality.” (Stăniloae 1993)

“We feel the power of the claim, our ethical situation in front of a soldier with his arms amputated due to the wounds he received during a war for our defense. One who would manifest his claim over us through a simple pretention over us, he is not touching us. We experience him like a subject, but he does not attract us into communion; we trying to evade, to gain back our position of liberty and, if we can, of supremacy even upon him, so to reduce him to an object.

Only he who does for us, without us to impose it him, so much than he shakes us, he succeeds to attract us into communion. And this is the goal of the claim.” (Stăniloae 1993)

“God, by stepping Himself into arena in order to attract us into communion with Himself, namely to save us, He hasn’t restrained Himself only to the word, like some Protestant theologians believe (Gogarten, *Ich glaube an den dreieinigen Gott*). The word has not the power to produce a definitive new state, to establish a faith unshaken by the ulterior happenings. Then, the word can produce more respect of fear and, even it vibrates by interest and intimacy, though it can prove a full love and, that is why, it cannot awaken a full love. Only the sacrifice of the speaker it fully confirms the love which he shows through word, only the sacrifice shows him unequivocal as renouncing to himself in order to create a communion and, so, only the sacrifice can awaken the true love in the other and it can attract into

communion. The love, the sacrifice, and the communion, they belong together. The one is into another, like the Father, the Son, and the Holy Spirit.

And the sign that He has actually attracted us into communion, it consists of the fact that He has succeeded to detach us from the joining with the world, from the contemplative–exploiting-the-reality attitude, or even from ourselves. We are giving ourselves to whom has given Himself for us. We arise ourselves in the ethical supreme subordination of the sacrifice. And not only us, but the entire world, which we have submitted in the contemplative–exploiting attitude. Thus, way we escape from sin through the sacrifice of Jesus, who makes to die within us the former man of the egotism, and to be embodied in all of us the ghost of sacrifice.” (Stăniloae 1993)

“The good is an interpersonal reality and thanks for it, also. In the same way are the evil and his consequence. To do the good it means not to conform yourself, into an isolated existence, to a law which imposes the good, but to do the good to somebody, to manifest your love towards somebody, to search for the communion of a fellow human, or to remain into that communion. And the satisfaction consequently to the good, it means the returning into your soul of the satisfaction that you have produced into the soul of your fellow human, it is the echo of the resonance that you have awakened into him, it is the joy of the disposition for communion with you, which you have produced in that one. Through good the man searches for communion, the reward is the news that he has found it, it is the answer of the fellow human. Through good you have wanted the awakening of the subject of your fellow human, the reward is the satisfaction produced in you by the signs that this awakening is taking place. Doing of the good is the call you address to another one for communion, the reward is the affirmative response of that one. If you feel a satisfaction for the good done to somebody, even when it has not produced any favorable answer from his part, this is due to the hope that your deed is noticed, if not by the man, at least by God and His approval is your satisfaction.

If you were dominated by the certitude that there is no personal conscience which your deed to produce satisfaction into, a satisfaction which to be directed towards you, the good would not have any power of attraction and it would not make any sense. In this way, the law which the good deed corresponds to, it is nothing else but the law of communion, the law of the relation between *me* and *you*. Good is what you do out of love for me, not what you do in conformity with an extra-personal law. This does not mean that the norm of the good is according to the arbitrary of the second person. The norm of the good is according to what raises it to the true communion, to the exit from the egotism. I can do good deeds, which not to be pleasant

to my fellow human, now, or never, because he does not understand their value or use for his real benefit. From this point of view, it can be said that the law of the good is above persons. But, because the good is the normal manifestation of the person and it aims the person's accomplishing into the fellow human, and the true person is given only like a pole of communion, it can be said that the norm of the good it coincides to the law of the communion, to what suits you, in your quality as true person. But, in the state of sin which the people are into, none of them is able to want what matches him, none of them can be a precise norm of good. The good orients according the law of the communion, which, even if is what truly suits the true happiness of the persons, it is above their arbitrary. The communion cannot be accomplished according to the arbitrary of two persons, but according to a law. In this way, we understand how God, the One without sin, the One Who meets in a full way the character of a person consummate into communion, He is the norm of the good for all the ones who want to do the good. His satisfaction is the criteria of the good that we have done, His command, it is the criteria of the good which we are going to do. The good, and with it the moral law, are nothing else but the will of God, and this is the voluntarily expression of His tri-personal being. Into good, the God's will meets the indication of His being. The norm of the good has a personal character, but not an arbitrary one, and, in this way, it still is a law. When we are doing the good, we are not accomplishing a impersonal law, but we are providing satisfaction to God, we are producing Him personally "a satisfaction", showing us capable of communion with Him. God has a satisfaction due to the good that we are doing, but not a satisfaction which comes out of an ambition, or out of a vanity, but one of a superior order, because we become worthy of the communion which He wants. It is a joy resembling to the one which is produced us by our child when we saw that he understands us and, by this, he grows up to the capacity of communion with us." (Stăniloae 1993)

"In order to be able to enter the report of communion with God, we must earn His forgiveness. But our capacity to impropriate His forgiveness it is not shown except in the same time with the capacity to endure the punishment like expiation. We will see that, in fact, Jesus is the one Who expiates for us. We only participate, in a secondary way, to His expiation. But we still are capable at least of a mediated, participated expiation. Though, we do not expiate by conforming ourselves to a law which stands by itself, but we expiate with our face towards God, by looking for His face. We are suffering in this case in order to realize the importance of the divine Person Whom we have disregarded. Only in this way we still can make Him grow up in front of us. Only in this way we cut off our egotism which has closed up the horizon towards God. We must give a satisfaction to the divine

Person; this is the same with Him growing up in front of us and with our growth at the capacity of communion with Him.” (Stăniloae 1993)

“Due to the fact that the heaven is the communion of the souls with God, and this was fully accomplished also to the ones deceased before, only through the coming of God on the ontological human plan through embodiment and in a perfect way through His sacrifice on the cross – in order to be possible to draw out from hell and to move those souls to heaven – Jesus had to go in the appearance of the one Who was crucified to where they were and, through His presence, to place them in this communion, namely to establish the heaven. His sufferance had to present itself, at least like a past thing, but one the most palpable, also in their front. By the fruit of His sacrifice had to enjoy, in the first place, the souls of the ones deceased into faithful waiting for His coming. Also, for these souls remained in heaven, unlike the ones who believe in Christ but they are on earth, their communion must be fuller than the communion of the ones from the earth.” (Stăniloae 1993)

“God did not create the people in order to bury them, row after row, on the basis of an implacable law. This is not a goal of the history. He created them to grow up to the capacity of eternal communication with Him and amongst themselves. The order of the nature and the social order He created only like a ground which the people to grow up on, towards this eternal communion. If they had been raised up towards this destination, the order would have been absorbed into their being, for their being itself pushed on that direction. But, by not accepting to raise up towards communion, there is the danger to fall down also from order, reaching into conflict with the order.” (Stăniloae 1993)

“Until all the people enter the full relation of communion with God, the spiritual zone of the Church, on the throne of the world must exist also the governing form of the reality regarded in itself and with a punishing application. This is not used against the loving method of Jesus Christ, but in favor of it; the Father contributes the world to be submitted to the authority of the Son. The physical and state legality must be kept with the force, against the ones who, by refusing the communion, they tend towards disorder. And even in order to ease their eventual ulterior changing of their mind, being given that the bitter experiences gathered through the conflict with the order can be an instrument towards recollection, a pedagogue towards the true teacher, Jesus Christ.” (Stăniloae 1993)

“The man has received, through the creation itself, a nature that has light within it, that is united with the nature’s light, which he has a unity with, through his body. This is for the human nature, assumed by Christ and elevated to happiness in union with the godlike nature, it is the nature which the man was given in the beginning; by obeying the divine will, the man in the original state could have reached that eternal happiness. So, in Christ has been restored the true nature of the man. But this light, a light of a created nature, it is only one level which the man can be elevated through, at the light of the uncreated nature, a light the man is communicated with by the Persons of the Holy Trinity and, especially, through the embodied Son of the Father. So, the human nature is created in order to increase the communion with God. But, if the man doesn’t open himself, by his own will, to this light he is given by God through the Son of God – in a non-full manner before embodiment and fully after embodiment – the man won’t remain only in a limited light, but he even falls into a crooked light, by reckoning that the light doesn’t come from beyond the world, but even that it is an immanent law of the nature, which would be the ultimate power and which, actually, it doesn’t give a true meaning to the light and to the man. This shows again the role of the will of God as Creator, and the role of the man a created by God, in the man’s reaching at the true light.” (Stăniloae 1993, 3: 13-14)

“In the quality of the Son of God as Word, and in the godlike love, which is united with it and proven through all the savior deeds of the embodied, sacrificed, and resurrected Son of God, it is shown also the God’s character as luminous light, a character which the Son affirmed and shown us through everything he did and taught. This is for the Word has, in the first place, this purpose: to show the light, to show the meaning of the things and of the deeds, and also to explain the true meaning of the man’s existence, a meaning that cannot be found out except through the communion of love with the people-loving God. Without words, there is not common elevation of the people towards God. The word lets us understand, just through itself, that it highlights not only the speaking person and the understanding of other persons and of God – the supreme communion of Persons –, but it highlights their mystery too. Within word, there is the light and the mystery.” (Stăniloae 1993, 3: 38)

“The man is made for eternity. The man aspires to eternity, for absolute, so badly that it offers us the image of somebody who is choking. We want to increasingly love and to be increasingly loved, tending towards the absolute and endless love. And we can find this only in the relation with an infinite and absolute Person. Out of the increasingly profound communion with the absolute Person, are projected within us and all over all the countenances of the world, new and new meanings of the reality, of the beauty, and are

opened others and other horizons of the soul, as we understand our meaning within the world and the meaning of our existence on the life into body. If this meaning had ended in death, if the death had definitively ended our existence, the life would have been meaningless. The existence's meaning cannot be crowned except in the unlimited and eternal light of a transcendent life, a life free of any monotony of the repetition and of any relativity. And in order this true meaning to be fulfilled – and our being tends towards this meaning – not only us ascend towards the communion with the supreme Person, but the supreme Person too, descends within us, for the love asks for the movement of each one of the ones who love one another. God gives Himself as gift to the people, through all the things, and the man gives himself as gift to God. This is the faith and the only way the man can be happy in, and it is about not a temporary happiness but it is about an eternal happiness through the communion with God.” (Stăniloae 1993, 3: 138-139)

“The man isn't content except when being completed by another person, by loving that person and by being loved by that person. Without another person I am spiritually dead. On the communication with another person, it depends my spiritual life. If I do not communicate my thoughts to another, I won't be alive through them. Similarly, if another doesn't communicate his thought to me. My life doesn't consist of ideas, but it consists of the fact that in communicating my ideas I am showing my love for another, and in the communication of his ideas to me I live his love for me. But I won't be able to love another infinitely, neither another will be able to love me infinitely, except if we are united with the Son of God made man. Out of this I receive the power and I know the man's value. But in order us to love one another, we must communicate to each other the thought we have related to a world which inspire us those thoughts. Without another, and without the world to inspire thoughts, to me and to him, my person and his person will be spiritually dead. This is for in the communicated thoughts, I communicate myself to another, and he communicates himself to me.” (Stăniloae 1993, 3: 151)

“Wanting to achieve a certain union with the enlightened one, God Who enlightens that person has in Himself a certain union out of love. That's why God wants to accomplish amongst the enlightened ones too, a union based on love, they reciprocally communicating to one another what it is communicated them from God.” (Stăniloae 1993, 3: 193)

“The godlike Ghost, working powerfully, after the resurrection of Christ, from His body, into the ones who believe in Him, He doesn't bring directly or through work, only the Christ's image, but also the Holy Ghost's image.

More precisely, The Holy Ghost elevates us above space in the union with Christ, after He has accomplished this also in the union with the Father. From the communion of Christ as man with the Father, and with us, communion strengthened within us through Christ's sacrifice, we are elevated also to the maximum communion with our fellow humans who are believers. And this will produce a maximum effect in our future life and, especially, after the general resurrection. All the people who believed in Christ during their life on earth, they will have Christ Himself as at the Transfiguration on Tabor, in a perceivable mode, but spiritually, close to them, and they will have, on themselves, close to one another." (Stăniloae 1993, 3: 198)

"The resurrected Christ fills all things up with light, for over all things is extended His light, reflected in the ones whom He loves and whom the Son of God entered a direct relation with, as God made man. Now, the Son of God is directly seen by people and all of them rejoice for the communion with Him. But the believers will fully enter this, in the future life. Christ "will come to be extolled into His saints and to be looked at with amazement by all the ones who didn't believe, for our witness towards you it has been believed (II Thess. 1: 10)." (Stăniloae 1993, 3: 205)

"The ones leaving this life by believing in Christ, they won't ever get enough of this joy, or of this communion with His direct love." (Stăniloae 1993, 3: 205)

"In my responsibility for other human being, it is involved they need for me, and it is implied my need for asking for the help from others. This is what highlights the value of each human being for another, and also the power each human being has from another. Without the answer from other of without being asked for help, by others, one cannot be truly a human being. But I live other not only like those whom I am responsible for, but I live them also as the ones who uphold me in my existence, not only by answering my requests, but even through the importance they grant me through their requests. And at their turn, they live me as equally necessary in both my roles. I am brought to existence through other human beings, other human being take care of me during my childhood, and other human being help me later. I find a purpose and a joy of my existence in helping others, and I myself get spiritually developed by doing that. I help them, and they help me; they help me even making me to help them, and I help them even being helped by them. And we reciprocally help one another not only through deeds, but through word too. They give me the spiritual content of my life, they encourage me in my hardships, they comfort me in my sadness, they show me together-suffering mercy on my pains, they give me

joy, and they increase my joy by participating to it. But they too, they find a joy in doing so. The another is my strength, and he is my upholder. But this I am too, for others. There is a mysterious connection between human being and human being. What could be explained like, this strength I feel as coming to me from him, be him however weak in his power, a strength that he feels is too, as coming from me, be I however weak in my power?" (Stăniloae 1995: 100)

"On one hand, I know myself as unique and free, in the relations with other persons, and on the other hand, I do not know myself in this uniqueness and freedom except in relations with others." (Stăniloae 1995: 117)

"Saint Apostle Peter saw, at the Transfiguration of Jesus, the happiness of Peter, James, and John to be steadfastly, not only together with Jesus, but also with Moses and Elijah, who were talking to Jesus Whose face shined like the sun: "Lord, it is good to us to be here; if You want, I will make here three huts: one to You, one to Moses, and one to Elijah" (Mt. 27: 4). Being in consummate communion with the people it is the greatest happiness. But this isn't separated from the communion with God. On one hand, each one has his own hut, namely he remains non-confounded to others. Because, how could he otherwise feel the happiness that he is with another and with God?" (Stăniloae 1995: 134)

"The person, no matter how desired, after encountered, he doesn't give the whole happiness to the ones who has been longing for him. Tending towards the unlimited happiness, the human being shows that he tends towards the absolute Person Who has within Himself, from ever, the consummate communion with other Two Person, and Who can make the human being as partaker to that communion. It remains within us, after encountering any desired person, always a longing for a full happiness, a happiness that cannot be brought except by the impassable encounter with the Person Who can shows us an eternally all-satisfying love, for He has this love within Himself, just through the communion, from ever, with other Two absolute Persons. That's why we speak in the Romanian language about an "unquenchable longing", an expression that shows the human being as tending, by his nature, towards the Person loving perfectly Who can truly satisfy the unsatisfied human being's thirst for happiness. Saint Maximos the Confessor said: "The One Who wisely has brought to existence the whole nature, and Who hiddenly seeded in each rational being, as first power, the power of knowing Him, He has given us too, the humble human being, as all-generous Master, by nature, the longing for Him, and He has intertwined this into our rationality's power, in order us to easily know the modes for satisfying our longing, lest, by mistaking, not to reach what we strive to

reach. So, by moving us accordingly to this longing, around the Truth Himself, and around the Wisdom and the Governing shown to everybody as well organized, we are helped by this to strive ourselves to reach at That One Whom we have received our longing for.” (Stăniloae 1995: 135-136)

“The past can be alive to us, in the present moment, as power which we start a better future through, or a future which it will be repaired in, what impedes our advancing towards the eternal happiness. Thus, not only the past determined the future, but also the future changes the past, to the ones who are convinced that they advance towards eternity, in which the ones from the past and the ones who will live in the future, they will encounter one another. The past becomes thus, alive and possible to be corrected, by us, on each moment, as means which we transcend through, towards the consummate communion amongst ourselves, in union with the Holy Trinity. In this mode we can repair our past. We no longer have in a bodily manner, the ones whom we wronged to, but we still have others whom we can do good deeds to. And by this we gladden God and the ones whom we wronged to in the past, for they see in our regret for the evil deeds we did them, the fact that we feel the need for doing good deeds to others, and thus we direct ourselves towards ourselves, because of them too. Thus, while the generations from the beginning of the history only determine the future, the generations living towards the end of the history they can repair the traces of the past too, and by that they can influence the future towards good. And thus, the generations from all times they can help on one another to advance towards eternity and towards the communion amongst them.” (Stăniloae 1995: 138)

“The past will live within us as a pressing presence on the present moments, only if we wait an eternal future by repairing our past. Otherwise, we no longer live with a vibrant interest either the present moment, or the past, or the future, but we lock up in the passing pleasure of the present, both the past and the future, and thus we are getting closer to animal condition. Only by feeling ourselves as advancing towards eternity, we live again, on the present moment, the past as foundation for a better future, by modifying the past’s consequences within us. Only thus the human being will live within himself the open time of the eternity. Only thus, the human being wants to take with himself, in eternity, his own being as cleaner in relation with his fellow human and with the cosmos. We won’t be able to advance towards the Kingdom of Heavens, that is a life in full communion, if we live as isolated persons, careless to others, but only if we prepare ourselves for that Kingdom of the Communion, through our effort towards an as accentuated as possible communion during time, or towards repairing everything that has weakened within us our capacity to communicate.” (Stăniloae 1995: 139)

“The human being can descend in the depths of his own person, and in the depths of others’ persons in his relation with them, for he is connected, in his aspiration, with the Person-Absolute. As the human being deepens into himself, he feels increasingly united with the Absolute, increasingly penetrated by Him, without being confounded to Him, and vice versa, as he feels himself more united with another in communication, he increasingly intensely lives his own self. This is for only in the joy of the communion, each person lives, intensely and in the impulse of communicative expansion, his own self; or, only together with another’s self, somebody lives his own self more fully and more richly.” (Stăniloae 1995: 144)

“The human being is called to the work of transfiguration through God, not only of his body, but also of the entire material universe, a work the human being accomplished increasingly more as he is in an ever-tighter collaboration with others, in communion. Through his spirit, the human being mediates also a more efficient presence of God within universe, based on the fact that this presence of God “objectively” (really) exists within the human being, and within universe, and it connects the human being with the universe, objectively, before the human being activity intensifies it and makes it obvious.” (Stăniloae 1995: 144)

“The communitarian human being, or his quality as member of the human community, it is founded on his dependence on the Trinity of Persons of the godlike Being Who is the source of the whole life and work in communion. The people wouldn’t have felt themselves in union with one another, if their being hadn’t depended on the supreme communion of God-Person. The human being wouldn’t have felt his unconditional duty to answer the request of his fellow human, through deeds and words, neither would him felt the need for others to answer him, if he hadn’t had in his being the seal of the relation amongst the Persons of the Holy Trinity. The human being wouldn’t have felt the need for asking for the help and for the advice of his fellow humans, neither to offer his help and advice to others, if he hadn’t felt himself in union with them, in the likeness of the communion of the supreme Persons. The insufficiency of the existence in isolation, but also a certain insufficiency of the communion amongst the human person, it urged the human person to ask for the fulfillment of the communion he is in, from the consummate communion of the Holy Trinity.” (Stăniloae 1995: 158)

“The human being is in a clearer relation with God, through God’s Revelation and through human being’s prayer, due to God’s character as Tri-Person. This is God encountered by the human being when praying, and this is the God Who accomplishes the man. But these things do not get the

man off the relation with his fellow humans, but they strengthen the human being in that relation. Like the human being deciphers the word of God in the created nature, in collaboration with his fellow humans, likewise he hears the word of God which the human being asks for, even clearer, through other people, especially through prophets, and fully from the Son of God made man. And like he asks for help and for teaching from people, for he feels himself urged to that because of his insufficiency and by the connection that had placed others, in the creative communion, above him, likewise the human being asks for the help from God and for His teaching, through others, and urged by others, and in communion with others. In the teaching and in the help provided to the human being in his natural life, though seemingly there are in the foreplan the people, the human being often feels God too, as talking to him, and as working beyond the people, through the people; in the revealed teaching and in prayer, God appears to the man in forefront, not by getting the man off the relation with the people, but through a greater transparency, by asking the human being to strengthen the communion with his fellow humans into Him, as a necessary condition in order the human being to advance in seeing and in feeling God.” (Stăniloae 1995: 158)

“The human itself was created capable of being and of becoming increasingly transparent to the Person-Absolute. The human being was created capable of obeying the God’s word, of understanding it and of answering it, and even needing to ask for God’s word and of fulfilling what the God in Trinity tells him, through another human being. The human being is an organ whom God communicated His word through, to others. This is for each human being is not only one in being, with another, but he also differs from another as person, whom he can communicate with and whom he can receive the word from, and whom, by this, it fulfills the function of being mediator of God Who is actually the One Who speaks through him. But the man is not satisfied with what the universe and his fellow humans give him. The human being needs the absolute communion as person. The human being cannot stop on any knowledge level or on any level of his communion with his fellow humans. This is for he constantly needs to ascend on a superior level. The human being feels the existence of the Absolute also in the form of his helplessness to stop himself on certain level in his communication with others. This is for each human being arises him a thirst for a higher level, not being him able to stop except at the communication with the God in Trinity. The human being stays in this form in permanent potential connection with the Absolute. The Absolute shows Himself, to the human being, in this form, as One in Trinity, ceaselessly attracting the human being an on ever-higher levels. This is for the man feels the need for ever-higher ascending as communitarian person, not getting out from the quality of person desiring an ever-fuller communion. The human being cannot

ascend towards an ever-higher fullness, towards the fullness received from Absolute, except as person in communion towards another person, in ever-deeper communion. The levels of the perfection, reached through calling and effort, they belong to the persons and are towards other persons, they being in communion, and they aren't of an essence towards essence. And the top of this cannot be except the Person Who is in the supreme community as persons. The life's perfection is one seen as the peak of a climbing, a peak that isn't the same with an essence. This is for the true life keeps the conscience, which is characteristic to a person, in communion with another distinct person living the community from ever." (Stăniloae 1995: 158-159)

"Only an absolute peak, as Person, of the consummation in communion, He can help and He can give a meaning to the ascension, towards Him, of other persons, through the calling and through the guiding communicated by Him in the form of the word, a word answered by the human being through prayer, and in deeds of continual improvement, helped by the power of the All-Good God, namely as God of the consummate communion." (Stăniloae 1995: 159)

"One can say that, in his aspiration towards the absolute Good Who is supreme interpersonal communion consummate in love, the human being can reach on ever-higher levels, but, despite all these, the human being couldn't ever be identified to God, and God remains forever a mystery to the man, but a Mystery Whom evermore light irradiated from, and evermore love and life lived by the human being and evermore meaning. God Himself, in His quality as Supreme Kindness lived in a communion of Persons, He descends towards the ones who ascend towards Him, for their desire to reach evermore good, and He makes them increasingly more feeling His kindness and, by that, they feel increasingly more His character as Person or the interpersonal communion with Him. This is for the kindness is characteristic to the person, or to the communion amongst persons and, as such, we live it too in dialogue with Him, and He attracts us evermore. But he still remains in His being as differing from the human being." (Stăniloae 1995: 180)

"Firstly, the human being is provided with a new existence, through the birth anew, in the likeness of Christ as man, through the Holy Ghost Who makes the human being who has become rigid in his egotism, again capable of communication with the Persons of the Holy trinity and with his fellow humans. It is a fact shown through the sinking into water, symbol and organ of the Holy Ghost, incorporating the named person, in a non-confounded manner, to the communion of non-confounded persons of the

Church, all of them in communion with the Holy Trinity, through Christ.” (Stăniloae 1995: 203)

“The man makes his road towards infinity by continuously transcending, vertical and horizontal. By this the man gets to know his road towards God, towards people, and towards the world, for he wants to comprise everything, like God does. Transcending towards people means also a convergence with them, because the man won’t be able to comprised his fellow human’s things if they do not give him those things as gifts. All the people are enriched through God and through one another. This progress isn’t according to the body, but it is according to the soul. This progress can advance endlessly only for it is according to the soul. The man doesn’t extend himself only by taking, but also by giving. The more the man gives, the more he opens himself for receiving, and the more the others are opened to him in order to give him their share.” (Stăniloae 1995, I: 14-15)

“By the fact that God has brought us, after our falling into death, His life, in the direct communication through the humanity assumed by His Son, we receive it in the easiest mode, by accepting the communion with Him, and also by the fact that His Son and Word prepared this descent into humanity through the Revelation given to people of Israel, and finally, by the fact that, by and large, even within the people who are dead in their souls, there has remained a certain connection with God-Person, and there has remained within them a certain thirst for their immortality as persons, in a more or less accentuated degree, it results another conclusion too: namely, that just by his nature, the man can find God-the Word, in himself and in his fellow humans, especially when he forces himself to live his humanity on a higher level. And this means that Christ, as union of the Son of God with the humanity, on a moment of the history, he is inscribed as virtuality just within our nature. The fact that only through the humanity assumed in His Hypostasis, the Son of God makes Himself nigh and communicable to us, at maximum, it means that His humanity is the most corresponding environment, which God communicates Himself with us through, or that God has made the humanity as the most communicable mode and organ, of His, with the people, the people having Christ virtually within them. This means that the whole humanity needs Christ, or that within humanity is inscribed Christ, in a prefigured manner. This shows that not only God prepared and initiated the embodiment of His Son as man, but also the humanity desired that embodiment and, into the Mother of the Lord, the humanity welcomes this will of God. But this showed also a certain connection with Christ, of the people from before the embodiment of the Son of God, or of the people from after embodiment, but who remained outside the faith in Him.

“But this will be shown within people only if they do not remain sunk into the world as in a unique reality, namely only if they live a certain transcendence towards the God-Person, through all the world’s things. Then the people will discover the death as something abnormal, and not as a natural merging into an impersonal being.” (Stăniloae 1995, I: 29-30)

“The man reckons himself in no regard, as long as he lives, as ever reaching the end of his movement, namely the end of his forming and fullness. By and large, the man isn’t accomplished only through the contact with the things, which he realizes about, that they cannot satisfy him except superficially and in a passing manner. The man is accomplished to a greater extent, through the communication with other persons. Knowing and experiencing human persons it is especially endless, for the more and the intimate the man knows other persons, the more he wants to know them. This is for the man never finishes enriching his life out of this communication with other persons, with the help of which he increases more and more in knowing and in understanding the things. The man’s thirst for eternity and his hope for the possibility of satisfying that thirst, are upheld within man by this communication too, with his fellow humans.” (Stăniloae 1995, I: 34-35)

“The human being wants to know or to comprise all the things in his conscience, for he can, through all of them, to easily reach his Creator and the all-things’ Upholder. “Being a person means participating to all the existing things”. This is for each man is a source wanting to be projected within him the rays of all things, but also the light of The One Who is above all things. The man must gather, somehow, all the things, and he must unite as many persons as possible, not only for seeing everything and everybody in their unity, but also in order to see, through all the things and through all the people, the One Who is above everything and above everybody. In real exceeding everything and everybody, the human being found not only on himself as person superior to them, but he tends towards the absolute Person, as he tends towards his fellow human too. The person’s continuous transcendence it is, as well, a real transcendence, which completed his transcendence towards the world and towards himself, and this is for when transcending towards his fellow human, the person ascertains that, on one hand, he reaches their real inward, but on the other hand, they still remain non-comprised by him, as well as his own self, and in the same time he sees them as thirsty for the One Who really is non-comprised by them and by him. And again, on the other hand, in his union with them and in everybody’s union in the non-comprised One, he seen also himself as unconfounded to them and to the supreme Person. And his joy consists just of that he is in union with everybody and he comprises all the things in his communion with other but without being him confounded to

them. And he feels himself free in this communion and he can advance endlessly in it. He also feels free in the communion he has, without ever to be satisfied, with God, when he sees God within them and when he communicates, through them, with God Whom he also remains unconfounded to. Each one wants to have, increasingly more, the another's way of understanding all the things, or he wants to have united with him, in understanding the things, the another. But this happens when one wants to fully give himself, as a gift, to another. By this he receives the full self-giving, as a gift, of the another. This is for then, each of them sees the another as extended with his being in the infinite God. But because no one ever ceases to advance in self-giving, while having God within, no one could ever give himself, as gift, totally. This is a reason for joy increasing into eternity." (Stăniloae 1995, I: 36)

"The human being can direct this thirst for absolute and for godhead, of his, either towards himself, through and endless pride. This is an illusory transcendence, lacking the convergence or the communion. But the human being's thirst can be like endless because it is upheld by the human being's illusion that he is or that he becomes God by himself. This thirst is together with the contrary of the communion, and it stays with the struggle of everyone against all the others, or with the struggle of some groups against other groups." (Stăniloae 1995, I: 38-39)

"Only through convergence it increases in everybody the real life in fullness, or the life ceaselessly increases in meaning. By this increases in God-the Word Who is the hypostatical Rationality of God. The meaning is one with the life and the life is one with the loving communication amongst persons, a communication having at its peak and as source the communication amongst the Persons of the Holy Trinity. This communication is accomplished by people through experience, by transcending, and through endless convergence. This communication is one with the life in increasing joy. Only the Word or the divine hypostatical Rationality, the source of the supreme communicability, it can bring us, thus, to the salvation, or to escaping the meaninglessness of the eternal death - namely the locking-up in the poverty of the egotism." (Stăniloae 1995, I: 39)

"The highest level of seeing God through man, we accomplish it in Christ; likewise, the highest level of the communication with us as God, and with God-the Father through humanity, it is accomplished in Christ. Christ gives us the highest strength for communicating with our fellow humans and with God. Christ understands us more than anybody else, and that's why he has the greatest mercy on us. He gives Himself to us, to everybody who wants

Him, as a “bread” of life, and He helps us too, to enter this impulse of reciprocally giving ourselves as gifts.” (Stăniloae 1995, I: 49)

“The non-confounding, but also the reciprocal enrichment of the human persons, are due to the difference between persons despite the whole intimacy accomplished amongst them. The human persons differ to such extent, that one never reaches to live the pain or the joy of another person as that one lives them himself. But just the fact that another lives my joys and my pains differently from how I do, it increases my joy and it diminishes my pain and, by and large, it increases my life. Each one participates to the spiritual life of another, but he lives that one’s spiritual in his own mode. In this it is also shown the reciprocal commitment. I sometimes suffer for another more than he suffers from himself, just because through his face he gives birth within me to a bigger sufferance than the one he actually endures. And this brings him a great comforting. We still understand the another as man like us, for, though we don’t live his life as himself does, we live in common with him, his life, in a double manner. Only thus we are spiritually enriched and strengthened in the relation with each other, but without being confounded to one another. The thirst for this endless enrichment and strengthening, it upholds out desire of knowing all the people and of reaching the maximum communication with everybody, in God.” (Stăniloae 1995, I: 49)

“We are made as immortal beings, for in the present life we cannot reach to communicate with everybody, neither we can reach the end of the communication with a single person. The consummate communication with everybody it will be one in the Kingdom of Heavens. All of us will be transparent to everybody; each one’s life will be filled up with everybody’s life. Then we will have, each of us, the whole life we can receive as human beings, from God, through everybody. Each one of us will bear within himself, in his mode, the everybody’s life and, through them, he will bear Christ.” Each one participates to the spiritual life of another, but he lives that one’s spiritual in his own mode. In this it is also shown the reciprocal commitment. I sometimes suffer for another more than he suffers from himself, right because through his face he gives birth within me to a bigger sufferance than the one he actually endures. And this brings him a great comforting. We still understand the another as man like us for, though we don’t live his life as himself does, we live in common with his, his life, in a double manner. Only thus we are spiritually enriched and strengthened in the relation with each other, but without being confounded to one another. The thirst for this endless enrichment and strengthening, it upholds out desire of knowing all the people and of reaching the maximum communication with everybody, in God.

The human nature will actualize then, through the human persons, all its resources of internal love, out of the love coming to it from the godlike Being Who lives His love in the Persons of the Holy Trinity.” (Stăniloae 1995 I: 49-50)

“By eternally remaining, I and him, as unique, he needs me, in order him to be strengthened and enriched, in order him not to be in the sadness of the loneliness, and I need him too, for the same reasons.” (Stăniloae 1995 I: 50)

“We need to talk to one another in order to confess out attention for each other, in order us to be enriched and strengthened through the life-giver attention of another. The dialogue is the means for communicating the life from one to another, but without they to be confounded. I talk to somebody else, for I crave for being listened by somebody; I need somebody to talk to me, in order I to see that he needs me. Not only by talking to me, the another gives himself to me as life, but he also does that by listening to me. In speaking, each human person transcends on himself, and the dialogue partners transcends on themselves, together, towards the One Who seeded within them the need for transcending, on themselves, by talking to one another. They speak for they are made to thing to one another, and to speak to one another, and to thing together at the Person-Absolute and to answer His speaking to them. They speak to one another for they are made to communicate the life they have out of the common source of the Creator.” (Stăniloae 1995 I: 50)

“Needing another in order to know himself the human being lives the another as a mystery, like himself is. I know, on one hand, that the another’s mystery if like mine, but, on the other hand, it still remains a more unknown mystery than mine, for I do not live it as mine, and for it though differs from mine. But without living his mystery I do not live myself. Without knowing myself as mystery I do not know him as mystery, and vice versa. I always find out something more about him and I experience him as a mystery. I always live in him a reality differing from me, but in communication with me. We communicate ourselves to one another but we still remain incommunicable. This is a new unity of the contrasts. In this we together experience our incommunicable fund, or, both the unity of being and the difference as persons.” (Stăniloae 1995 I: 50)

“By surrendering myself to another, I still remain myself and non-confoundable; and the another remains likewise. The more he surrenders to me, the more I feel him as present within me, as differing from me. I cannot dispose of him, neither of myself. But we can surrender ourselves, as sacrifice, willingly, to one another. And I cannot be whole without a

communication with him, without him wholly surrendering himself to me, and I to him. Our words show us as two (or several), for they are means for communication amongst us, but the words keep us as distinct and as necessary to one another, it our distinction and just because of our distinction. We are unable to communicate our own mystery to another, only by using the words, though the words are to us as means for communicating our mysteries as facts. We uphold our life through reciprocal communication and we still remain as contents of incommunicable mysteries. We continuously uphold our lives by continually communicating our mysteries, by the fact that we do not exhaust ourselves in what we communicate. This always keeps alive our desire for receiving increasingly more out of another, through his communication. We feel ourselves as of-the-same-being, but still as non-confoundable. The another remains to me, just by his will to communicate himself to me increasingly more, a wall which I cannot cross over. This shows that I haven't produced the another's person, neither he has produced on himself, and so, neither can we abolish on ourselves in what we have as differing from our bodies. Neither the parents produce the child's person, nor they can do that through education, as totally belonging to them. This shows that each person is brought to existence by a supreme Creator of persons, as mysteries, having in Himself as supreme mystery the virtuality of all the unique persons. The: "birth" out of parents, it is added to the "creation" by God. That's why the parents cannot cross over this product "created" by God. (Stăniloae 1995 I: 51)

"Heribert Mühlen draw out of the fact of the helplessness of overlooking the another's person, the personological argument of the existence of God and he saw the one's "holiness" in our helplessness of understanding him, for he saw in that the presence of God in the another. We live in another both out limit – and therefore his person's not-coming out of us – and the openness of a horizon beyond his person, who is limited at his turn. The more intimate we live another as mystery, but still as a depending mystery, the more we live God, and vice versa. We live in this a new deed for endless transcendence." (Stăniloae 1995 I: 51)

"Just in the inexhaustible mystery and, in the same time, not fully satisfying for me, of the another, I live God Who, on one hand, He upholds the another, and on the other hand He exceeds him. And I cannot make vanish the another's mystery through any closeness of mine, to him. The more I get closer to a person, through love, the more I am bewildered and overwhelmed by that person's mystery. Besides, this happens to my mystery too. The more I deepen myself in meditating upon myself, the more I become less understood to myself. The deeper I live myself, the more I realize the helplessness to comprise myself, to understand myself. Although, I cannot

satisfy myself either with myself or with the another, and the more we get closer to one another, the more we need our closeness and our self-exceeding, in order to find God, and vice versa. The more we understand on one another, we are willed up with the helplessness of adequately thinking and speaking about God, though we feel Him increasingly more in this closeness of ours. The more we see each other as limited, the more we feel ourselves as destined to the union with the Person-Absolute.” (Stăniloae 1995 I: 52)

“The another is both border and bosom to me, who receives me and over whom I cannot cross without damaging myself too. But by what I transcend to myself through, I get out of my seemed infinity, which is rather a prison to me, and I am received in another true reality, which I cannot annex to me in the another’s reality. I live his true reality just in the fact that I need to be received by him, in order I to transcend to myself. I cannot cross the border of his being without his approval. And once he opens himself to me, I discover him as another infinity besides mine. Or, only through his infinity my infinity is open like a living infinity, or I live my infinity only by communicating it to another. If there isn’t somebody who opens himself to me, I will remain in the seemed infinity of my spiritual poverty. But when there is a true reciprocal oneness, we transcend on ourselves, together, towards the absolute Infinite, by living ourselves, on one hand, each of us and reciprocally, the insufficiency of our existence, and on the other hand, by living our transparency to the absolute Infinite. In this sense, the ones reaching “in the Abraham’s bosom”, they live within him or through him in God’s bosom.” (Stăniloae 1995 I: 52)

“The fact of being *you* and *him* to others, it doesn’t place me in a situation inferior to the ones who reckon themselves as *I* in relation with *me*, but only this shows that I am important to them. I feel myself as depending on another, but I feel him too, as needing the relation with me. But I won’t be able to give him the whole power, if I myself expect power from him. Neither he can give me the whole power I am expecting from him. Each one is transparent to a supreme *You* from Whom he really can hope for the whole power for himself and for another, and Whom he must answer to, for himself and for others, with the whole his being.” (Stăniloae 1995 I: 67)

“The human being gets discouraged to death in the sphere of his relations with others. The human being suffers a killing loneliness in not being a *you* and a *him* for others, in not needed by them. But the human being deceives on himself too, because of not receiving from those ones the whole power he is expecting. This shows that, in principle, only by being a *you* to an unlimited *Me* Who has infinite life, infinite power, and infinite attention to

me, I also can have the endless life which I am thirsty for. If I joyfully live the attention of another, who is *you* or *him*, to me, I will feel the value covered by them, namely their value for me. But this is a value which I cannot define, because I cannot define what this *you* or *him* are to me, and what I am to them. Although we do not know each other to the final extent, we still have in one another a support. This is as greater support as each one of us are non-comprisable. But we feel, in the same time, our insufficiency for one another. And that makes us thinking at the fact that there is a truly infinite *Me* in Who we put the whole our hope for life. Only from a supreme existence having the form of a *Me* full of attention for me, I can receive the whole help I need. We are used to search for knowing something, by separating that something from something else. But in the real knowledge and self-enrichment, the human being cannot advance except in relation with others. The one who doesn't love others, he doesn't have the possibility of saying something always new, neither about himself, as in case of his own self being revealed as stimulated and strengthened by powers and understandings from other persons, and by their important to the own self. That's why, the unquenchable thirst of the human being for knowing himself and for filling himself up with life in his undefined mystery, it cannot be upheld except by the relation with a really infinite *You*. Without any doubt, this doesn't mean that his person will merge with That One, as neither it happens in my relations with other persons. But, if only in union with them my hidden virtuality can be actualized, then only in union with the Person-Absolute my virtuality will be actualized at maximum, or my virtuality can advance eternally in this actualization." (Stăniloae 1995 I: 67-68)

"The name I bear isn't for me, as singular being, but it indicates my relation or my connection with others, and the names of others indicate their relation with me, in their distinction. My name is joy or longing for others, while others' names is joy or longing to me. I am and I remain imprinted in myself, as long as I, and as long as they, all of us exist on earth, as sign that I won't definitively disappear from existence, to them, neither they to me, forever. We are forever connected to one another and each of us is imprinted in the spiritual being of the others.

"Through name it is maintained in memory the own value and the own uniqueness of each person, and the name makes that person to mean something unique to all the ones who have known him, as one occupying an irreplaceable part of the spiritual life of everybody." (Stăniloae 1995 I: 69)

"Through name we keep on one another in a mysterious, affective, impossible to undone connection. This is for the name is a projection of the

distinct person, of the one who bears that name, within the one who utters that name. And in not forgetting the person and his name it is manifested the need and the possibility of remaining with one another, endlessly, in a connection that upholds the live, or it is shown the sentiment, seeded within our nature, that we will exist eternally, and not as singular beings, but together with all the persons we have known, without any of them to be lost in an impersonal essence.” (Stăniloae 1995 I: 69)

“If through the pronoun *me* I can cogitate, for a moment, that I am alone with myself, I do not bear my name, at all, only for myself in isolation, but my name shows me as being, to others, a person in communion. Through name, neither am I lost as distinct person, nor I am indicated as a lonely entity. The name indicates the elation with one another as unique persons, but not only as a simple memorial, formal, or statistical relation, but as an affective and ontological relation. Through name, I can be praised or I can be detested and mocked. By remembering somebody’s name, I send my love to that one, namely I send him a power, but I also can send him my mockery, namely a weakening. By remembering his name, I show in both cases, that I am connected to the person who bears that name. By remembering the names of the deceased ones, the Church sends them power of life, helping them to escape the loneliness’s torment.” (Stăniloae 1995 I: 69)

“The Son and the Word of God, the Hypostasis of the supreme affectivity and rationality, He enter the communion as from man to man, namely an interhuman relation, by fully humanizing on Himself, but through deification. He unveils us the endless depths of our human brother, when he is in communication with God, for this brother unveils us God, in himself. Due to Christ, we are placed in an actual or in a virtual connection with the Son of God, through our nature itself, and that is a connection one can endlessly actualize and experience it. The human no longer is locked up in himself, either as individual or as species. The human’s quality as creature of God, it is elevated to the quality as brother of the One Begotten Son of God Who places us in relation with the Person of the Holy Trinity. This is for the assuming of the human nature into the divine hypostasis, it brings Him on the level of the human hypostasis or Person, in communion with the people, and it elevates us to the communion with the Person of the Holy Trinity. The Creator, by assuming the human nature as nature of His hypostasis, tightly united with the divine nature, He shows Himself as having the capacity of making, on Himself, hypostasis of the human nature, and He shown the human nature as having the capacity of being made as nature of His.” (Stăniloae 1995 I: 72)

“The supreme forum hasn’t given only me into my care, but the supreme forum has given me - in my care - the other people too, they requiring me through themselves, or through Him. I am tied to my fellow human through

the supreme forum, or, through my fellow human I am tied to the supreme forum.” (Stăniloae 1995 I: 78)

“In my awareness about myself, and in my responsibility for me, it is involved, thus, my responsibility for my fellow human, in front of the supreme forum. This forum unites me with my fellow human through the authority the supreme forum exercises upon me, in the favor of my fellow human, by requiring me through my fellow human, through His care for us in common. The supreme forum stretches out and deepens by this His light within us and amongst us, through the request He addresses me through my fellow human, and through my responsibility for that fellow human He awakes to me through that request. If the man hadn’t lived the responsibility for himself, he wouldn’t have lived either the responsibility for others. But vice versa too. I am responsible for my quality as human being responsible for others. But my fellow human cannot be the forum who to maintain within me the absolute responsibility for him, since he needs me. Neither I can impose my responsibility for myself and for another, neither can somebody else impose it to me, as the last forum, my responsibility for him or for myself. Even in the responsibility for myself, in the responsible doubling that I live, it is shown that I cannot live this responsible doubling except by living, through my conscience, in front of God. And even the fact that I am responsible for my own self, it shows that I haven’t given to me my own self. I see God through my own self. And the fact that I am accountable for other it shows that God hasn’t given to me only on myself, but the others too are given to me by God, and God asks me to take care of them. The supreme forum has given each human being, through creation, in his own care, and in the care of the other too, reciprocally. But the fact that this responsibility is a responsibility in front of Him, it shows that the human being cannot, by his exclusive care, to achieve his and others’ salvation. The human being must manifest, even in fulfilling his responsibility, the whole his humbleness.” (Stăniloae 1995 I: 78-79)

“The manifestation of the freedom, tied to the fulfillment of the responsibility, it thus creates the communion between God and the human being, or amongst people, communion that, on one hand, it provides them joy, and on the other hand, a communion that makes the ones who advance within it, or who have accomplished it, to feel themselves as equally free, or to show to one another the respect for their freedom. The manifestation of the freedom, related to the fulfillment of their reciprocal responsibility, it creates in the One Whom a responsibility is being fulfilled towards, and in whom a certain responsibility is being fulfilled for, a narrower love in freedom, determining him to do likewise.” (Stăniloae 1995 I: 82)

“What can be explained like, the positive report of the time with The Eternal Trinitarian God? Because the question raised is: What can create like, The Eternal Trinitarian God, to the time and to uphold the time as road towards the advancing of each one of us, in connection with other human persons, towards Him? One can guess the answer to this question immediately that the Supreme Person’s eternity, better said the eternity of the supreme communion of Persons, it isn’t cogitated as amorphous, unconscious, lacking the freedom, and of inferior relation eternity. Of course, such an existence can too, to open Itself to the relation with the temporal person who is called to an increasingly accentuated communion with other persons like him/her, and also to the supreme and consummate communion as persons. The supreme communion of Persons creates and upholds in advancing towards the consummation of the relation in communion with Itself, and with persons who are in Its likeness, also person who lack Its plenitude. It would have been unnatural if the supreme communion of Person had created only existence submitted to a monotonous repetition, without they having the possibility to advance towards the goal of a as full as possible, and eternal communion with persons alike him/her, and with the Person form above him/her. The possibility of connection between the supreme and eternal communion of Persons, and the temporal communion of persons, it is given in the fact that both communions are open, consciously, to the good, the first one descending, for concretizing the good, towards persons made to aspire towards growing up in the communion’s good, while the communion amongst human persons is capable to ascend towards the good of the supreme communion. The persons’ conscience is, through itself, keen to open itself to other consciences, towards entering the communion with those persons, and this is one with the good.” (Stăniloae 1995: 43)

“The kindness wants to open itself by descending towards inferior existences. The greater the kindness is, the fuller is both the communion on equal plan and the will for conveying the kindness to some inferior consciences too, namely to consciences which are so inferior to the supreme Kindness that He creates them out of nothing.” (Stăniloae 1995: 43)

“The words’ unity in a common language shows the people’s unity amongst themselves and with the cosmos, as also the unity of the human being in himself/herself. All the things are united in cosmos, but they are united in a variable unity deciphered by people and shaped in a various mode by each human being and by all people in common.” (Stăniloae 1995: 48)

“God is the human being’s Prototype, the human being having in himself/herself the words which express him/her and all the things which he/her stays in connection with, words coming also out of the supreme

Word. The creator and upholder Word has in Himself the words or the rationalities of all the things, of some of them as subjects of words, of the others as contents of words, differing from the content of the persons subjects of the words, but destined to become theirs. But in all the things created and upheld as words concretized by another being, it is reflected the eternal communion of the supreme Word, with the supreme Person of the Father, and with the supreme Person of the Holy Ghost, reflected in the special communion through words, amongst people.” (Stăniloae 1995: 49)

“God creates the world and the time, and God remains in connection with the world by His will, for a dialogue with the conscious beings, who He wants to lead to the full communion with Himself. On this purpose, the world has been made for the man to can use it in his growing up in the communion with God. The world has been created for the man. The world has been developed by the guiding exercised by God upon the world’s component energies, until, through a special work of God (‘the hand of God’), it has been formed the biological organism in which appeared through the ‘breath’ of God the rational soul in the image of God, capable of dialoguing with God, and with the aspiration towards an increasingly deeper communion with God, the man being provisioned on this purpose from the beginning with the grace of God, or placed in relation with God.” (Stăniloae 2003: 349)

“If God has created all the things in order to be imparted with His love, their purpose is to reach a full participation to this love, namely to a full communion with God.” (Stăniloae 2003: 352)

“The communion requires the partners to have something that approaches them, in order to help them to get along with each other. Because it is from God that power that makes the man capable of communion, not being but His love itself, it can be said about Him that, whereas the man is created, there is an abyssal difference between him and God, though the man is in His image, but the love overwhelms this difference, by making the man, like Maximos the Confessors said: God by grace¹²¹. But if it is possible to hooking in to the man the power of the divine love, he will have to have, through the Creation itself, something in him which to be hooked. There is into man, in other words, the capacity to receive the love, through which to respond to God’s love. More precisely, the man has, through Creation, the capacity to become a subject of the divine love, capacity which is not erased

121 “If we are in the image of God, let’s become ours and of God, better said only of God, by no longer bearing anything earthly within us, in order to get closer to God and to become gods (...), receiving from God the quality as gods (...)”, G.P. 99, 1189. “Towards this God has made us to become husbands of the godlike nature (...) and partakers of His eternity and to become as Him through the deification by grace”, G.P. 90, 1193. Quotes with similar content, belonging to other Holy Fathers, there are mentioned by Nichifor Crainic, *Course of Orthodox Mystique*, taped by E. Olteanu, Bucharest, 1936.

even through sin. The objects do not have this capacity, neither the animals do. The man becomes actual subject of the love only when he receives in him the love of God, but the capacity of becoming subject of the love which descends from above, he must have it too. And we have to understand this capacity of becoming subject of the divine love not like a passive reception capacity, but like a capacity to acquire it and to grow up in it also through his own efforts, because the man must collaborate to his salvation.” (Stăniloae 1993)

Correcting the Holy Fathers

“(The man) appears to be the unique being which (...) is aware of the world’s rationality and – by doing so - of its own rationality. (...) We cannot be aware of ourselves without being aware of the world and of the things from within world. The better we know the world, or the more we are aware of the world, the more we are aware of ourselves.” (Stăniloae 2003: 11)

“Some of the Churchly Father said that the man is a microcosm, a world summarizing, in itself, the big world. Saint Maximos the Confessor noticed that it is more rightly to be the man considered a macrocosm, for the man is called to comprise in himself the whole world, being able to comprise it without losing himself, as one being different from the world, and therefore realizing a bigger unity than the world external to him (...)” (Stăniloae 2003: 13)

“To the Holy Fathers, the matter was an amorphous, totally not lightened mass, whose transfiguration was difficult to understand. They inherited from the Hellenic philosophy the notion of a matter opposite to the divine Logos, and therefore to any logos. (...) Today we see the full and though malleable rationality of the matter, its rational transparency, its capacity of being flexed by the conscious human rationality and deed – like the metal is given diverse shapes – and discovered in its light by this rationality. But this malleable rationality gains a full meaning through actualizing this malleability, only if the human rationality is led in this work by ethical principles, by a responsibility towards the human community and towards God. Through this it is opened in it the perspective of a transparency and transfiguration which can advance until resurrection, by being overwhelmed by the light and the power of the human spirit filled up with the light and the power of the godlike Ghost.” (2003: 376)

“Palamas addressed the powers of God which are without a beginning as well. The providence’s work existed before the creation too, in order to be each thing created at the due time. The science about everything, we well. The prescience, it hasn’t a beginning either. Therefore, there is a sole without beginning providence, as work of God. All others are of created nature. And there is a sole uncreated and without beginning prescience: that of God. All the other prescience(s) have a beginning and they are created. Likewise, there is a sole will from ever, while all the other wills are created. It is what Saint Maximos the Confessor said: “The existence, the life, the holiness, and the virtues, they are deeds of God, without a beginning in time”. But Maximos didn’t understand the new ones, for he added: “The ones having a beginning are and they are called through participation to the ones which do not have a beginning. This is for God is the creator of the whole life and of the immortality, of the holiness and of the virtue from within us”. The ones not having a beginning in time and which

are shared to the ones participating to them and having a beginning, Maximos didn't reckon them as itself the being of God, because he said: "God is infinitely elevated and above the ones which we are imparted with". Maximos considered those as being "existentially related to God". (Stăniloae 1993, 2: 72-73)

"In order to achieve a communion amongst people, it is necessary both their unity as nature and their distinction as persons. This is because, without their unity as nature, the persons wouldn't have anything in common, and without their distinction as persons, they wouldn't have anything to tell to one another. Saint Maximum the Confessor described the community of nature mostly as an ontological fact. But we today see the communion more as a spiritual fact. And the communion as spiritual fact has at its basis not only the common nature but also the necessity of making whole the persons endowed with other and other particularities. A human nature not-concretized in diverse persons, it would be a lifeless and always the same mass, as Saint Gregory of Nazianzus said that the divine nature would have been in such a case too, if it hadn't been concretized in Persons. And the different persons not having a common nature, it would have been some entities totally separated from one another. Only actualized in diverse persons, the human nature is shown as animated by love and as alive, being possible to be enriched, either through the actualization of what it has within itself, or through its growth. That's why, one cannot cogitate the human nature without being concretized in persons, neither can be cogitated the persons without having a common nature. Or, the human nature appears to necessarily be concretized in the variety of persons. Only by abstraction, one can think at a nature not concretized in distinct persons. Concretely, there isn't except the nature concretized in persons, endowed with distinct personal traits, differing from person to person; although, the human nature cannot concretely exist and it cannot have life without persons. The interhuman relations cannot be concretized without there being different persons, differing by their persona traits. That's why saint Maximos the Confessor said that also through their rationality as persons, the human beings are both distinct and united to one another." (Stăniloae 1995: 142-143)

Creation

“Both the man and the cosmos are the product of an above nature creation act of God, and they are maintained in existence by God, through a preservation action, which also has a supra-natural character.” (Stăniloae 2003: 10)

“(…) to the original and creator position of God in front of the world, it is corresponding, on a lower or of dependency plan, our positions of knower and manufacturing being, like image of God.” (Stăniloae 2003: 11)

“(…) the supra-natural revelation, on one hand, it is done through direct speaking and through acts above nature, and on the other hand, it doesn’t contradict the nature and the natural faith, but it confirms it and it consummates it.” (Stăniloae 2003: 31)

“Detaching the nature from God, through which He speaks and works, or speaks by working and works by speaking, it has led to diverse conceptions which wanted to explain the work exclusively on the basis of an immanent reality. But the natural Revelation is not-separated from the supra-natural Revelation, and the believer feels himself also through it in an immediate connection with God. But this is only if God manifests Himself continuously through the natural Revelation, continuously speaking and working, through all the things and their combinations chosen by Him and through all the thoughts brought by Him through these ones, directly, in the human conscience, and thus leading the man towards accomplishing the meaning of his existence in eternal union with Him.” (Stăniloae 2003: 31)

“Actually, God continuously speaks and works through the created and reigned things, by creating always new circumstances, through which He calls each man to fulfill his duties to him and to his fellow humans and He answers the man’s appeals of each moment.” (Stăniloae 2003: 31)

“The creation is on the way of love, by receiving its power out of the Trinitarian love, and by advancing towards its consummation in the union with the Holy Trinity and with all the people.” (Stăniloae 2003: 292)

“According to the Christian faith the world and the man they have a beginning and they will have an end, in the present form, or in the one they can evolve by themselves. If they hadn’t a beginning, they wouldn’t have been out of nothing, and therefore they wouldn’t have been the exclusive work of the liberty and of the love of God, and they wouldn’t have been destined to an existence in the fullness of God; if that had been the case, the relative, imperfect form of the world it would have been the sole fatal essence of the reality. Only if the world is out of nothing, by the will of God, it can be elevated on a plan of perfection into God, also by His almighty will and through His love, after a certain preparation of it for that. This

beginning of the world and of the man and this total end, both of them prove the love of God for them and gives them a meaning.” (2003: 342-343)

“The man’s soul no longer comes, neither in the case of the first man, out of the potency placed within world ‘in the beginning’, though the first man is at his turn established to be from the ‘beginning’ and out of a commandment, and out of a power of God, likewise the other orders of the existence. The man is instilled by God Himself, namely he is brought to existence, out of nothing, through a special act of God. This is for God enters from the beginning a direct relation with the man. The wanted relation of God with the world or with the time, through which the world and the time subsist, it means in the case of the man, from the first moment, a dialogue with a subject, given the fact that both God and the man are persons, whilst the entire nature is brought to existence as object or as succession of objects, only through power. But God creates this ensemble of objects for a dialogue with the man. Otherwise, creating them would have been meaningless. That’s why, in man it is surpassed the plan of the nature’s creation. The act of creating the man’s soul it belongs to another category. In the man’s soul it is manifested, from the first moment, the direct relation of God with the man, a dialogical relation giver of spiritual life.” (2003: 348)

“Saint Maximos the Confessor sees in the tendency towards the full union with god and towards the resting in the plenitude of God the sense of the movement and therefore of the time. By narrowing his affirmations to the rational beings, he declares that all of them have been brought to existence in order to achieve through their free movement or free work *the good existence* and, by this, to reach the *eternal good existence*.” (2003: 353)

“According to the Christian faith, if the world has a contingent structure, which allows the intervention of the human liberty in it and which can be lead towards increasingly higher states, it means that it is the work of a free creator. If the world had been the emanation of an impersonal force, then it wouldn’t have offered the possibility of the human interventions within it. If the world is adapted to the liberty of the human spirit, it means the world is the work of a free and as spirit person, more powerful than the man is, a spirit whose freedom can be manifested in a world given for the man but a world the man couldn’t create himself. If the contingency of the world implies in it the fact that it is given for a conscious and free spirit, this character of the world couldn’t be explained without a spirit that is not only conscious, free, and powerful, and not only inside certain limits, but also almighty, and who created the world for the free and conscious manifestation of the human spirit in it. If the world is contingent, for is it adapted to a free man, then the world is created by an almighty spirit interested in man, and the man is called to manifest his freedom through the world.” (2003: 387-388)

“The world is contingent for it is created by a free almighty spirit, for a free spirit that is in His image, as a place of encounter between His freedom and the freedom of His image, for the free activity of the creator with the man within world. The free almighty spirit has created the world for the man to elevate the world to a supreme spiritualization, with the help of the supreme spirit, in order to meet God in a fully spiritualized world, through the union with God. The world is created as a field of the encounter between the free work of the man and the free work of God, aiming towards their final encounter through the world. If only the man had worked freely within the world, the man couldn't have brought the world to a complete spiritualization, namely to his full encounter with God through the world. God uses His free work within world in order to help the man that through a free work of the man the man to be elevated and together with the man to be elevated the world too, towards God; this is for in collaboration with the man God to bring the world to a state of an environment of perfect transparency between God and man.” (2003: 388)

“God, the One Who is limitless in richness, He doesn't create parsimoniously. The Creation is brought to existence in order to reveal Him, and for the Creation to participate to the richness of His Being, the Creation having its solidarity in this participation. Consequently, the Creation reflects in some measure, correspondingly to itself, this immeasurable richness, through its dimensions and variety, and the Creation participates in all the forms to that richness. On the other hand, the revealing of God must be done to somebody, namely to some spiritual beings. That's why the not-spiritual nature isn't a true revealing of God except by the fact that there are human beings to know God out of Creation and through the Creation and to realize how the Creation, by revealing God, it participates to God by doing that and how the human beings themselves participate to God by this, in a greater and more conform measure. Knowing God through the seen world, which the man is tied to, it isn't the sole mode to know God. There must be also another way of revealing God and therefore of knowing Him and of participating to Him, namely a mode untied to the seen symbols and therefore more appropriate to the divine spirituality, a more adequate mode to His Being.” (2003: 437)

“If God had created only embodied spirits, we would have reckoned that the Supreme Being cannot be known except through sensitive forms. This would have meant that the Supreme Being Himself is a sensitive subject, and that to the existence of the absolute it is ontologically tied the matter. And this would constitute a doubt upon the Creation itself. A matter depending on the Absolute Being it would take from the Absolute Being the capacity of the creation, giving Him a pantheistic character.” (2003: 438)

“The whole created existence makes a continuous circular movement around God, for it tends towards its Cause. Properly-said, an infinite ascension cannot take place in an ascending straight line, for if that had been the case, the lower ones would have looked only at the upper ones, and not directly towards God.” (2004: 465)

“The Holy Fathers let us understand that through the tree of knowledge of the good and of the bad and through the tree of life, it is being perceived the same world: looked at through a spiritualized mind, it is the tree of life and in sets us in connection with God; and looked at and used through a feeling untied from the spiritualized mind, it represents the tree of knowledge of the good and of the bad, and it detaches the man from God.” (2003: 489)

“Out of the work of the Holy Ghost upon the water there came to existence into the Son (Col. 1: 6) all the defined forms of existence, at the beginning of the world (Gen. 1: 2). In a special mode was created the man at the beginning, by the will of the Father, in the image of the Son and into the Son, and by the breath of the Holy Ghost (Gen. 1: 2; 2: 6).” (Stăniloae 1997: 22)

“The original water, from the Bible, it is not identical to the defined water from later. But it is neither a matter standing by itself in front of the creator Ghost, being possible to be made whatsoever out of it. This is because it was also created by God and it had within itself, virtually, the rationalities and the potencies of the defined existences – image of the rationalities of the Logos – which appeared through the breath of the Ghost. That water wasn’t totally passive. That water was an undefined energy, not illuminated by any determination, but it was in a universal movement, not-solidified in any way, having in itself, through creation, the rationalities of all the forms of existence, created and upheld according to the image of the rationalities of the creator and preserver Logos. The godlike Ghost by representing the same fluidity on the spiritual plan, it made the original water to actualize the forms virtually inscribed in it by the creator act of the Logos, in forms showing in them in a definite manner the images of the rationalities of the Logos. The Ghost consummated thus, by irradiating out of the Logos – on one hand transcendently, on the other hand being present in it – the creation founded by the Logos. The Holy Ghost with His fluidity, united with the fluidity of that original water, it is the force of continuous forming of the defined existence of all degrees.” (Stăniloae 1997: 23)

“The Ghost consummated the man’s creation, being blown upon man and therefore being placed in a special kinship with the man; the man’s body was composed out of dust by the will of the Father, and the man’s soul was blown within man by the work of the Logos. The existence form which appeared then it was the highest visible creature, having within the image of

the logos as Hypostases, but keeping within the state of movement through which the man was to grow in the likeness with Him.” (Stăniloae 1997: 23-24)

“The universal energy totally undefined, from the beginning, was taking diverse shapes, more or less solidified, by the work of the Ghost. A part of it took the shape of the water which, being kindred with the original water, it represents the mobile reserve which all the bodies are born and are fueled out of, and they are kept in movement. Now nothing is born and nothing stays alive, or in some mobility, without the water moved by the Holy Ghost. All the organisms which can no longer use the water, they become rigid and they crumble down as dead.” (Stăniloae 1997: 24)

“Through the man’s separation from the world, the Ghost hasn’t ceased to uphold the people and to collaborate with them for the birth of the following people. This is for without the Ghost nothing can be born. But now the people are born mainly out of body and they bear within them the imprint of the body, namely of their antecessors, seen in the interminable mobility and in the continuous ascension of the life in the Ghost.” (Stăniloae 1997: 24)

“All the theologians, headed by Dionysus Areopagite¹²², deduce the Creation of the world from the characteristic of the good in God. The good wants to be tasted by as many beings as possible. But how can somebody be good, unless he is in communion? That’s why, one can say that the indicative reason towards the Creation of the world it is the Trinitarian communions of God, which, just for it is a happy communion, it wants also other beings to enjoy this happiness, and the falling scattered the human being out of this communion, God wants also to restore them through His embodiment.” (Stăniloae 1993)

“The reason and the model of the creation and of the salvation would therefore be the way which God exists in the Holy Trinity.” (Stăniloae 1993)

“Thus, the human being in his subject quality he is an image of God. The Creation is a free divine work, but under the indication of the divine life. And the Salvation reestablishes and consummates the Creation according to the model of the Trinitarian life, by elevating the man from the damaged image of God to the likeness with Him.” (Stăniloae 1993)

¹²² “And like our sun, not considering itself and not deciding, but through the fact itself of be, light all which are capable to impart from his light, after their power, the same way also the Good (which is above the sun, like it is the archetype in its real existence above an fade icon) irradiates to all that exists the rays of the entire goodness according to the everyone measure. Through them constituted all intelligible and spirituals existences, powers and works”... P. G. 3. 693 – 696.

“Through creation, the Father wanted to increase the number of subjects who to enjoy the happiness of the communion with Him. Not for His happiness, because the communion with the other divine subjects does not permit any decrease of His happiness. He wanted to have more sons. He wanted more subjects to whom to be their Father. But the divinity neither multiplies nor decreases. Other subjects cannot come to the existence but through creation. The created subjects cannot remain or do not raise to the height required by this communion. But what is inferior by creation; it is elevated through love to the height of a son, on an equal level, in order to be possible to establish the intimacy and the understanding. By creation it is established only the capacity to receive the love. Then the love descends abundantly upon man, and it elevates him on the level of son, of being able to be a partner to God. Love is godlike, it is uncreated. Love can dress and make, through gift, the man like a god. We can say, together with Sergei Bulgakov, that into the man there is something created and there is something uncreated, but only into the man who stays in report with God. Love, by being godlike, it makes the man immortal, it dresses a created nature in divine features, like Maximos the Confessor said¹²³.” (Stăniloae 1993)

“The Son of God has created or, better said, He has re-created the world, through His death, put at the basis of this re-creation at which fulfillment we are called to participate to. This time the calling has been done through sufferance, in which pulsed the same endless force through which He created the world for the first time. Adapting a word of Saint John Chrysostom, we can say that the re-creation of the world, in a certain sense, it is harder even than creating it for first time, because it is harder to be healed a spiritual nature that has slipped on the slope of the decay, than to be created a new one¹²⁴. The only creative force it is in general the sufferance, which defeats the old structure, not to eradicate it, but to renew it.” (Stăniloae 1993)

“In any case, the almightiness of God towards man, if God wants to remain in conformity to the meaning of His creation – He created the man like a free

¹²³ “Godlike and happy love bound man to God and shows God the God lover”, P. G. 90, 1192.

¹²⁴ “The conservation of the world, said Saint John Chrysostom, it isn’t an inferior stage of its creation, but, if we must say something wonderful, it is even superior to it. It means a lot to produce something out of nothing; but to conserve those things, which tend towards inexistence, and to keep them together, when they want to spread away, it is a big and wonderful deed and a sign of lot of power”. Omil. II Ebr. 1, 3 Cf. H. Andrusos, *The Dogmatic* in Romanian translation, p. 126 – 7.

being, for communion – and to save him, He will manifest Himself through love. Only in the Old Testament God manifested His love somewhat directly. His power's manifestation through love it is more conform with the being of God, which is the free personal communion with the free will of the man. Of course, that means a restraint of the divine almightiness, because the love doesn't want to compel anybody, no matter how much conquering force it is in it. But it is a voluntary restriction, if God wants to exist in his front free beings and not simple objects. In any love there is a self-restriction, a kenosis, because there it is a renouncing to the direct power, which reduces to the object what it is in its front. The alternatives to God are: or direct almightiness, with the reducing to the object of all it is outside Him, or a passing of His power through the love which is a restriction of the exclusivist affirmation, a restraint of the power, an admission of other free beings, a descending on their level in order to make the communion possible. A kenosis of His, God admitted even from the creation of the man. And, though, if the direct manifestation of the power on all the line - in God's case, the almightiness manifestation is a sign that everything is considered like things, so that the one who behaves like that he is on the inferior stage of a egotistic being - the God's superiority is shown just into this kenosis. (Properly-said, God does not gain this superiority through the creation of the world, but He also reveals it, because He has it into His eternal tri-personal communion)." (Stăniloae 1993)

"The first act of God towards the world, that can be regarded as the basis of all the other acts and of His Revelation in continuation, it is the creation. Out of this act, hard to be understood by us, we have to understand the fact that the world it has been constituted as a reality just by the will of God, on one hand having its own laws, on the other hand as a contingent reality and its causality can be directed either by God, or by man, in order to serve as purpose to the communion between God and man. The free energy of God is answered by the free energy of the man; properly-said, out of the divine energy it gets its start and its growth the human energy too." (Stăniloae 2005: 9)

"Just the first act of the Revelation is, as we said before, a bringing to existence of a world with own laws and of a free mankind. We cannot understand the intimate meaning of the world's creation. Of course, our inferior understand has introduced a mythological objectifying element in this case. We must eliminate this element as much as possible, but without eliminating the idea of the Revelation, as the "demythologizing" theologians do, doing what do the women who throw the baby together with the bathing used water. What we must do isn't a "demythologizing", but we rather must to spiritually understand the divine acts and the God's relations with the

world. The Creation mustn't be understood as an act which God created a reality separated from Himself through, as an object exterior to Himself, which would be the first object. God created the world within Himself, through a manifestation of His spiritual energy. Of course, God mustn't either be confounded to some part or to some force of the world; God is unseparated from the world and the world is unseparated from God, but God is the unconditional cause of the world." (Stăniloae 2005: 11)

"The Russian theologian Paul Evdokimov, starting from the idea of the Fathers that the grace is necessary for the human nature's normalness, he goes so far as to impropriate the opinion of Nicodemus the Hagiorite, Soloviev, Serge Bulgakov, and to argue that the embodiment of the Word is the necessary conclusion of the world's creation, by being involved in the God's creator act as in a premise. The man has been created, according to him, in order to be deified, and the man's deification wasn't possible without the embodiment of the Word. (...) This would have meant that Not only the prophetic, the messianic symbol, but the symbol by and large it is an anticipation of the icon, that in the world as such God has inscribed as potentiality the future embodiment of the Word, that God obliged Himself, by the way which He created the world in, to consummate the world through the Embodiment of His Son, that He would have placed in the human nature the need for being hypostatized in God-the Word and, consequently, to become, in hypostatical union with the Word, a prototype for the icon of the embodied Word. It seems that Evdokimov says this thing too, but somehow indirectly, when declaring that the creation has an iconographic character (namely more than symbolical)." (Stăniloae 2005: 70)

"Without any doubt, that the world as concretely given after the falling into sin, namely as it was really known, it was in a waiting for the embodiment of the Word. But it is questionable if this waiting had sprung out of the world's state itself, in case it wouldn't have been awakened in it through the God's promise. It is sure that the fallen world had had included in its insufficiency, though not necessarily in its conscious feeling, the need for the godlike help. But it isn't totally proven that that necessity should have been on with the necessity from after the embodiment of the Word." (Stăniloae 2005: 70)

"God is in a free relation with the world, and not in a relation imposed by His Being. The existence of the "things from around God" - which the relation with the world is now being accomplished through - before the creation of the world, from eternity, it means, amongst others, just this eternal possibility of God of having relations also with something different from Himself, namely, also to give existence to something that wasn't existing, when He wanted and as he wanted, of not being God "forced" to

remain only with Himself. When we say that “the things from around God” irradiate out of His Being, but they aren’t His Being Himself, this means – amongst others – that God by His Being He has the possibility of creating relative realities, different from Him, but “the things from around Him” differing from His Being, these relations aren’t a necessity to Him. These relations aren’t imposed by His Being, His Being doesn’t need them. So, both before and after creating some realities which to enter such relations with, God is enough to Himself, but still, **He has through His Being the possibility of pouring His love also upon something else than He is, upon as many and whatever kind of worlds He would want to create.** The world isn’t imposed either by His will, or by something from outside, as something contrary, not wanted by Him. God, by participating to the world’s life freely, and not existentially, this participation doesn’t sustain an inevitable tragicalness, or some contradiction essential in His life.” (Stăniloae 2005: 107)

“At the foundation of the created things and beings, it doesn’t stay the divine being, but the “forms”, the “types”, the “paradigms”, and the predeterminations, which God thought from eternity. Each thing, each being, it has its/his “form”, its/his “image” defined or “predetermined” into God. It is an incomprehensible mystery what the infinite God could like, to produce in Himself “types”, or “forms” corresponding to the finite things. In this consists His divine essence, which, being accomplished through the will of God, it lets His Being always the same. These “types” or “rationalities” of the things are “around the divine Being”. Of course, in each of them is manifested God’s infinite wisdom and power, each thing having a support and as source the divine infinity. And because, on the other hand, we do not know the power, the wisdom, and all the divine works, except through these rationalities, the Holy Fathers were justified in calling the also the divine works and the divine powers as “the things from around the divine Being.” (Stăniloae 2005: 110)

“Each thing and each being created, by having at its/his basis such a divine “form”, the immediate divine transcendence, which we can contemplate in each creature as a symbol it is this “form” which, though divine, it is anyway, “defined” (predetermined) just through God. Of course, we contemplate this “form” as soaked with the divine infinity. We feel, we live God in it, its cogitating subject, and its support. For instance, through lamb we contemplate not only the *idea* of lamb from within God, but also the Son of God, *Who has placed in the idea of lamb, and Who reflects in His Being, the feature of His gentleness as Person* and the intention of his future sacrifice for the world. This reference to God Himself, it is received in the Mosaic cult and then in that of the New Testament, by some of the things, indicated and consecrated by God as symbols. But if God’s cogitation hadn’t produced these defined “forms” of the things, we couldn’t have experienced

Him through things except vaguely, and not through a “form”, or through a godlike beauty - but still “determined” – of the things. If that had been the case, the things couldn’t have been symbols of some godlike powers and works, of some manifestations of God. These “forms” are the mediators between the absolute “indetermination” and “unimaginability” of God, and the seen images which are the things. That’s why we’ve seen that Patriarch Nicephorus rejected the iconoclast thesis about the absolute unimaginability of God, by affirming that He makes Himself imaginable “through the godlike works and powers from around Him”, or through some “obscure manifestations and echoes” known around the inaccessible Being of God.” (Stăniloae 2005: 110-111)

“These “paradigms” aren’t identical to the seen forms of the things, but neither they are totally separated, as it seems that G. Florovsky seems wanting to argue, in his attempt to oppose Bulgakov, who identifies the seen world to the divinity in becoming. The created things and beings, they are constituted and they are sustained as some seen forms corresponding to the unseen paradigms, by the world of those paradigms. Those paradigms are, in the same time, some forces which work by constituting and by upholding the seen forms, which are corresponding to those paradigms. Those paradigms are determined and unitary structures of some divine forces and, on their basis, the things and the beings are being constituted, at their turn, as some determined and unitary structures of physical forces, chemically, biologically, and spiritually created. The work of the divine paradigms must be present right in the seen things, and for their state organizes and it upholds the seen image corresponding to the unseen image, the unseen image itself must be manifested through them.” (Stăniloae 2005: 111-112)

“The world and the man are brought to existence not through an involuntary emanation, but through an act of willing creation, out of nothing, for the fact that, if the world and the man had emanated from the so-called divine being, then, necessarily, they wouldn’t have been the result of an act of love of the God in Trinity, but they would have been themselves eternal, necessarily produced by an eternal essence. This is because, if the man and the world had been emanations from that essence, that essence wouldn’t have been free either, and the man wouldn’t have enjoyed a freedom in his relation with the world and even with that essence. If that has been the case, the evil done by man to himself and to the world, it would have resulted from the so-called God. On the other hand, the man and the world couldn’t have escaped the evil from within them. Neither the man nor the world couldn’t have advanced in the infinity of the God’s kindness. Only a free God is an infinite God on the moral plan, and the man and the world can spiritually advance infinitely towards Him. The ones who deny the creation of the world as made by an absolutely free God, and who declare the world as unwillingly emanated out of God, they reckon that they can

solve through this the idea that the world is infinite or that the world can develop infinitely. But what infinity is that that is always impeded by evil to infinitely advance towards love? Even the fact that the man, and through him the world, they can be impeded by the man's freedom to infinitely advance into good, it shows the limitation of the things belonging to the creation, but it can be exceeded through the union with God, the uncreated Creator, the free Creator. Only thus it is explained the fact that the man, when remaining through his liberty, in evil, he ends in death, and the things he used they rot as well. But in a world and in a man created by God, even the death is defeated through God Who receives the death as man. The man and the world are no longer impeded by evil and by death from advancing in the infinity of the true God. They are impeded only by their own will. The evil isn't, through the deceiving affirmation of advancing into life, but a continuous limitation of the life or a locking up in the limitation of the created state, a limitation of the existence identical, in its extremity, to death, to the extreme depletion of the life. The evil is a locking up in the limitation of the created, which becomes, because of that, monotonous and tormenting, and it cannot offer the man a satisfaction through and endless spiritual growth." (Stăniloae 1993, 3: 8-9)

God isn't a mono-personal existence, and this is from ever. In this case, where would be from, the love explaining the world's creation? Has it been achieved by God by creating the world? If the world has appeared out of necessity, from the so-called god, it means that within him there was necessary to exist a virtuality of the love. So, the world was necessary to Him in order to reach to love. But, in such a case, would this be love? And, in such a case, how could have been the world occurred like, later than God? And, would the world be created? And if it hadn't been created, the it wouldn't have belonged to the essence which the world has appeared from, the imperfection, namely such and such phenomena, of the lacking of love?" (Stăniloae 1993, 3: 9-10)

"Only a world created out of nothing, in the service of the man who is created at his turn out of nothing, it proves the existence of a true God, namely: almighty and free, which can give the human creature, created by Him, the possibility of a free using of the world, a world created by Him in the service of the man and, therefore, the possibility that the man to be happy in using the world, a world created by God and in dependency on God, in order the man to advance, through the world, towards God, or the possibility to be the man unhappy, by using the world in a mode which doesn't want to take in account the world's connection to God." (Stăniloae 1993, 3: 11)

"The world and the man, created out of nothing, they have nothing from themselves, but they have everything from God. Through themselves they

are nothing. The fact is, though, and this is a temptation to almost all the philosophies, namely to reckon the world and the man as coming from the essence of the so-called divinity. This thinking, which confounds the world's power to the divine essence, it degrades, though, the so-called divine essence, and thus it makes the evil as non-abolishable. Actually, something else is the divine essence and something else is the divine power. Of His power, so also of His creator power, God disposes freely. If God hadn't disposed freely of His power, by His will, God wouldn't have been, actually, almighty, but He would have been submitted to a law, on the basis of which the world emanated from Him, and that would have kidnapped too, to the human nature, the possibility of opposing the so-called divinity. This is for, in such a case, the man would have committed the evil as coming from itself the divine essence, a fact that would have limited the divine essence too. Only the fact that God brings the world and the man to existence, not out of His being, but out of nothing, on the basis of His power used as he wish through His will as Person, it can let the man the power of opposing God. And only the fact that God can dispose of His power as He wants, it makes Him, on the other hand, as almighty and not-submitted to a law, and it can give the man the possibility to oppose God. In order to understand the true and the almighty God and, therefore, also free God, on the basis of what we've said until here, one needs to recognize the existence, within God, of a will. A God without a will, He isn't a true God, because of not being an almighty God. Such a God couldn't create, out of nothing, a human creature endowed, at his turn, with will: God disposes through His will of His power, as he wishes, and, through his will too, He gives the created man the possibility to oppose Him, in thoughts and in deeds." (Stăniloae 1993, 3: 11-12)

"That Rationality gives all the rationalities is has within, also an external reality, by concretizing them as things and as persons, and by His power He upholds them also in a connection with Himself." (Stăniloae 1993, 3: 34)

"If the Son and the Word, had made all the things by Himself, it would have been shown in that, His possibility of being separated, in this deed, so that there wouldn't have been in all things a Person Who speaks to the other godlike Persons and, so, neither would have been the man and the world which helps him to come closer to God, a work of the godlike power. And this would be reflected in the lack of harmony of the things, and in the peoples' lack of need for communication." (Stăniloae 1993, 3: 37)

"By making Himself man, the Son of God has given the people the greatest example of humbleness, out of love, by showing that the love means paying attention to one another, until totally forgetting the self-importance. But He highlighted the paradoxical character of the love it stays in the fact that just in the self-forgetfulness, out of cherishing another, it is shown the spiritual

greatness. The Son of God Who is the limitless love and power, He showed to the man He created out of nothing, so much love than He descended on the man's level, and He even went to death for man, and by that He has given an immeasurable value to the man He created out of nothing, and thus showing just through that that the one who has nothing from himself will be invested by Him with importance, and He will elevate that man on His level. Christ gives the man an importance equal to His, without this being imposed on him by the man's being, or by some substance out of which He would have had to produce the man. This is the supreme love: not to be imposed on somebody by anything. In this is shown, though, also the man's value given him by God in creation; though God created the man out of nothing, he created him in such a manner that God sees in man a creature dignified to be treated as equal. The greatness of God's almightiness is shown, in the first place, in the fact that He can create existence out of nothing. If God hadn't been able to create existence out of nothing, He wouldn't have been God, because He wouldn't have been almighty. But God shows His almightiness or His character as the Almighty, not only in the fact that He brings something to existence out of nothing, but also in the fact that He grants to some being created out of nothing so much value than He makes them partners in love with Him, and not because he needs it, but because he wants it. No pantheistic essence, submitted to some emanationist laws, or submitted to evolution, it hasn't such power. One could object that God loves in His creature something given by Himself, something coming from Himself, and therefore something belonging to Him. (...) The Son of Man and Word of God, He loves the man for he has made the man exclusively as worthy of love, out of His will (out of nothing). (...) God wants to make some existences partakers to his love (...). God loves the people for he created the people able to enjoy His love. That's why God loves seeing the people as feeling the joy and, in order to do that, also feeling the need for loving Him in order to gain their happiness. When God decided to create conscious existences, ones differing from Himself, God decided also to create them as desiring to tend towards limitlessness, for everything that exists as limitless and created by Him, the limitless One, it only tends to grow up in existence. But it is a great mystery that the existences created by Him, they can in their freedom, also not to tend towards Him, but they can imagine that they can increase in a limitlessness of their own being. And God, by wanting them freely, but also by wanting them to be free, He decided to create them for this eventuality too." (Stăniloae 1993, 3: 55-57)

"Through embodiment, the Son of God showed Himself, to the man, as full light, by showing the man as capable of being made son of God and brother of Christ as Son of God, and the man was shown also as able to be elevated, through the Holy Ghost, to a life that isn't locked up within this world. The man was shown as made for an intimate living with the Holy Trinity, and for an eternal happiness in this communion. The creation, by and large, it was

shown through the Son's embodiment, as being made for a unity into God, namely for a life common with the limitless life of God." (Stăniloae 1993, 3: 57-58)

"This spiritual character, but visible through the body and through the body's eyes too, of the godlike work, it proves a mysterious connection and conformity between spirit and the material matter by and large. The same Creator has made the material matter, as lighting in universe, able to be seen by the eyes of the material body, but due to the soul from within man. And through the body's organs are communicated and are noticed by the soul, his conscious thoughts and feelings. Even in its pleasures, the body is warmed up by a certain warmth, which is like a fire, though it is produced by certain thoughts. But this is a fire that locks the mind up, on the other hand, in a lack of meaning, as in a darkness. It is a fire noticed through conscience, but through a narrow conscience and not illuminated by a meaning, namely through a conscience which is, somehow, unconscious or darkened. But a cleaned up of passions soul, he lives his love for God, and for his neighbors, as a clean and full of sensitive light fire. Of this clean, illuminated, and luminous fire – as the Church tells us about, in some of its prayers - the body of Christ is filled up with, and that that fire can be communicated to our souls too, by being imparted with Christ, and our soul will be cleaned up of sins by that fire, and our soul will be illuminated too, but that fire can also burn the body to death. Thus, in the prayers form before the Holy Impartation, the priest prays to God, on one hand, not to be burnt by the fire of the body of Christ, and on the other hand, he prays to be burnt his sins, and to be him illuminated by the fire of Christ." (Stăniloae 1993, 3: 127)

"The communion of Three Persons in the supreme being and love, as free of any law superior to Them, it isn't forced to produce other existences, out of Their being or out of something else. But if we ascertain the mode of existing of the created things, we will see that they cannot be except the fruit of an absolute freedom, namely created out of nothing. This is for, if the supreme existence had needed something existent besides the supreme existence, for producing them, that supreme being wouldn't have been totally free, neither would have produced them exclusively out of love. And the world's coming to existence would have been irrational. Thus, the dogma of the world's creation out of nothing it is the second dogma, resulting from the need for admitting, through rationality and free faith, a supreme existence totally loving and free. The creation of this world out of nothing, it imposes itself, therefore, at its turn, as a deed on one hand rational and on the other hand free. This is for imposing it as a rational deed won't mean that it necessarily proceeds out of the supreme existence, since the full rationality must be reconciled with the freedom." (Stăniloae 1993, 3: 158)

“A world created out of full love and out of full freedom, it won’t be created except for answering through it. The Creator is answered by the being who are aware of being part of the world, they being created also out of free love. The dogma of the free creation out of love it requires, thus, as another dogma: the free, loving use of the creation by some free and conscious beings, who, on the other hand, they need a created world, as they are too, a fruit of the free and loving Creation. This means that these beings can use the creation which they are part to, also in a manner unloving towards Creator. But such an unloving use deprives them of new powers, which could come to them out of their communion, in continuation, with their Creator. The creatures weaken, consequently, in their love for one another too, a fact that brings them the decrease of their real joy. By lacking, because of their actions, the love of their Creator, and because of the lack of love amongst themselves, the spirit of the created being weakens, and it causes an increase of the body’s attachment to the material world, and this diminishes the spirit’s power upon the body. Consequently, it intervenes their death and the impossibility of the man to remain through the fallen universe and through his fellow human, in connection with God.” (Stăniloae 1993, 3: 160-161)

“The teaching itself, about the Creation of the world and of the man, it is solidary with the teaching about the God in Trinity and with the teaching about defeating death through Christ, the embodied Son of God.” (Stăniloae 1995, I: 24)

“The existence by and large, it is from ever. According to our faith, there wasn’t any moment on which nothing existed. The existence by and large, it couldn’t appear out of nothing. If that had been the case, we would have had to reckon the nothing as virtual existence. So, even in such a case, we would have reached to an existence too.” (Stăniloae 1995: 5)

“The existence from ever, it should have the fulness of the known and cogitated by us content, or even endlessly richer than the content cogitated with the human mind, in its continuous advancing into cogitation; that is a fullness which nothing can be added to, so that is borderless, or infinite. It didn’t need to be added something essentially new to its existence, and existence that dates back from ever. Only through its creator power it has been added something new. The possibility of this new adding to the existence from ever it must have been given, potentially, within the existence from ever. We have to reckon as being such an adding, everything we ascertain as limited in power and insufficient by itself. But as such, it cannot be reckoned as an adding through being.” (Stăniloae 1995: 5)

“The consummation must have some features opposed to the insufficiencies of the temporal universe. On the other hand, the consummation must have

some features representing the full accomplishment of the best aspirations of the temporal universe, which the temporal universe tends towards, through the continuous transcendence towards those features, and this being the essence of the normal movement of the conscious creatures within it. In other words, the plenary existence must avoid, on one hand, the insufficiency represented by the material and animal order of the existence through its unconsciousness; on the other hand, it must have a conscience alike the human conscience, in which its subject doesn't know himself as depending, in his freedom, on an unconscious order, or alike that of the created spirits, which the created subjects know through, on themselves, as depending on an absolute Creator. In the supreme existence the conscience must be covered with the plenary existence, or to know the plenary existence as master in an absolute mode (as creator) upon any other existence." (Stăniloae 1995: 7)

"For the loving God wanted to show His love for another existence too, that other existence must have been created out of nothing. This is because to an existence emanated by Him, or organized from a preexisting substance, He wouldn't have shown a perfect love, namely by emanating it or by organizing it, because of such acts would have been acts produced by a need which the fundamental existence would have been submitted to; or, if that had been the case, the existence organized by God wouldn't have had everything from His love." (Stăniloae 1995: 9-10)

"The fruitfulness, the love, and the infinite life, as traits of God, though making His existence plenary within Himself, due to the relations amongst the Three Persons, those traits have been manifested also in bringing to existence, and in leading towards Himself, of the universe that differs from Him, according to the being. On the other hand, the love amongst the Three Godlike Persons it is the only explanation for creating another existence than Their own, plenary, and uncreated from eternity existence. Saint Maximos the Confessor said that the Hellenes didn't admit this (the universe's creation) "for they didn't know the kindness, the almightiness, the wisdom, and the knowledge of God, as being above anything and above mind" (Dumitru Stăniloae, *The Romanian Philokalia*, vol. II, *Heads about Love*, Sibiu, 1947, p. 99). God wouldn't have been creator if He hadn't been kind. And God couldn't have been kind if He hadn't been Person in conscious relation with other Person, from eternity – better said with Two Other Persons. God wouldn't have been creator if He hadn't been Trinity. But the opposite is true too: if this universe hadn't been created, there wouldn't have been a good, conscious, and free God. If that had been the case, it nowhere would have been kindness and freedom. The created universe is a proof for a good, free, and conscious God. The created universe shows that the conscience, the freedom, and the kindness aren't only some

passing and insignificant epiphenomena, everything being a law blind and inexplicable in its origin.” (Stăniloae 1995: 21)

“The kindness or the plenary existence of God as Trinity, they don’t force Him to create the universe. If that had been the case, the universe would have been rather an emanation of an essence. Just the fact that God is, through His transcendent Trinity, the free plenitude of the existence, having everything in Himself, it doesn’t force Him to add something to His existence. The Trinity is both the universe’s explanation as existence, and the universe’s explanation as differing from God, according to the being, for the universe is a, existence on a different plan, namely created.” (Stăniloae 1995: 21)

“If God had needed to create the universe, the universe wouldn’t have been created out of His kindness, or it wouldn’t have been even created out of nothing, but, in a way, the universe would have come out of God’s existence. And a forced kindness isn’t actually kindness at all, so that God wouldn’t have been, in such a case, source of all kindness in a supreme degree. If that had been the case, the insufficiencies and the evilness from within universe they would have derived from God, and not from a voluntary separation of the universe from Him. The emanationist pantheism attempted to escape from under the power of this conclusion by formulating the idea of the increasingly reduced degrees of the existence emanated out of the original existence. But this would have submitted that essence itself to a lack of fulness, or to a limitation, by admitting its incapacity of infinitely emanating out of itself consummate existences. And the hope of the evolutionist pantheism, in the fact that, in time, the universe will reach a perfection, it hasn’t been proven as real, though the universe has the eternity behind. Then, why wouldn’t the fundamental essence have been emitting fully evolved form of existence, since the beginning? Finally, any pantheism submits the original essence to a certain law, and that law need its own explanation, but no one can provide it.” (Stăniloae 1995: 21-22)

“The consummate kindness of God, namely God’s Trinitarian character, it explains not only His quality as Maker, but also His quality as free Maker, namely the fact that He created the universe when He wanted. The moment of the Creation was chosen by His unfathomable wisdom.” (Stăniloae 1995: 22)

“The fact that the universe has been created as limited in time, and out of nothing, it is consistent with the fact that the universe hadn’t come to existence as a completion of God. God, as plenary existence, through His being and through the Trinity of Persons, He doesn’t need any completion. If the case hadn’t been this, then the universe would have existed from eternity. Consequently, God wouldn’t have created the universe out of

nothing. But God has shown His absolute and transcendent superiority as Creator, for the universe cannot complete God, because the universe is limited and it totally depends on God. God has created the universe in order the universe to rejoice of existence, together with God. This is for any degree of existence is exclusively owed to Him. God rejoices, at His turn, of the universe created by Him, in time, but this is only due to His kindness, for He rejoices of the universe's joyfulness. He doesn't need this rejoicing, but in the limitlessness of His kindness, He deigns that, other beings to rejoice of existence too, and He also rejoiced of their joyfulness, and that's why He gives them, as a gift, their existences. God doesn't need anything, and He doesn't envy anything. Although, this capacity of non-envying, namely the capacity of rejoicing of others' joyfulness – this showing His perfect love – it is a motif explaining the Creation, but as a free Creation.” (Stăniloae 1995: 22)

“God's decision to create the universe and the universe's creation can be called as *lenience*, and not a necessity. God rejoices too, for creating the universe, but he doesn't need that joy; He feels a joy that is united, paradoxically, with His willing lenience. He manifests a lenience out of His generosity, out of His plenitude, out of His consummation, and not forcedly. God's plenitude stays at the basis of His lenience, and not a target that God would tend to. But He rejoices of manifesting, in this, His plenitude's generosity.” (Stăniloae 1995: 22-23)

“One can say that God's rejoicing of His lenience – when creating the universe - out of His plenitude's generosity, it expresses the union between God's freedom and the love characteristic to Him.” (Stăniloae 1995: 23)

“Regarding the Creation we have a paradox: what is brought to existence and upheld in existence it is out of nothing, but just because of that it has at its basis the power of God. And the power is out of God's being, but it is activated through God's freedom. The Holy Fathers spoke about an “impartation” of the universe with God. Saint Maximos the Confessor said that “every mental and submitted to senses being, he receives his existence through impartation”.” (Stăniloae 1995: 24)

“The work of God, by differing from His being, it makes possible both God's existence as Person free from creatures, and the creatures' distinct existence from God. The one who denies the work of God as distinct from His being, he denies both God as Person and the Creation as distinct from God. This was said by Saint Gregory Palamas: “God, by having a being in order to exist and a will in order to do, the ones who denies the difference between being and will, he rejects also God's existence and doing. That one rejects God's existence and the creation of the making of the created things” (*Antirrhetic V against Akindynos*, cod. Paris, 1238, f. 151 r.). Through work God creates,

through being God exists. God doesn't create the universe through His existence, but through free creation. This makes the universe distinct from God, but it makes the universe as God's masterpiece too." (Stăniloae 1995: 24-25)

"Only the Son and the Holy Ghost come out of the Father's being, the Son through birth and the Holy Ghost through proceeding. The universe is brought to existence through the willing work of God, a work that give the universe a being differing from God's being, namely the universe has its being out of nothing, for outside God there was nothing. This is for, if outside God there had been something, that would have limited God, and it would have deprived Him of His quality as God (Saint Cyril of Alexandria, *Thesaurus* IV: G.P. 75, col. 276)." (Stăniloae 1995: 26)

"The being doesn't really exist except in hypostases. That's why, in order to be *born*, it must be in hypostasis. Any being exists in hypostases: plant, animals, and people. And any hypostasis is born out of another hypostasis, or it is formed out of a hypostasis' seed. And this law is given even in the God's existence mode itself; the Hypostasis of the Father *gives birth* to the Hypostasis of the Son, and the Father also *proceeds* the hypostasis of the Holy Ghost. In creation, only the land, the water, and the air aren't hypostatized, and that's why they do not give birth, and they serve only as material matter for nourishing the born hypostases, by being as some kind of the hypostases' virtual being." (Stăniloae 1995: 26)

"The difference between God and the human being, in both of their capacity of giving birth out of being and of doing something distinct through willing work, it is that God can create, by work, something of nothing too, whilst the human being can work only upon what exists." (Stăniloae 1995: 27)

"At God, only the Son and the Ghost come out of the Father's hypostatized being, the Son by *birth*, and the Ghost through *proceeding*. The universe exists due to God's willing work, and that has given the universe a being distinct from God's being. Through the work that creates another existence, God not only that He remains with His threefold hypostatical being, and through his work the man doesn't remain locked-up in his pluri-hypostatical being. From here comes the paradox: only in the fact that the universe hasn't been emanated out of the God's being, but it has been created out of nothing, and therefore much inferior to God, it is shown God's almightiness, all the more that the universe is untold great and complex in its being. If the universe had emanated out of God, it would have shown God, even by coming to existence by His will – as it is contradictorily affirmed in uniting the emanation with the will –, God's being having in Itself some imperfections which are conveyed to the universe too, imperfections impossible to be healed, so that God would have been shown as a non-

almighty essence. In addition to that, it would have been shown that, this God, He wouldn't have been able to create an existence out of nothing. Only in creating the universe out of nothing, or in the universe created out of nothing, it is shown, paradoxically, the God's almightiness, so that the true God is shown, as not fatally submitted to a narrowing." (Stăniloae 1995: 27)

"A Threefold Person-God, unsubmitted to any law, He is the only explanation of the creation of an existence that is distinct from Him. Of course, the universe doesn't necessarily proceed out of His Trinity. God hadn't been forced to create the universe, just because He has in His Trinity the whole rejoicing for the life's infinity and fullness. But God has been able to create the universe for He has had that plenitude. The trinity is basis both to the possibility of creation out of nothing and for God's freedom of creating the universe, or not. And the Trinity has had in the love from within the Trinity's bosom, a motif for creating the universe. If there had been manifested the impossibility of creating, it would have meant that God lacks freedom and almightiness. But, the need for creating the universe, it would have meant an absence of the freedom and of the true almightiness within God, so that the universe that had come, thus, to existence, it wouldn't actually have been created, but it would have been emanated out of His being, on one hand as rich, and on the other hand as insufficient, on one hand as producing life, and on the other hand as causing death, better said, the it would have been the creator of a life bearing in itself the germ of the death." (Stăniloae 1995: 28)

"God were able to create the universe but He weren't forced to create it. God decided freely to create the universe. God has shown, in this too, His borderless and almighty freedom. By creating the universe out of nothing, God has shown, besides His almightiness, His sufficiency in Himself, His Person's unnnarrowed freedom, or better said, He has shown His tripersonal freedom and almightiness." (Stăniloae 1995: 28)

"Has God needed to show His borderless power by freely creating the universe, and out of nothing? And whom has God needed to show His power to? To the universe? This would have meant that God hadn't had in Himself everything He needed in order Him to be happy. Had God needed to prove His power to Himself? But, doesn't God know His power without showing His power to Himself? So, God hasn't had any need to show to somebody, or to Himself, His almightiness." (Stăniloae 1995: 28)

"God made His decision to create the universe without using some preexistent substance, for He knew He had this power. This is for He knew that He followed to create a world according to what He is, or conform to what He is in Himself. There cannot come to existence something that doesn't have a likeness to some kind of possible existence that is within

Him. The existence created by God must have a resemblance to some modes of His plenary existence. God created inferior modes too, but because these ones are necessary to the modes which are superior and more resemblant to His plenary existence. Besides that, even in the inferior modes created, there is a rationality having its basis in His supreme rationality.” (Stăniloae 1995: 28-29)

“Between the universe resemblant to God, and God as Prototype of this resemblance, there is, on one hand, an infinite distance, and on the other hand, between God and the created universe, there is a living relation which the universe is increasingly filled up through, with the kindness, with the wisdom, and with the power of the Prototype, but without being the Prototype and the universe resemblant to the Prototype, confounded in a pantheistic manner.” (Stăniloae 1995: 29)

“God is the Prototype of the plenitude, and the creation is the plenitude’s image, an image called to be increasingly filled up out of God’s plenitude.” (Stăniloae 1995: 29)

“In the God’s almightiness of creating an existence without that existence to be one with God’s being, but only resemblant to one another out of His contents and in harmonies wanted by Him, it is shown an even greater freedom of God, than in the idea that God were able to freely decide to bringing the universe to existence, if the universe brought to existence couldn’t have been except a part emanated out of His being.” (Stăniloae 1995: 29)

“According to the Holy Fathers, the universe is an image and a shadow of the godlike Prototype, and it always advances towards the content of the godlike prototype, which is especially the Word of the Father, in order the universe to be filled up with Him, especially starting with His embodiment, and fully in the future life.” (Stăniloae 1995: 29)

“The creation has been made in order to be accomplished into Christ. Here we notice the creation’s character as shadow of the truth, or of the plenary existence, meant to advance into the Word too, towards the existence’s fullness. The shadow too, it is due to the reality, or to the truth, namely to God Who is accessible to us in God-the Word. The shadow’s existence couldn’t have been explained without the reality Whom the shadow belongs to. This is the positive meaning of the shadow, as also the shadow’s connection with the reality.” (Stăniloae 1995: 30)

“God would have manifested the whole His power upon universe, if the universe had been created out of God’s being. But that universe, on the other hand, it wouldn’t have been a created universe, or a sign of God’s

almightiness. That's why, the pantheistic doctrines are unable to explain the universe's insufficiencies, except through a diminution of the emanator essence." (Stăniloae 1995: 35)

"So, God lowered Himself by giving existence, out of nothing, to a limited universe, but He did that by His will, and, on the other hand, He showed, by that, His almightiness. The smallness of the created universe it doesn't show God as small too, in essence, as the emanationist doctrine presents God, but God still is limitless in His power and in His love. On the other hand, descending on the universe's level, it shows God's superior character, or His character as Person, for He did that willingly." (Stăniloae 1995: 35)

"Creating and upholding an existence that doesn't have within itself, as basis, an own substance, or the God's being, it is a power which only God can have. By that, God concretizes and upholds another way of existence, exclusively owed to His power. In this sense, one could say that God adds another kind of existence to His own existence, because no existence can be concretized and upheld without having a connection with God's existence, for His existence is the unique basis for any kind of existence; through creation, it is accomplished another possibility of existence, but one exclusively depending on God, unlike God's being, about which one cannot say that God brings it to existence as He brings the universe. This bringing of the universe to existence, exclusively by God's will, it is a God's descent too, but it is also a manifestation of God's almightiness. And this new form of existence, an existence that cannot exist without God's power, it somehow receives a place within God Himself. Thus, the descent or the self-limitation of God to the relation with a limited existence, it is, on the other hand, a comprising of that limited existence within Himself, as rightly noticed Moltmann, who said: "This doesn't mean a pantheistic dissolving of the creation within God, but it means the definitive form the creation finds within God" (*quoted work*, p. 10). In this we have again a descent of God, that shows God's almightiness and all-encompassing nature. Although God makes room within Himself to a limited existence, the fact that He upholds it within Himself too, it doesn't limit God, but it shows God in another mode too, as unlimited in His power." (Stăniloae 1995: 36)

"Only the conscious creatures can bring a complete praise to God, for only the conscious creatures live the joy for the existence which they have been given with. This praise is bring brought to God by angels and by people. The material and the animal natures give the people one more reason for rejoicing of their existence. This is because the animal and the material natures, they make possible to the people a complex existence, a rich one, an occasion of power to the people too, making even more obvious the God's greatness and His love for them, as sources for enriching their existence. The material and animal natures are framed, by this, within people's existence. The people cannot fully rejoice of their existence without the

material and animal natures. From here we see that the material and the animal universes are created for people, for the people are conscious beings. That's why the people praise God also through the material and animal universes; the people see the God's loving greatness as descended to the people, in the existence of those two mentioned natures. Thus, through people, the material and the animal universes too, they bring their praise to God. Regardless how wonderful had been the universe, in its power and in its harmonious rationality, it would have been meaningless if the human being hadn't existed. The universe's objective and incomplete praise, it will achieve a meaning, only if included in the conscious praise brought to God by people. If God hadn't created the material and the animal universe as being unconscious, one could have said that God had created those only for Himself, in order Him to see within them His rationality and His power, namely that He had needed those. A universe without human being, regardless how rational and full of God's power signs, it wouldn't have fully shown God's power and rationality, and it wouldn't have shown, at all, God's love. Such a universe would have shown God as insufficient and, at least, as capricious in Himself." (Stăniloae 1995: 36-37)

"Our thinking's categories cannot express, except in a non-fully understood form, the mystery of God's relation with the world and with the time, in His thinking and in His will, before the universe's existence and before the time's real existence, a relation that still is a free relation. There cannot intervene within God, something that differs from His will. That would have been a pantheistic evolution. But neither He had thought the universe through Itself His being. This would have involved, at its turn, a pantheistic understanding of God, and it would have deprived Him of His almightiness. What would have liberated us from death, once the death had exited from Itself His being?" (Stăniloae 1995: 46)

"If the universe hadn't been created out of nothing, there wouldn't have been about an embodiment of the Son and Word of God, as man, neither about the human being's salvation for eternity. If that had been the case, there wouldn't have existed a God transcendent to the universe and to the human being, a God Who, by being the Creator, he is stronger than His creation and that's why God can escape the human being from death, and He can provide the human being an eternal live unsubmitted to the corruption process affecting the present universe. If this universe had been the only reality, the death reigning within universe it would have been a definitive fatality, even if the persons dying definitively would have been followed by other persons. Not the life would have defeated the death, but the death would have defeated the life, because the person's life span is short, and the death is definitive." (Stăniloae 1995: 67)

Cross /

Crucifixion

“The Cross is unavoidable on the road of surpassing the distance. Accepting the human face as His face it is itself a Cross to God. Only through the Cross the closeness is being achieved. But the Cross lets to our human being, in the same time, the freedom, despite the risk of not recognizing God under the man’s image. In this is hidden, paradoxically, a misunderstanding of the man’s value, by the people who do not accept God. But the coming closer through Cross it is a force that doesn’t cease to work for removing the distance.” (Stăniloae 2003: 219)

“All the things which are in the middle, between God and people, they need the cross. By detaching himself from things, the man comes across God Who is infinitely more than all the gifts from Him. The cross the man detaches himself from the thing by, and the tomb of forgetting about the things, the things disappear in, they bring the man towards resurrection, namely towards the eternal life, as Saint Maximos the Confessor says (*Gnostic Heads*, I, 66).” (2003: 358)

“Through His life and deeds too, Christ fulfilled all our pretensions, all our needs for the love of the fellow human. He fulfilled it to the end, by receiving for us the death on the cross; and through His sacrifice, which is the fulfillment of our pretense, it was manifested in the most overwhelming way the claiming power of Jesus upon us. In His passion and crucifixion, it is fulfilled His word of love, it is completely satisfied our need for the other’s love, namely what His word confesses too. In His wonders but especially in His Resurrection it is revealed also the sovereign power itself, that is manifested through His word. His deeds are absolute in the manifestation of love and power, like the resonance of His word it is absolute too.” (Stăniloae 1993)

“Understood like this, the crucifixion of the Lord has, in the same time, the meaning to give satisfaction to the moral order by springing out from the divine will, and to deeply re-make, just through that, the human being. The love towards man, which He wants to truly remake, to not give him only an external forgiveness, an ineffective one, made the Son of God not only to embody Himself, but also to receive the death on the cross. If it is proven here also the divine justice, it won’t necessarily stay apart from love, but it will be comprised into love, understood in a wide sense, like a will to reestablish the man’s life in an effective way. The Eastern Fathers, who explain Lord’s death on cross, mainly through love, penetrated more deeply into the Mystery of being of God and of the man.” (Stăniloae 1993)

“Jesus Christ represents more than any human individual, the humanity in its entirety. He raised on the cross not a human individual, but the mankind.” (Stăniloae 1993)

“Just because God pursuits, primarily, the achieving of the satisfaction for His offended honor, or a full revenge – like the ordinary man cannot endure –, or because this is the exclusive condition on which it depends the salvation of the people, the death of Jesus Christ on the cross it is put into an exterior and juridical report with the sin and with the salvation of the people. Either it is believed like in Roman-Catholicism that the transgression of Adam didn’t damage the human nature, but it only tensioned the report between God and man, on the basis of which the death was hovering menacingly - like expression of the divine pride - over all people, or it is declared like in Protestantism, that the death of Jesus Christ for us it didn’t bring any modification to our life while we are still on earth, but it brought to us only a forgiveness, though we remain sinners; the sacrifice of Jesus it is conceived like saving through a pure juridical effect of it: God reckons that His honor or His thirst of revenge has been satisfied, so the people are brought out from under the guilt without taking place any modification in the state of their nature. It is modified only His thought towards them (Protestantism) or it is removed the death conceived like a menace and like a factor which comes from exterior and not like a consummation of the interior ravages of the sin. Into such a conception the Logos has made Himself man only for legally representing the people in His death, and not to come, like God, close to people. Also, the preservation of His humanity after His resurrection it does not appear as necessary any longer.

The justice which had to be satisfied through the sacrifice of Jesus Christ, we believe that it doesn’t imply, though, into its notion a personal ambition of God, but the care for a moral order which stays at the basis of the spiritual world. The fundamental moral law demands that the committing of the good to have an appropriate consequence for the respective subject, and the committing of the evil, as well too. It could be objected that the good deed is not done for reward, but it has the satisfaction into itself. And something analogue it could be said about the bad deed. But, also in this way we can talk about a reward of the good and a punishment of the evil, understanding through them just the satisfaction comprised inside the good and the discontent comprised inside the evil. If this satisfaction or this discontent, they hadn’t existed, the good or the evil themselves they would have become indifferent, because the reward and the punishment, by not coming like artificial juxtapositions to the good or the evil done, but like organic consequences, like a prolongation of the good or of the evil done, they would have not been felt like precise different realities which would

have done those good or bad deeds. The one whom the good or the evil had been done, he wouldn't have distinguished between these ones like distinct realities. If, though, you do not have any satisfaction or any joy for this committing, what are you going to distinguish through, the good from the evil, and what are you going to distinguish the one whom you do that, with the intention of that thing becoming within him too, such an impulse?" (Stăniloae 1993)

"On one hand, Jesus has Himself to the conscience of the sin in its unmeasured fullness, like only God can see it. On the other hand, He shows the personal identity to the absolute justice of God. In the third place, by being fully identified to the sin and to the absolute Justice, He had the power to endure, everything must result out of the condemnation of the sin through the absolute Justice, for the reestablishment of His personal identification to the justice.

"On the cross, He offered, in this way, to God, like man, not only a sacrifice of ultra-obedience, but also the sacrifice of the supreme penitence, namely of the perfect identity to God in the condemnation of the sin, He Himself being so much identified to the sinners, so that this could constitute the condition to offer Himself for sin" (p. 127-128).

"The perfect penitential sacrifice of Christ, the One without sin, it is the true savior sacrifice for the sin. Only Him Who knew in Himself the measure of God's holiness, He could know in the human nature, which He has made His own, the full abyss of the sin estrangement from God, the real character of the punishing of the turning aside of God's face. Only Him Who has probed the abyss of the human conscience in report with the sin, on the basis of His inherent justice, He can condemn and to crush the sin into body" (p. 130).

Though, the sufferance and the death of Jesus are not a punishment endured by God. Here is the characteristic feature of Moberly's theory. "The suffering involved in this is not, in Him, punishment, or the terror of punishment" (p. 130)." (Stăniloae 1993)

"But the sufferings coming from the weaknesses which He was subjected to, sometime it rose to a degree in which surpassed any human suffering, precisely because He accepted the temptations, and He didn't try to bypass them. His sufferings were in a direct proportional report with His voluntary straining, of not searching to get rid of them through sin. Jesus was, in these culminating moments of the sufferings, into a situation analogue to the man who, after he assumed a great mission and faced huge endeavors to

fulfill it, he walked ahead, suffering, but not allowing, even for a moment, the temptation and the regret to sneak into his soul.” (Stăniloae 1993)

“But, through these victoriously borne passions, He overcame over the sin. The sin is relieved in each man by these sufferings. They are the matter which the sin lights up in. They are the door the sin enters through. In Jesus Christ the sin cannot penetrate through their mediation. His human nature can stay against, until the finish of the sin’s assault. His passions, instead of being the fords which the sin to enter through, they were the fire zones which kept any sin at distance, by burning it in face and making it to kneel in front of His human nature¹²⁵.” (Stăniloae 1993)

“How much Jesus is tied to the deed of the crucifixion... we hardly can understand. It is a transposition of Him in the same state like when He was crucified, into the same total engagement, a painful one, like on Golgotha, but with the same voluntary and full love, like then. The words and the work of somebody, when that somebody has given all in them, they bring his person to front on any remembrance.” (Stăniloae 1993)

“Because every man was compelled to bring animals for sacrifice, it is shown that everyone was, in fact, indebted to die, but they were avoiding it, with the approval of God, without the substitutive sacrifice of animals to bring them, in reality, the forgiveness of sins. In this way, the sacrifice of Jesus, which is in fact a sacrifice like God wants, as a human sacrifice, because it has made useful all the animal sacrifices, it shows its factual efficacy for all the people.” (Stăniloae 1993)

“Let us insist, though, even more upon the question: why God wants a human sacrifice and not an animal sacrifice? We told that not for the better smell of the blood, but for the spiritual element, specifically human, manifested in the event of enduring the violent death. Namely, not into the

¹²⁵ “The Lord undressed the Chiefs and the Dominions at the first experience of the temptations into the wilderness, healing, to the entire nature, the passion of pleasure. He undressed them also during death, uprooting, also, from our nature, the passion of pain... By taking, without sin, the suffering character of the nature, through which was working all the mean and damaging power, He undressed during, His death, the Chiefs and the Dominions which came against Him, for probation, triumphing and exposing them on cross in the time of His soul exit, like ones which have not found anything into the suffering element of the nature. While they expected to find something human in Him due to the suffering features of His body, through His power, He liberated through His holy body, which He received from us, all the human nature, from the sin mixed with the suffering element, subjecting just through the suffering element of the nature, the cunning dynasty which was sleeping just into that element”. *Quaest. ad Thalass.*, G. P. 90, 316 C. D.

involuntary enduring of such a death, because the difference between animal and man it would not be integrally accomplished then, but in the voluntarily enduring of it. The question why God wants human sacrifice, it is specified like this: why God wants the sacrifice of the man like voluntarily assuming of the sufferance until the ultimate degree, which equals with the benevolent abolishment? Only for seeing the man suffering? The answer which the Scripture gives us here is: because of the man's sin. Thereby, for God to have mercy on man, and to forgive the man's sin, and to enter the connection with the man, He pretends the sufferance tied to his auto-annulling until the end. It is here a spiritual element which the animal sacrifice does not comprise. God wants the man completely surrender to Him." (Stăniloae 1993)

"The sacrifice aims to the removal of the sin, a spiritual remake, and it accomplishes this thing because it is the total renouncing of the man to himself and it is sufferance in the ultimate degree of intensity. The sin, by being a moral reality, it cannot be surpassed except by a moral reality too. The animal doesn't do anything in this domain. The sufferance, like a sorrow until the ultimate surrender of the man to God, it is the sole spiritual way on which it is done the effective struggle against the sin like a hypertrophy of the ego, the sole force which can be opposed to the sin. Through nothing else it can be defeated the sin from inside, and the sin can be defeated only from inside, because it is a spiritual reality, a product of the liberty and, so, it can be surpassed only through liberty. Other methods cannot defeat the sin, except by destroying the sinner. The sin is a fetus of the liberty, but it has produced a burdening of the liberty, an inert gravitation of the man towards sin, a thickening of the entire spiritual life. The sufferance like a method of sin reduction it has, on one hand, a spiritual character and a bodily one, and on the other hand, it has a positive meaning and a negative meaning. The body suffers when the will searches to limit its inertia and the hypertrophy in lusts and passions, and the spirit, it suffers too, when the will fights the pride, the vanity, the hatred, and the egocentrism. Without this self-restraint combined with sufferance, the man cannot cohabit with his fellow human in a tolerance report, much less in communion, and neither can he recognize God." (Stăniloae 1993)

"Behold how it is explained why the sacrifice of Jesus was capable to establish the new report (the new covenant) between God and people, which was impossible to be done through the animal sacrifices. The man can enter the connection with God only through a reflux of his egotism, through a sacrifice. But a total sacrifice, a total exceeding of the egotism, a creation of the capacity of man for the full communion, it was realized only through Jesus Christ. As incomplete is the sacrifice from the Old Testament, in front

of the one from the New Testament, as unconsummated must have been the connection between God and people based on the animal sacrifices, relating to the one established through the sacrifice of Jesus Christ” (Stăniloae 1993).

“We have all the time, though, the duty to look at the sacrifice of Jesus Christ, not only like a power in direct connection with the man, but also under the aspect oriented towards God, namely under the aspect of expiatory sacrifice. The sacrifice of Jesus Christ it is the plenitude of the sacrifice not only for it is capable to melt down the whole fund of sin from within the human nature, but also for it is capable to obtain the forgiveness from God for all the people, without God asking from every man an equivalent sufferance for the sin from inside him.

But these two aspects of the sacrifice of Jesus Christ are closely related and interweaved. We have said that through the sufferance for sin, the subject opens his way towards God, by cutting off the obesity of the egotism that locks him up into self.” (Stăniloae 1993)

“But the force which we are penetrated through, in a decisive way, in a terrible way, by the claim of a subject at the second person, it is not his word, but his sacrifice. Your sacrifice is to me the most staggering word from you. It is raising me at the supreme ethical attitude, it imposes me the most intensive obligation, and it gets me out in the fullest way and in the most radical way, from the contemplative and egotist individualism in which I am towards things, and it puts me in serving relation towards the other.” (Stăniloae 1993)

“The sacrifice of God succeeds to accomplish in the same time three things: to attract us into communion with Himself, by killing the egotistic man from inside us; to make us on this way to impart His fate of happiness and the communion with the Father, since we form a whole with Him; to fulfill the divine justice suffering for the whole of selves which the humanity forms together with Him, so His ghost of sacrifice becomes common to everybody. The order is, though, different. The last point occupies its place with the first one.” (Stăniloae 1993)

“The understanding of the cause, for which the efficiency of Christ over the people it increases after the resurrection and it gains the ultimate intensity after the ascent, it can be found not only into the thesis of Sergei Bulgakov, but, on one hand, in the fact that through His sufferance to death, Jesus

penetrated and He is penetrating through the human ice, it made the man to feel Him closer, and on the other hand, in the fact that through resurrection, but only through resurrection and not gradually, in the time of the earthly life, it was produced, in fact, a modification of His body, which, among other powers, it was received also that one of no longer being touched by death, and to make easier the communication of the spirit and, by this, to transmit to all the people who believe into Him, the germ of the indestructibility. A new deification of the body of Jesus and, by this, an easing of His influence over the people after the resurrection, it takes, in fact, place, but this happens not through a gradual spiritualization of Him, but through the act of the resurrection, which is, however, the reward for His crucifixion. The accent on the crucifixion it must not be thinned in order to be divided on all the moments of His life. The crucifixion, especially, it must not be transformed in an act of self-education of His human nature for deification. The crucifixion aims, in the first place, the reconciliation of the world with God. Just because He endured the death, which is the punishment of all the ones who are living in an earthly body, and the death could not keep Him, His new body received a new character.” (Stăniloae 1993)

“The cross or the death for the love for God and for other people, it hadn’t had to abolish into Christ the egotism of the sin, for He didn’t impropriated the sin by His birth out of Virgin, but in His death on the cross was shown the capacity of enduring the weaknesses and the bodily death consequently to the sin, for, by being shown thus, His soul full with the power of total self-giving, as gift, of the godhead, to make the body as easily to be overwhelmed by the work of the godhead and by the light of the immortality. His death as sacrifice it is thus a mode which the body’s matter has become transparent through, to the immortality’s light. His death as sacrifice is such a mode, which the matter of the body has become transparent through, to the light of the godhead which He is united with, in the same Person.” (Stăniloae 1993, 3: 121-122)

Death

"If the human subjects had ended by dying, no one of them can communicate and no one can receive, infinitely, the warmth of the love, in order each of them to develop himself to infinite, as actually the man wants. The human life definitively ended through death, it hits with nonsense and therefore with non-value the whole rationality existing in the world, and the world itself. The meanings pursued in the horizon of the terrestrial life are hit, at their turn, by nonsense, and y non-value, if any human life - within which all the things seem to find their meaning - it definitively ends in death." (Stăniloae 2003: 19-20)

"(...) the man weakens in himself the spirit called to eternal life, by exclusively preoccupying himself with the passing pleasures related to the body. Those temptations represent a weakness in the living for meanings, and therefore they are a sin, and death is the consequence of this weakness, or of the sin, as being the last collapse of the reality into the lack of meaning." (Stăniloae 2003: 25)

"Even the death – and our helplessness in getting used to it – it teaches us not to attach ourselves to this world and it shows that we are created for the eternal existence." (Stăniloae 2003: 29-30)

"If death means loneliness, God, as incorruptible Life, He is the perfect communion and He gives this life to the ones who believe in Him, receiving them in this communion. The deeper the communion is, the fuller the spiritual life is." (Stăniloae 2003: 88)

"The second element of this virtual Christology within man, Rahner sees it in the understanding of the death in a meaning he saw it fulfilled in the death of Jesus. "Death is a deed the whole life is fulfilled in, in which the man as free being disposes of himself as a whole, but as this disposition is the acceptation to dispose in an absolute manner of his being, in his radical helplessness, which appears to be endured and it is endured in death. But if this free acceptance, open to the radical helplessness, through which the being who has self-control accepts to give away this self-control, it doesn't mean accepting an absurdity – which, if this was the case, it could be "rightly" refused through a protest – this acceptation involves within man – who doesn't affirm abstract ideas and norms, but the reality as ground of his historical existence -, the waiting for or the affirmation, by presentment, of the death in which the deed's dialectics is reconciled with the helpless sufferance in death". This reconciliation is accomplished in Christ, and through Him, also for us." (Stăniloae 2006: 8)

"One of those theologians, he highlights the fact that the life of Jesus is lived and the death is accepted, with the conscience and with the pure will of being a life and a death for us, the people. But this full "dedication" of His

life and death to us “it is done in a dimension where is about not only of the contact of the people with one another, but where it is clear that the problem of the man it is in the same time the problem of the man’s communion with God. In this dimension, directing the life of Christ towards us it corresponds to directing it towards God.” (Stăniloae 2006: 12)

“Christ has defeated the death in Himself, for in Him, the man’s communion with God it is accomplished in a culminant manner in death, and this means that we can consider this sanctification, by employing the conception of Saint Gregory of Nyssa on death and on resurrection. According to him, the death as separation of the soul from the body it appears as a consequence of the separation of the human compound from God, Who is the force of cohesion between soul and body, as he is the cohesion force amongst all the things. Through the man’s coming back to God, This One makes again the connection between soul and body, after they have been separated, or after the connection has been weakened. But his fact could fully happen for the first time in Christ, in Whom the One Hypostasis keeps forever and ever, in Himself, both the soul and the body, and the Godhead and the mankind too. If Christ accepted the death in Himself, He accepted it only out of *oikonomia*, in order to occasion His godlike power to manifest itself in such a mode than to reunite the soul and the body, even after they were separated by death. For this was the situation our human nature was reaching to, consequently to the sin. Christ wanted to defeat the death by enduring it, and not by avoiding it, in order to give, on Himself, to God – and each man to give, on himself too, to God – and thus the full communion with God to be the result of the man’s effort of totally renouncing to himself, and to come and meet the communion will of God.” (Stăniloae 2006: 60)

“On this purpose, by uniting in His Hypostasis the human nature with the godlike nature, He has laid down, from the beginning, the basis of the resurrection. He has united, on Himself, as unifier principle, both with the body and with the soul. And by this, He has united, on Himself, with the soul’s movement too, for the soul wants to remain united with the body and to work to body’s fullest union - strengthening this movement of the soul through His godlike work -, but also with the body’s movement, because the body, consequently to the sin, it tends to detach itself from the soul and to decompose. But in order to fully overcome this movement of the body, He lets it go to the very end, namely to death, but not to decomposition too, or to corruption.” (Stăniloae 2006: 60-61)

“This full union of the humanity of Christ with the Godhead and, in the humanity itself, the union of the soul with the body, it is, on one hand, produced by the fact that the Hypostasis of the Word of God has assumed the humanity and, on the other hand, by Christ’s total renunciation to Himself, as man, a renunciation that has, as its ultimate point, the death.

Christ accepted the death, as man, out of total trust in God, in the fact that God was going to resurrect Him by the total union with Him, a total union Christ has realized it by totally renouncing to Himself, namely by totally renouncing to rely on Himself. But He could do this for He has had the human nature in His divine Hypostasis Who is inseparable from the Father's Hypostasis. By this, the glory of God it has been shown in Christ. This union is, in the same time, a maximum communion of Christ with God-the Father, on the ground of the fact that Christ, as Person, He is in the same time the godlike Hypostasis of the Word and, as such, He had the power to remain in total union with the Father and with the Holy Ghost, and to sanctify His humanity both by renouncing to any founding of it on itself, and also by the maximum communion with God, in Christ, as divine Hypostasis. In this context, Christ's previous purification of any egotism, and by enduring the pains and the toils related to this renunciation, it gains also the meaning of a previous sanctification, of a spiritual "mortification" for God, or for the union with God, the meaning of a preparation for their culmination in the death on cross." (Stăniloae 2006: 61)

"The death thus accepted, by being followed by resurrection, it is in the same time a definitization in this state of self-renunciation, of sanctification, and of communion with the Father. Thus, is reconciled in the Church's faith, the state of Sacrifice with the state of permanent Hierarchy and with the state of resurrection of Christ, of eternal victory upon death, of sitting on the right hand of the Father, after Christ entered the Holy of the Holies, from heavens, with His blood. Only by being in quality of clean sacrifice at the Father, or to the eternal life, Christ can imprint to us too, the state of clean sacrifice out of the power of His sacrifice, and he can bring us too, to His Father. "He enters the Holy of the Holies once, not with goat blood or with calves' blood, but with His blood itself, and he has achieved an eternal redemption" (Hebr. 9: 12). Entering at the eternal God, namely on the plan of the not-passing existence, with His blood, it means that Christ has become eternal there with His most-clean blood, due to the sacrifice he has cleaned Himself through. Christ is in state of sacrifice but, in the same time, He is in the state He has passed beyond any death in, and which any death of us - of the ones who "die in the likeness of His death" - is melted in." (Stăniloae 2006: 61)

"Between death and resurrection there is, thus, continuity. By entering the Holy of the Holies with His sacrifice, Christ remains there forever and ever, and He makes us too, partakers to His Glory (Hebr. 1: 3; 10: 12). The death passes in resurrection and, on one hand, the death remains in resurrection, and on the other hand the death is overcome forever and ever for Christ, as man, and for us, for, by uniting ourselves with Christ, we spiritually die to the former man - the man of the sin-, together with Christ. When, by dying to yourself, you unite yourself with The One Who has died to Himself for the

Father and for all the people, and Who has forever and ever remained alive at the Father, you too remain forever and ever in Christ.” (Stăniloae 2006: 61)

“We do not need to die like Christ, in a real manner, because this would mean that our death hadn’t been abolished in His death. But we still die at the end of our life, but not by a death as punishment, for this purpose of the death it has been abolished in Christ for the ones who unite them with Him. We die, by uniting ourselves with Christ, in a “likeness of the death” (Rom. 6: 5). We die to the former man, namely we die to the sin, by remaining to endure like Christ did, the pains which lead us to death, but these pains not being mixed with the sin – and therefore not being punishments for the sin – but as means for overcoming the death and as pains of the effort of renouncing to our pleasant and sinful egotism.” (Stăniloae 2006: 62)

“The human and godlike Person of Christ, He uses the death for consummating the relation with God and with the people - but He reestablishes through this, the consummate communion, His godlike Person overcomes in Himself the death endured for the other persons. The death without the hope of the resurrection, it comes from the sin of the isolation, and the death without resurrection is one with the definitive sinking into solitude.” (Stăniloae 2006: 62)

“When Hans Urs von Balthasar considered the death of Jesus as a sinking in the abyss of being abandoned by everybody, including by the Father, he started from the Catholic and Protestant conception of Christ’s death as punishment He must endure or satisfy to the end, like any sinful man.” (Stăniloae 2006: 62)

“We must make here some distinctions: an ordinary man, especially when he doesn’t believe, he doesn’t see God in death, but such a man he doesn’t suffer, though, so hardly the loneliness he is in, for he has accustomed, on himself, not to wait for something else, and by this his conscience has been blunted. And if his conscience hasn’t been blunted, but though his habituation has made him unable to believe, then he will be desperate. Jesus suffered because of this loneliness, for he hadn’t a blunted conscience, and He knew about God and He didn’t shake at all in this certitude. In His lonely conscience He shouted out: “God, God, why have You left Me alone!”, but He didn’t fall in desperation. A proof in this sense, it is the final shout: “Father, in Your hand I am yielding My soul.”” (Stăniloae 2006: 63)

“But Christ is elevated to His full imperial power through His resurrection, for His imperial power to be manifested also in the Ascent, in sitting on the right hand of the Father, in leading the salvation work, in coming into glory

and in the general judgment. After Resurrection Jesus said: "I have been given all the power in heavens and on earth" (Mt. 28: 18). And Saint Apostle Paul said: "For that God has extolled Him too and gave Him name that is above all names" (Phil. 2: 9). But Christ doesn't keep the glory He is elevates too, only for Himself, but he spreads it over us, like also His power on earth consisted in the first place in keeping the irreproachable affects under control, in order not to become sins, and he did this by receiving the death too." (Stăniloae 2006: 65)

"Christ's Resurrection as unique and creator act of God, of His intervention in this world, a world of the death without return, it cannot be understood by employing the method which the historical phenomena are known with, which in the case of the human persons, tied to the corruptible body, it always come to an end with their definitive death, as individual persons. It is what the Holy Fathers said, that the corruptness of the creation couldn't overcome itself out of itself: only Christ, as embodied God, He was able to overcome it." (Stăniloae 2006: 67)

"Through all the things will be seen the supreme Person; through all the things the persons will see one another. There will no longer be seen a nature which makes the person difficult to be noticed. We will see God, "face to face", but we will see us too, "face to face", not covered either by the nature manifested in material needs, in bodily weaknesses, in illnesses, and subjected to death, or by the nature that becomes exclusivist through all sorts of passions. In the present eon, by being imparted with Christ, we herald His death, which remains in its bodily form too, in our existence, in order to help us to fill it up and to transform it towards benefit, through our death to egotism." (Stăniloae 2006: 75)

"The earthly life needs the death as passing towards its full meaning, because of the fragmentary meaning from the earthly life is craving for the full meaning, which is given by the plenitude of life in God. Without death, understood as the gate we cross through to the full meaning, the earthly life's fragment of rationality appears to be rather as a nonsense and as inexplicable; and the world, if it must always remain in this fragmentary meaning, it would have been rather a nonsense, because, if it hadn't had nothing beyond itself, it would have led all the people to the definitive death." (Stăniloae 1997: 144)

"The Christendom considers death as a necessary and universal event. But the Christendom explains this necessity and universality through the necessity of fulfilling the human existence in the transcendent God. In this explanation the death makes a sense, and it even is an event which the life finds its sense in." (Stăniloae 1997: 144-145)

“The death is the precipice or the universal crossing bridge towards another existence, towards the eternal existence. Out of this death’s objective role it comes out a subjective role too. By and large, the death gives our earthly life meaning and depth, helping just through this to the spiritual growing up and to our salvation.” (Stăniloae 1997: 145)

“The death reveals the mystery of person of our being, the depths of the existing as person, the importance of the existence as person. The death’s mystery and the person’s mystery they belong together: where the death is no longer lived as mystery, the whole life is flattened. But the vice versa it true too, for where the person is no longer lived as mystery, the death ceases to be noticed as mystery.” (Stăniloae 1997: 145)

“The death understood as simple destruction, it is the most terrible enemy not of the species, not of the nature – in which the person can be confounded - but of the person. But the person, as the greatest mystery of the reality, as the sole form of the human being’s consciously living the reality, as the sole not-understood reality and which understands everything, or which tends to understand, he doesn’t allow being grossly himself disregarded by the most flattened understanding of this strange phenomenon of the existence. The death must represent a mystery on the measure of the human person’s mystery.” (Stăniloae 1997: 145)

“If the man had been constituted only of physic-chemical elements, the death wouldn’t have filled him up with such an unquenchable restlessness, and, in the same time, with some kind of longing for a plenary life which the man feels it beyond death.” (Stăniloae 1997: 145)

“The death gives the creation a meaning, only for it is a bridge towards a totally different existence from the existence from here, towards an imperishable existence, which has as meaning its plenitude in God, namely only for it categorically marks the huge difference between the two modes of existence, and therefore only for it is a precipice, and event which our mode of existence from here it is totally changed through. A death as an end of an incarnation for another incarnation, on a plan of the same perishable essence, it doesn’t give a meaning to the meaningless world.” (Stăniloae 1997: 145-146)

“In theological terms, the death, as being the sole crossing from here to God, it shows the transcendence of God and of our full life in Him, as fulfilling of our life. We have something from God in our life from here too, as an earnest, as the Church Fathers said. Although, the life of God and our full life in Him, they are separated by death. There is no continuity between our life from here and the life of God or our full life in Him.” (Stăniloae 1997: 146)

“On the necessity and on the universality of the death, there depend others explanation the death it has been given. They reckon the death also as a moment unveiling a meaning of the life. Two of these explain the death, without God, and they reckon that just by this they give death a meaning. One of them considers the death as a purely biological phenomenon, which the vital forces concentrated in an organism reenter the nature’s current through, in order the nature to concentrate them in other organisms. Another, it considers the death as a separation of the spirit from the body, for the spirit by himself, and not due to a divine causality, needs a life which not to be narrowed by the body. The last explanation ramifies in two. One of these ramifications it considers that the spirit, after his separation from the body, it overflows himself in a pantheistic spiritual essence. Another explanation, which is characteristic to the pre-Christian religions (or to the spiritism, which has very unclear reports with the religion), it reckons that the spirits live as persons around God and this would be without God having a role in introducing the death within world, but He still having a role as target which the death leads to.” (Stăniloae 1997: 146)

“The explanations which don’t recognize an existence as person after death, they do not see in death an event which would give the existence a meaning. What interest presents to the human person, the only one who unveils the meaning of the existence, or to whom there is a meaning of it, the fact that there is from ever, an impersonal spiritual nature, and therefore one unaware of meaning? (Stăniloae 1997: 146-147)

“The explanation affirming an existence of the spirits after death, around God, in addition to the fact that it isn’t an explanation of the origin of the death too, it cannot give enough reasons for a happy existence after death, because of God not being in this explanation a God of the communion, Who presents Himself as such in His Trinitarian existence, and in the embodiment of One of the Trinitarian Persons, as man, forever and ever, a fact that ensures the identity of the human person too, this identity surviving to death. Although, in this explanation, the death is not totally meaningless. That’s why the adherents to diverse religions can consider death, in some measure, as something positive.” (Stăniloae 1997: 147)

“Some people, mainly from Occident, being today influenced by the first two explanations of the death, but aware of the nonsense which these two explanations let the death loaded with, they try to liberate themselves from the thought of death, namely they try to cover up the death’s reality. Although they affirm the death as a natural phenomenon, they fear death, and so they implicitly recognize that the death isn’t natural to the human being at all. That’s why, these people do whatever they can in order to cover the dead body, in order they not to be disturbed, during their life, by the

thought at death. O house in mourning because of the event of the death, it doesn't want to show any sign of mourning, and the dead body is taken secretly to the cemetery, or to the crematorium, and made unnoticeably to disappear." (Stăniloae 1997: 147)

"The death receives its full meaning in the Christian explanation, which sees the death as a moment in the eternal human person's dialogue with God as Person. To Christendom, though the death is the consequence of the sin, it has preserved a positive meaning too, for in it, Christ crosses us to the full communion with God, namely to a higher stage of the communion with God and, by this, on the level of the life's plenitude." (Stăniloae 1997: 147)

"In Christendom the death is taken seriously, but without despair, before taking place, in order to prepare ourselves to cross through death to the plenitude of the communion with God; and when death has happened, in order to ensure through prayers – even more –, to the deceased one, this plenitude. The death is neither slighted before happening, nor is a motif of despair after happening, nor is a reason for hastily forgetting the dead one. We do not weep the dead with the despair that their sole way of existence has vanished in nothingness, forever; but the dead ones are wept for they are a lost as help and because of thinking at the fact that they might have died unprepared. That's why, the main place is occupied by the prayers for them, on the occasion of their death, and after that, because of regretting a lost temporary help. From here comes also the obligation of remembering them." (Stăniloae 1997: 147)

"Actually, only to the Christian faith the death makes sense, both in what regards its origin and the purpose which the death has received in Christ. The Christian faith gives a totally satisfactory explanation to the death's origin, by reckoning the death as coming out of the human being's getting out from the communion with God, but to the Christian faith the death receives a positive meaning in Christ, by the possibility of being the death defeated through the restoration of the communion with God, by the faith in Christ." (Stăniloae 1997: 147-148)

"The fear of death it shown the death as not being a totally natural phenomenon, but that death has taken place as a contrary to nature phenomenon, as a weakening of the communion with God Who is the Source of the life. The Christendom explains this fear of death by the fact that the death has appeared as a punishment and consequently to the sin of the first human beings. That's why the Christian openly manifests a fear of the death's pains as separation from the body, as Christ manifested too, recognizing thus a unnatural character of the death, unlike the ones who declare, on one hand, the death as being a natural phenomenon, and on the

other hand they desperately fear death – their fear being greater than the Christian's one.” (Stăniloae 1997: 148)

“The Christendom offer a remedy too, against the fear of death, for the death in Christ is a means of our elevation from the not-full and perishable life which we have descended in, to a life without death, to the plenitude of encountering Christ beyond death, after we partially have lived with Him here. And the surety of encountering him, of exceeding our emotions, we have it in His victory upon death through His resurrection.” (Stăniloae 1997: 148)

“In the present state we aren't content either to live or to die, because of not having either the plenitude of the communion with the Person of Christ, but as long as we are in sin, we fear of dying too, because of not definitively remaining outside the communion with Him due to our lack of preparedness. On his death bed, Saint Anthony asked God for a little more repentance. On the measure he advances in a clean life, in the communion with Christ through faith, the Christians surpass not only their fear of the pains caused by the separation of the soul from the body, but also their fear of what will happen after their death.” (Stăniloae 1997: 148)

“The *death has appeared as an unnatural separation of the soul* from the body, and consequently to the *weakening of the communion with God* the Source of the power and of the life, therefore as consequence of the sin; the separation of the soul from the body, being a consequence of the weakening of the communion with God, it leads beyond death to a abolishing of this bond. In Christ, being restored the communion with God, the death remains as separation of the soul from the body and by this, the Christian lives together with the other people the fear of death's pains, but in a more attenuated manner; and at the one who are strong in their faith, as for instance the martyrs, the death is totally overwhelmed.” (Stăniloae 1997: 148)

“In the fear of death, the Christian has the living sign of the death's origin in his proto-parents, a sin having negative consequences to the end of the world. But the death has become an impulse for fighting the temptations of the sin. The earthly life is the arena of this struggle to the end of the world, in order the death which the earthly body will end in, not to be a passing to the definitization in the state of non-communion with God.” (Stăniloae 1997: 148)

“By remaining in the state of soul's separation from the body, the death has become in the ones who are united in Christ, from passing to a definitization in the non-communion life with God, a passing to the plenitude of the communion with God, and therefore a passing to the life's plenitude. This is

for the believer, by bearing Christ in Himself, he strengthens his own soul out of the power of Christ Who is within his soul, in order to be him able to cross through death to life, and in order to elevate his body –, which he has cleaned up of sins –, at the end of the world, to a luminous, transfigured life, at resurrection.” (Stăniloae 1997: 148-149)

“To the Christians, not only the death achieves a positive meaning, but it gives the whole human being’s life a meaning, through the strengthening in the communion with God and with the fellow humans.” (Stăniloae 1997: 149)

“The spiritual writings speak about keeping the death’s memory in mind, as waiting for us, in order out of this to take urge not to adhere too much to the world’s perishable pleasures.” (Stăniloae 1997: 149)

“The death isn’t only a destructive end, passively endured, that comes from outside, but it is also a reason of the human being’s preparation for death, through the human being’s inward action.” (Stăniloae 1997: 149)

“The more the human being makes out of death a valuating presence during the whole his life, the more he transforms the death in a crossing towards the life’s plenitude, and the more the human being fills his earthly life with more value. The death still remains a force working within human being on the direction of destroying the earthly form of his existence. But Saint Paul said: “If you live according to the body, you will die, and if you kill with the Ghost the body’s deeds, you will be alive.” (Rom. 8: 13).” (Stăniloae 1997: 150)

“Actually, our being increases on one hand, in the spiritual content, and therefore in a spiritual strength, and for a while even in the biological force, and on the other hand, our being is getting chronologically and inwardly closer to death, or the death increases in our being. Karl Rahner reckons that our being is in a voluntary movement of rounding, of accomplishment, and the death represents the final point of the accomplishing, this accomplishing meaning my taking in mastery, as person, by myself, by liberating myself of the domination of the involuntary impulses related to the body and to the world. On the other hand, he says, the weakened body escapes, increasingly more, from under my power, in order to totally escape from me on the moment of the death. Thus, on the moment of the death I reach as person the peak of power which I can reach during my earthly life and the total helplessness as biological being. The body’s helplessness in the closeness of death it puts a “cover” upon the culminant power which the person has reached at, and this cover put by death upon my strength as person doesn’t let me the power of seeing with certitude where I am going to

cross through death” to the eternal life into happiness, or to the eternal life into unhappiness.” (Stăniloae 1997: 150)

“Christians’ fighting for getting mastered by themselves as persons, it is in the same time a striving for surrender themselves to God, a fact that equals to an advancing in being dead to the sin, towards the enslaving passions. This is for only by surrendering themselves to God, for a full communion with Him in freedom, the Christians really take themselves in their own mastery. What we are saying in addition to what Rahner said, it is that the human being’s taken in his own mastery it is accompanied, on one hand, by the human being’s surrendering to God, and on the other hand, by this the refusal of obeying the sinful impulses. But these are two aspects of a death in a good sense. The man dies both by the fact that he surrenders himself to God and by the fact that he becomes insensitive to the sin’s temptations. And this is being done by the human being during his whole earthly life, without ever reaching the fullness of his surrender, or the end of this effort. The one who live their earthly life thereby, once reached in front of their death, on the measure of their awareness, they crown through an act of supreme decision their taking into mastery by themselves: by renouncing to themselves and by totally surrender themselves to God.” (Stăniloae 1997: 152)

“The body’s weakening towards the end of the life and its total helplessness felt like coming closer, the Christian no longer live it as a state opposing their total surrender to God, but as a state accentuating their disposition of surrender themselves to God, which is in the same time, a taken in total mastery of them by themselves; namely, the inappropriate the state of weakness and total helplessness of the body, as a completion of their disposition to totally surrender themselves to God, of letting themselves in God’s will, of uniting themselves with Him, as a liberation of their enslaving passions and firstly of pride, which put a distance between them and God. They voluntary inappropriate the weakness and the total helplessness, as a renunciation to an existence separated from God, as a help for their fully living in union with God.” (Stăniloae 1997: 152)

“The death as separation of body from the soul and as decomposition of this thickened body, it is no longer lived as a punishment, as Rahner says, but as surrender to God, as means of union with Him, of the human being’s fuller entering in his own mastery as person, though death has its origin in the punishment from the beginning. The death remains also as a memory of the punished sin, but also as means of exceeding itself as punishment.” (Stăniloae 1997: 152-153)

“Understood as surrender to God, more or less fully accomplished on the final moment, but always present as intention and as movement in life, the

death can be reckoned as the human being's complete surrender to God on the moment of death, even in the Christian taken by surprise by his death, for the whole his life lived as an increasingly fuller surrender to God it includes in itself the intention of the total surrender." (Stăniloae 1997: 153)

"The Christians have power for living the life as developing surrender to God, from Christ and into Christ Who lived and died in an exemplary surrender to His Father, for His full union, as man, with God. An example of imitating Christ, out of His power, we have it at the thief from on the right hand of the crucified One, who, through his death, he entered the Paradise with Christ - namely he entered the union with Christ in the surrender to the Father. Christ dies shouting out: "Father, in Your hands I am yielding My ghost" (Lk. 23: 46), and then "He yielded His ghost". And they say about the Christian's death that they "yielded their soul" in the Lord's hands. The Dormition of the Mother of the Lord it is represented in the Church's iconography through the taking of Her soul in the arms of Christ, of course not without Her act of surrender. The most of the Christians die into Christ, during a life of surrender or of death - in development - to God, in order they to accomplish a complete surrender, or the full entering in life through the death from the end." (Stăniloae 1997: 153)

"We received Christ's power through the Church's Mysteries. Through Mysteries He dwells within us, as the One Who gives us the power to live with Him our death towards sin, the death as surrender to God, in a continuous development, until the acceptance of the full death, as separation of the soul from the body. Our developing death with Christ, by being our surrender to God, it is in the same time our growing spiritualized life, so that the moment of the culminant death, as separation of the soul from the body, it coincides to the culminant entering in the life's plenitude. "Likewise, you, reckon yourselves as you are death to the sin, but alive in God, in Christ Jesus, our Lord" (Rom. 10: 11). "We are always bearing into body the death of Jesus, as His life to be shown into our bodies too" (2 Cor. 4: 10). "Even if our man from outside is getting withered, the one from inside is being renewed from day to day" (2 Cor. 4: 16)." (Stăniloae 1997: 153)

"If through Baptism we receive out of Christ power for this death with Him, in order us to always be alive in Him, and this death-life it has a development through our co-working, the words of Patriarch Athenagoras saying that we actualize our Baptism in death, they receive a deep meaning. The death which the Christians advance in and towards - the Christians who live into Christ -, it is a death with Christ, and that's why is in the same time an advancing in life, for Christ in Whom they advance is Christ Who, through our death with Him, He takes us to the resurrection with Him. "The existence towards death" (Sein zum Tode), which characterizes, according to Heidegger, the human existence is in Christ in the same time

the existence towards the plenitude of the life (Sein zum Leben). In Christ we have the plenary life of the future age; that's why we have in Him also the death to the narrowed and corrupted life of the present age.

The advancing in and towards this life it is one with the advancing in and towards death, not in order the death to diminish it, but in order the death to clean the path towards this life" (Stăniloae 1997: 153-154)

"If the weakening of the body, which we advance towards the death through, it is no longer something contrary to our strengthening into Ghost, or to our disposition to surrender ourselves to God, the death won't appear, when it is coming closer, as cover of entering to God, to the ones who have progressed much in the life of faith and of deeds, according to the will of God. The maximum weakened body becomes transparent to the full life which is waiting for the believers into Christ." (Stăniloae 1997: 154)

"The saints and the improved Christians, they receive from God the announcement of the exact date of their death, with few days before their end, and before this end, the angels can be seen around them. The expression: "Blessed is the death of the pious ones" it refers to a state taking place just in the moment of the soul's exit." (Stăniloae 1997: 154)

"Before the soul's exit, the knowledge about the life after death it isn't a full knowledge; it is knowledge under some veil. If death is a bridge between the shores of this life and the ones of the future life, it will remain a mystery in the edge it ends. We formally know that we reach "there", but how that "there" is we do not know, except some glimmer of it, through the veil of our life into body, which starts being torn apart, or it has become increasingly diaphanous for the saints and for the improved Christians." (Stăniloae 1997: 154)

"The death has changed in Christ not only its purpose in itself, but also the experience of the ones who live it, unveiling itself as a gate towards life. The death has become not only the necessary gate towards the earthly life, but also a power of the ones who are in Christ, during their entire life on earth, power which they achieve the full life in Christ through." (Stăniloae 1997: 154)

"The death doesn't have a positive role to all the people. The death still remains to some people a dreadful event, which they attempt to escape from, through forgetfulness, or through the effort to creating in themselves a state of indifference. To them, the death remains what it has been from the beginning, a punishment for sin." (Stăniloae 1997: 155)

“Many people oscillate between waiting for death with hope or with fear, because they do not totally decide themselves for a life according to the will of God, a life lacking the ambiguities which weaken their spirit or their character as persons in Christ, in order to gain a firmer hope that through death they will cross to the full life with Him, as Saint Apostle Paul had (Phil. 1: 21). To these ones the death hasn’t yet totally changed its purpose of punishment for sin for the purpose of crossing to the full life in God, which has been achieved by the ones who live in Christ.” (Stăniloae 1997: 155)

“The question: why some people die in carelessness, still being given some time for getting out of this carelessness, but others die before reaching a limpid orientation in their still very oscillating life mode, or why some people die at the age of their childhood, before specifying their life mode towards God or outside God?, it has its answer in the fact that God sees in the deeper settlement of their soul that the first two categories won’t gain a fixity which they be unable to get out from; and in the case of the children He knows the direction they would move when reaching the capacity of the personal decision. Amongst the others, some of them are allowed to actualize the good which they are capable of in this life, in order to get the beautiful crown for their efforts and to be role models to others, and others, though they are on a good road, they are taken before this road to end, for they are known where they are going to walk that road or that they won’t walked it further.” (Stăniloae 1997: 155)

“Each human being’s end comes when it is appropriate to each one, and each one, except the children, must work as long as they have been given time, in order to specify, in a way or another, the mode of his living, either as a mode which can progress very much in good, or in a mode in which he cannot progress too much, either in a mode which he cannot but progress in evil through, or which remains in a definitive state of indetermination. Namely, the final death comes to some people without having time to advance in it through a gradual “death”, for it has been known they won’t make use of it; and to others, at the end of a long exercising in it, or of a long refusal of it. And to everybody the final death stays in correspondence with their exercising or with their refusal of exercising their death, voluntarily, since during their life. The ones who have refused this, they die unwillingly, towards their eternal death; the others die without fearing it, towards their eternal life.” (Stăniloae 1997: 155)

“One can say that by and large, there are two sorts of death: the death coming as a supreme weakening in spirit of the human being and as a decomposition of the body, lived as a purely negative fact, consequently to the impulses towards evil and to the pride, which separate us from God, and there is also the death as voluntary surrender to God, and therefore like a

union with Him, coming consequently to the exercising in death towards the impulses towards evil and towards the tendency of a life stranger to God.” (Stăniloae 1997: 155-156)

“By reckoning that the union with God is being lived as the human being’s voluntary surrender to God, through death, we highlight that this union doesn’t annul the human person, for the surrender is a voluntary act. The eternal union with God it always has in itself the human being’s surrender act, of his mysterious death with Christ, for in this union with God the human being to eternally be maintained as person and in total surrender, always in full union.” (Stăniloae 1997: 155)

“The last source of the life with Christ, which is in the same time a death with Him, and therefore also the source of the final death, it is the love. Out of the love for God the man accepts his whole ascesis, which end in death. Out of the love for God the Father, but also for people, the Son of God received His death towards God.” (Stăniloae 1997: 157)

“To the love, the death is no longer an impenetrable veil placed over the life from beyond; for, in love we have this life while still being us here. In His love for the Father, which surpassed the love of any man, the death wasn’t to Christ a veil which to cover His life after death insomuch as Rahner argues that it covers it to us. It was painful to Him too, the separation of the soul from the body and in this it was manifested a abstaining of the godlike power to overwhelm it; but it didn’t cover the life from after Resurrection until making Jesus to doubt about it, as it happens to the ones who do not believe firmly. For he said to the thief from on His right hand: “Today you will be with Me in Paradise”. Only in the sense of the Father’s abstaining from overwhelming through the godlike power the pains of the Son’s death as man, it can be interpreted the words of Jesus: “My God, My God, what have You forsaken Me for?”. The Father remains to Christ not only a sure reality, but he is also a felt reality to Him, just in this abstaining of Him from overwhelming the death through the godlike power. This shouting out it has its *oikonomia* too. Through this shouting out Jesus shows us that out of His desire for uniting Himself as full man with the Father, he accepts the death’s pains, in order us too, to learn how to accept them, out of the same desire, and therefore out of love for Christ.” (Stăniloae 1997: 157)

“Saint Maximos the Confessor categorically affirms and activity of the soul after death, no matter the soul would be at good or at bad, because he reckons that without an activity the soul will no longer exist, the activity belonging to the soul’s reality.” (Stăniloae 1997: 183)

“The Church prays for the soul of the deceased one: “Into Your resting, rest, Lord, also the soul of Your servant, where all the saints are resting”. It is the

resting in the infinity of the love of Christ, towards which aims the movement of the one who believes in Him. It is the happy life. Properly-said, Christ is “the resting and the life” of the soul. In Christ, the man finds again his state of cleanness and communion from the beginning, of the development of the image into likeness, which is the full actualization in God. All the savior deeds of Christ are mentioned in the songs from the burial as deeds whose savior fruit it is asked for in order the deceased one to be imparted with it. It is mentioned the Embodiment too, in order to be invoked the Christ’s love for people: the Resurrection which He has defeated our death through.” (Stăniloae 1997: 191)

“There is a strong belief that Christ, Who has made Himself man out of His mercy for all the people, in order to save all the people (1 Tim. 2: 4), in order to unite all the people and to reconcile them into Himself, in His loving heart (Col. 1: 20; Eph. 1: 10), namely all the people to come to the love for one another which He urged us to (Jn. 15: 12), He rejoices and He takes in account this manifestation of love from everybody for the soul that might be close to his eternal perdition. The Church from earth prays Christ with tears, and it asks the angelic world and the Church from heavens for associate themselves with the Church from earth in an immense and cosmic prayer towards Christ, in order Him to place the soul of the deceased one in the group of the righteous. All the living people gathered around the body of the deceased one they thing with lenience at the weaknesses of the deceased one, and with a total impulse to forgive him for everything, for they think at their weaknesses too, and they ask Christ forgiveness for their own weaknesses, in order they to be forgiven at their turn. Not the crying for they have lost a kinship, an acquaintance, a helper and valuable man, it mainly dominates the people gathered on this occasion, namely not the thought at the past, or at the hardships which they will remain with, but they are gathered there in order to pray with tears for the deceased one to be forgiven, and not to be condemned to the eternal toils. The deceased one continues to exist, and his future faith preoccupied them in a main mode, his faith depends on their hearts, more than the regret for the deceased one. The burial religious service is everybody’s manifestation of love for the deceased one, of reconciling with him, of everybody’s prayer for his eternal life in happiness. Everybody wants the eternal happiness of the deceased one, without any shade of envy, for seeing him in the supreme state of helplessness and of waiting for the mercy of God and for the prayers of his fellow humans. This is about a bursting out of everything that is good in the depths of the human beings. “Come, brothers, let’s give the deceased one the last kiss”. The Son of God, Who was driven by His mercy for people to make Himself man, he sees His mercy fructified in everyone’s mercy for their brothers. The Church strongly believes that this mercy and prayer of everyone, fructified out of the mercy of the Son of God become man for us and out of our trust in His mercy, it is impossible not to be felt in the

judgment of Christ. The whole Church on earth – this is for the priest by having next to him the churchly community he represents the whole Church he is in communion with – and the Church from heavens are united in prayer around this human soul. Here is shown the priceless value of a man, but also the importance of the communion with the Church. Each burial religious service is an occasion for strengthening the Church's unity in love. The universality of the Church is a manifestation of a great importance for the eternal fate of each soul. "Do all the time, into the Ghost, all kinds of prayers and requests, and into this take vigil, by praying for all the saints", namely for all the Church's member, urged us Saint Apostle Paul (Eph. 6: 18). And as in the Church that prays, the Ghost Himself prays, or in the Church's solidarity as body there is Christ Himself, one can say that Christ Himself moves through His Holy Ghost the Church to unite in prayer, again and again, for each soul of a deceased believer, for He wants to forgive and to save that soul, if that soul believed in Christ's power to save him, and if He sees in the prayer of the multitude that that soul wasn't totally unfruitful in their lives." (Stăniloae 1997: 201-202)

"In the same time, this lonely death could have the renewal efficacy for the un-destroyed creation. The death of the Son of God - the embodied One -, it was the explosion of an unlimited source of love and of spiritual power, overflowing like the burning lava into all un-hardened consciences and transforming them from ground up. The sufferance for the other one it is the most accentuated launch of the own power towards him. This sufferance, through its definition, it breaks the limits of the self of the one who suffers, by getting with a conqueror moral power into the one for whom he suffers. The sufferance for the other it is a power which is not only into the one who suffers, but between him and the one for whom he suffers, by bonding them both into a unity. This one it is the most important ring of the communion chain. It is everywhere an explosion of power from the one who suffers, with the goal to attract the aimed ones into the sphere of a new life, of a life in communion. But the death of the Man-God it was an explosion from the abyssal center of the existence, which outpoured His spiritual loving power on the range of the entire humanity, by burning with supreme intensity and efficacy. The Blood of the godlike Lamb, which does not end ever to flow and to be imparted, it has a real cleansing power, upon all the ones who are imparted with It.

The re-creator earthquake, caused by His sacrificial death, it propagates like a permanent actuality for and into every man who comes to the conscience of this sacrifice which holds in it the entire world until its end. On each day and, especially in the moment of the Holy Eucharist, the Christian lives the actualization of this quake, shuddered by the size of the sacrifice which must to be brought for him and under his power breaks the decayed shape of his being and he catches the new consistency. Into an uninterrupted

moan for the own sin, which upholds us to continuous seeing His blood which we are imparted with, a moan which comprises, in the same time, the joy of the salvation, as well as the thank brought to God for the sacrifice which He has escaped us through, it is effected the salvation of each new generation of people that comes into the world. Without tears for our sins, without the crying of the repentance, we won't be saved, but this crying is mixed with the certitude of the salvation and it becomes to us a possibility, through the death of the God-Man." (Stăniloae 1993)

"Dying to us, without ceasing to exists to ourselves, but existing now for Jesus Christ, in communion with Him, in the dual whole which has Him like a center, we also share His situation in front of the Father. The higher form of existence, giver of happiness, it is not the one of isolated egotism, neither that of merger of the selves into a big divine whole, but into the dual unity, in which not any self, lives for himself, but, being dead to his self, he lives for the other and into another.

This is the meaning of the words of the Holy Scripture on the necessity of our death in order to be able to live in Christ and for Christ." (Stăniloae 1993)

"What death is? Nobody can give a satisfying answer to this great question. For such an answer one should experience the death not only from outside, like a phenomenon endured by others, but also from inside. That being so, we must content ourselves with what we experience in the death of the others, and further to base ourselves on the certitudes produced in us by the profound intuitions of our being, like also on logically derived considerations from certain real data.

What we experience with our external senses in the death of our fellow humans is a man's ceasing to exist like a subject in our world. He remains a simple material object, on in a rapid decay.

The continuation or the not continuing of the existence of the human subject after his physical death, it depends not on the natural laws, but it depends on a power which must have a character superior to these laws, a character of a subject, but superior to the human subject.

The experience of the death of the others it sends us, in what concerns the continuation or the not continuing of the existence of the human subject, to faith: *I believe* that the superior subject, who has brought a subject to the existence, he will keep the subject into existence henceforth too, or *I believe* that he won't keep that subject in existence. The lack of faith is also a belief, but into a negation. The unbelief does not base itself, more than the belief does, on experience." (Stăniloae 1993)

“By and large, two conclusions can be formulated from the reality of the death and from the general attitude in front of it. First, death is something scary to our being, an event which does not suit the human being, which the human being wants to escape. This means the death is experienced like a punishment; like a universal punishment for humans, from the supreme Creator of the world. So, we all bear a guilt in front of Him, and like a sanction for this guilt, we must endure the death. In the second place, almost all the people, near to the end, believe that they will not cease through to exist, and this belief it has, among others, its reason into the intuited fact and experimentally possible to be argued, that the reality of the subject it is not produced by the physical – chemical factor of the material organism. The deep belief of our being, like the intuition and the logic makes us to admit that no man totally ceases to exist, or that there is a possibility to be resuscitated to a new life on another plan of existence. The revelation which produces in us the full certitude, it confirms us both the faith that no man totally ceases to exist through the disappearance from the plan from here, and that, besides some people who will continue an existence which will only be a torment, a mix of being and of not being, there are some people who, through the divine intervention, for they have used the life from here to reduce their guilt, they will be partakers, after their death, to an existence happier than the one from here.

In this way, the death is, like both the conscience and the Revelation tell us, a punishment from God, but of such a kind that it doesn't exclude His mercy. The death exists according to a general human sin, but it is possible to not have, for some people, the meaning of a punishment, but that one of a passing into a fuller life.

The death concentrates in a bipolar tension both the destruction, like a sign that the humanity in its whole it attracted to herself this consequence, but also the possibility of the salvation, despite the whole consumption of the destruction. The salvation is accomplished through Jesus Christ. But even when the salvation it is not accomplished, the destruction through death is not a final act, but there it follows an existence on another plan, which bears though, into a certain way, the presence of the death, by being reduced to the minimum and, of this it consists its torment. At least in a tormented way, the existence continues after death, like a sign that God, even if He destroys the life of the man on the plan from here, He does not want the man's total lost, but, if there was a little effort from the part of the man too, He would turn the death in the man's benefit.

The death has, thereby, a close connection with the sin. The death is the payment for the sin, and in the same time, the abolishment of the sin on the seen plan. The death is the last conclusion of the sin and it means the disappearance of the one burdened with sin, from the world from here. The world must see that the sin brings the death. Since this life, the man must

learn that the sin receives the punishment of the death with regularity without any exception. The refusal of the communion with the fellow human it is a torment. The refusal of the communion with God it is the torment brought to the last conclusion: the death. God has placed this order not arbitrarily, but according to His being. He punishes with the abolishment on this plan seen and with the reducing to a tormented and distorted minimum, on the eternal plan, of the one who exited the communion with Him.” (Stăniloae 1993)

“The death, even if it is followed by a tormented existence, or by a happy one onto another plan, according to how the man is not forgiven, or it is forgiven by God, it has, in any case, a connection with the universal-human sin, and it is the fate of every man after the sin has entered the world. It is an element of the historical structure, in which the human life develops after the sin. Through this we do not want to say that the history itself started through a sin and that, consequently, to its definition belong, necessarily, the sin and the death. This thesis is sustained by the dialectic Protestant theology¹²⁶, and from the Catholics, for example, by Oskar Bauhofer¹²⁷. The fact is that the history, in its actual structure, it has the death like a necessary element (Ro. 5: 12). This axiom is due to the fact that everybody who is born into history on a natural way, he inherits the hereditary sin. Nobody is born without sin and nobody escapes death amongst the ones who emerge in history through the natural concurs of its factors. Any man is, immediately after he is born, a candidate to death (*Sein zum Tode*), by the fact that the death is a result of the sin. Any natural man enters the history through the gate of the sin and exits it through the gate of the death. The Orthodox faith differs, though, from the Protestant one, henceforth, because it doesn't draw out of these elements the conclusion that it is not possible to live without sin, that the historical life and the sin are one. It is true that the natural entrance into history it is done through the gate of the sin and it is also true that the living through the exclusive powers of the history it is a living into sin, but it is not excluded the entrance into history on a way which comes from above, neither is excluded the living into history through the help of some powers from God. Jesus Christ, by being the Son of God, born like man through the work of the Holy Ghost, He is a proof to this. The existence of the saints is another proof. The Protestants deny the possibility of the holiness, and on Jesus Christ, when they do not make Him exclusively man, they place Him into supra-history. The Catholic Bauhofer places Christ, also, into supra-history, for the reason that He had no sin

¹²⁶ E. Brunner, *Der Mittler*, p. 516: „Die Geschichte beginnt ert den Toren des Paradiesses, als da unter dem Fluch des Todes und des Gesetzes stehende Leben“. See also W. Künet, *Die Lehre des Sünde*, Gütersloh, Bertelsmann, 1927.

¹²⁷ “Das Geheimnis der Zeiter”, München, 1935: “Todverfallenheit heist Geschichtlichkeit”, p. 70.

and He should not die, though, at least in what regards the sin, he recognizes the reality of the holiness into history.” (Stăniloae 1993)

“Christ affirms, at Jo. 8: 12, the connection between light and life, but also the opposite one, between darkness and the absence of the life, namely the death. In death remains the man who doesn’t follow Christ, or who doesn’t have Christ, within himself, as luminous light. Therefore, by saying indirectly, that that man doesn’t have the light of the life, Christ shows that the life is luminous light, and this light is Him. That’s why, the one who doesn’t follow to Christ, he doesn’t have the light, namely the life, and he remains in darkness, or in death. It isn’t about a darkness that covers the life, as the night cover, temporarily, the day’s light, but it is about a darkness that deprives the life of a meaning, and, by this, it deprives the life of its essential content. If Christ is no longer lived in our life, or if our life is no longer transparent to Christ, if we no longer see Christ as target of our life, we won’t know what we are living for. This is because without Christ, as the One Who provides us the eternal life, if we no longer see the life within world as a path leading us towards the eternity into Christ, neither as an environment which we live an actual connection with Christ through, in Whom our life is being deepened and out of Whom our life nourishes with a content above the perishable content, then everything will become monotonous and passing and, therefore, it will be lived as a death.” (Stăniloae 1993, 3: 48)

“The death has been let by God, to the people, not only as punishment for sin, but also as means for bringing to God, as sacrifice, the life, in order to escape death. This happened through Christ Who defeated the death through His power, by sacrificing Himself, the One without Sin, for the sin of the entire world.” (Stăniloae 1993, 3: 85-86)

“The fact that the corruption of the body’s material matter, and the death, still remain within the ones who entered the connection with God through Baptism, it has several causes:

1. The spirit has remained in a state of weakness that doesn’t allow the spirit to come back to the mastery the spirit had upon the body, at the beginning, though some ascetics reach far away in mastering their body’s material matter;
2. The material matter has received a rigidity that can no longer be defeated by spirit, so the spirit is no longer able to make the body’s material matter elastic towards the spirit’s action and easily to be brought, through resurrection, to a full transparency to God. These two causes have been defeated by Christ, for in Him the body has been taken in godlike hypostasis;

3. the corruption and the death have remained as general law of the human bodies, in order to allow the baptized human being to advance, through his own efforts, into happiness, at the end of the creation's present mode of existence. That's why Christ doesn't allow the power of His resurrected body to be poured upon the whole material matter of the world and upon the people's bodies in the present life, so that they aren't elevated out from the rigidity and opaqueness they have consequently to the falling. The future world's material matter and of the resurrected bodies, it will truly be an eternally young matter, for the spirit will eternally be powerful in the full union with God, by overwhelming the material matter without abolishing it. Then, the matter will appear as it is in its essence: a luminous energy (a dark energy in hell) easily and clearly imprinted by the spirit, elevated into body to a spiritualized sensitiveness." (Stăniloae 1995: 87)

"The fact itself that the human being feels the need for exceeding the universe, through his superior and of another order necessities, or the fact itself that the human being is proven by this as superior to the universe, it shows that even the human being's death, as separation from universe, it cannot be a human being's end, but it is rather the fullest way of transcending the universe. The fact itself that the universe appears to the human being as perishable, and by this the human being can and he must adopt a superior attitude regarding the universe, it shows that the human being is imperishable; this fact itself makes the universe transparent to a superior plan of life. The universe is not transparent to the human being when he is totally sunken in what the universe can offer him, and when the human being reckons the universe as the ultimate reality, when the human being doesn't see, on himself, as having to cross through universe, beyond universe; and the universe is perishable to the human being because of not satisfying except the perishable needs of the human being." (Stăniloae 1995: 121)

"The human being cannot live, even for a moment, as locked up in present. The human being is never satisfied with what the present gives him. The human being hopes for something more, in the future. The human being hopes that he can get rid of the present hardships, in the farer of in the less far future; he hopes that he will have more than the present offers him; or he hopes that he will remain in the present happiness he has. The human being is always transcending on himself, towards future. He never reckons that he has reached the end of his road, or that he has everything and forever, in the present. Even about death, the human being doesn't believe that it will end his existence. The human being aspires towards absolute, an absolute which cannot be given him during his present life in the material body. This determines the human being to seen in death not a final, but rather a passing, namely to see in death something positive. The man

believes he will reach the absolute by crossing through death, from this life that doesn't have the absolute. Thus, the human being no longer fearfully only waits for his death, but he also waits for it with hope. The hope seeded within the human being it doesn't allows him to admit that his being is destined through death, to a total ending. Heidegger, who analyzed several traits of the human being, he didn't see the existential trait of the hope. That's why he concluded that the human being is "an existence towards death". One can say that the human being is an existence towards death whether we only consider his life in the present material universe. But the hope cannot admit that the existence in the material universe is the only one the human being has." (Stăniloae 1995: 130-131)

"The human being cannot reach the immortality with his body, because through sin, the connection between the human being and God it has been weakened, and the power of the human being's spirit for overwhelming the body's impulses towards pleasure - and by this making the body immortal and making the universal matter immortal, through the collaboration of a consummate communion with his fellow humans." (Stăniloae 1995: 145)

"The death, which every human life in the material universe ends in, it hasn't been imprinted to humanity by the Creator. God hasn't created the human being as knower beings and with powers to transform the universe, as beings capable of endless advance, only to die. The death has been introduced through the people's voluntary separation from God Who is the Source of the life. Once introduced within universe, it was impossible the death to be removed from the material universe by the people themselves, no matter how much they wanted. That's why God Himself undertook the defeat of the death. On this purpose, the Son of God has made Himself man, in order to defeat, in His humanity, the death for all the people. And He didn't defeat the death by not receiving it, for the victory upon death couldn't have been complete if the death hadn't really taken place in the One Whom the death power was exercised upon, to the very end. Only thus the everybody's human nature has been imprinted with the victorious power upon death." (Stăniloae 1995: 187)

"The Son of God, by embodying Himself, he used the death itself in order to defeat the death. He turned around the death's meaning. Instead of being a means to pass to the lowest degree of existence, He used the death as means of defeating the death and of entering the eternal life, as man. God gives thus, in his embodied Son, a positive purpose, even to death." (Stăniloae 1995: 187-188)

"The death receives, firstly, the positive purpose of highlighting and of upholding, by being the deaths' perspective and the death itself endured by the human being, the truth of a higher life. This truth was firstly affirmed by

the Son, through His word and life. By that He attracted His violent death from a public force, a force guarding on the existent level the order of the human life. Christ attracted His death because He didn't obey the interdictions of that force, for He was calling the people to a higher life, to more sincerely fulfill their duties towards God and towards their fellow humans. Sometimes the force punishes the ones who do not obey its laws, with death. And the force punishes also the ones who call the people to a life higher than the reciprocally tolerated compromise belonging to an external regime of a not too high level. Christ has made out of the sacrifice of His life, a means of attracting the people towards a life of more brotherly relations amongst them, through the love He shows to God and to people." (Stăniloae 1995: 188)

"The truth preached by Christ and which He endured the death for, it consists of much more. He endured the death for He presented Himself as the embodied Son of God Who came to escape the people through His death. He says this for several times: "For God loves the world insomuch that He has given even His Only Begotten Son, for whomsoever believes in Him to have eternal life" (Jn. 3: 17). And: "The Son of Man hasn't come to be served, but to serve, and to give His soul as ransom for many" (Mt. 20: 28; Mk. 10: 45). He lets us understand the same thing on each time he says that: "He will be given to death, but He will resurrect on the third day" (Mt. 14: 21; Mt. 20: 18-19). But by being given to death for the mankind (Jn. 9: 31), by being not only a man but by being God too, He defeated the death. Also, about defeating the death, by dying Him for all of us, Jesus speaks, according to John the Evangelist, when saying: "I will elevate Myself from the earth and I will attract everybody to Me. And He said that in order to show what death he will die of" (Jn. 12: 32-33). About defeating the death through death, Jesus speaks also when He says: "Crumble down this temple, and in three days I will erect it again". Saint John the Evangelist added here: "And He spoke about the temple of His body. After he resurrected from dead, His disciples remembered that He told this, and they believed the Scripture and the words said by Jesus" (Jn. 2: 21)."

(Stăniloae 1995: 188)

"The Savior told us that He was to endure the death for many, in order the new life - which He will elevate Himself after His death with, by defeating the death - to be beneficial to all people; He told that also on the occasion of the Last Supper, by declaring: "Drink this, all of you, for this is My blood, of the new covenant, which is shed for your and for many, towards the forgiveness of the sins." (Stăniloae 1995: 188)

"Jesus was given to death especially for he said that He was the Son of God Who came to escape the world from death, through His own death. The will

of the public force to submit Him to death, it encountered His will to receive the death, in order Him to defeat the death.” (Stăniloae 1995: 188)

“It was unavoidable, to a society which the religion was founded in, on the idea of a God Who cannot make Himself man, in order to die for the people, namely to a society which couldn’t understand this and which couldn’t allow its order to be shaken by the faith in such a God, to give to death the One Who was contradicting the foundation of that society’s order, as it was also unavoidable that the embodied God, to defeat the death by accepting the death, and not by avoiding the death.” (Stăniloae 1995: 188)

“The death endured by Christ it will create in us, if we unite ourselves with Him, a new state, a state of ceasing the egotistic and passionate attachment to the material universe’s things, as state of self-giving to the Father, and to His will of loving us, and of loving one another. And this gives us the strength of defeating the death.” (Stăniloae 1995: 190)

“The death is thus, itself, on one hand, a gate for entering the Christ’s humanity – and after, also of all the ones who unite themselves with Him – to the state of supreme encounter with God, the state of supreme intimacy with God, as state that remains as such into Christ, a state which Christ elevates increasingly more at, the ones who impropriate His death through union with Him. That is a state of the human’s transcendence towards God Who is absolute, namely Who is independent of everything.” (Stăniloae 1995: 190)

“The death of Christ is in reality a killing of death understood as locking up in the opaque narrowness of the live within the material body and within the material universe, of the live that, after short pleasures, it leads to death. Christ’s, and our death, out of the union with Him Who dies and Who has resurrected, it is the total transcendence towards the union with God, for Christ as man towards the consummate union, for us towards an ever-tighter union, up to the full union with Christ and with the Father. Christ was placed by His death as Sacrifice on the right hand of the Father, and He is working there with maximum love for us, the love He showed on the cross, for the eternal consummation of the ones who believe, and working also for the definitive submission or for totally depriving His enemies of power, namely the demons and the ones who won’t believe in Him. To the last ones He can give, during the course of this life, also the power to change themselves, and He takes their power from the demons, in the sense that the tempted people can fight in this life against them, and the people can become spiritually strong.” (Stăniloae 1995: 191)

“Our death’s killing, the death being understood as locking up in the narrowness and in the darkness of the opaque life within the material

universe and within body, and as final death of the material body, it has taken its power from the power of Christ's death, through His resurrection. This is told in the Epistles of the Saint Apostles. These Epistles describe the righteousness state as equivalent to this killing of death by the ones who unite themselves with Christ. The one who has escaped the death, the death understood as such an opaqueness, they become transparent to the Immortal Son of God, embodied as man and resurrected, and Who communicates His life to the righteous, together with the power they to communicate themselves to others. This is for Christ, once resurrected with the body, the righteous have Him in total transparenence and communication, towards a consummate communication to others." (Stăniloae 1995: 191)

"The death has brought to Christ the extolling of the humanity (Phil. 2: 9), not as a payment given externally, but by it enduring itself, or by the fact that the power of this enduring in action, it was the crossing towards the life victorious upon death." (Stăniloae 1995: 192)

"Even after suffering and death, Christ defeated the suffering and the death, proving Himself stronger than they. This was not only because His humanity was in conscious and unimpeded communication with God, because His humanity was sinless, but also for He received the suffering and the death of His humanity not for Himself, but out of His all-generous mercy, and therefore full of power, for His brothers or for His children. His suffering and His death didn't have in themselves the power to push Him to sin, for they didn't have their origin in His personal sin, but they were simple occasions for altruistic sufferance for the others, and also for defeating them by enduring them with the whole strength. The suffering and the death weren't occasions to make God even more non-transparent to the humanity. By enduring the suffering and the death, He showed Himself as even more understanding and even more merciful on His brothers in humanity, and He has given us the example and the power for fighting, at our turn, for our liberation from under the slavery of the body's weakness, by attaching ourselves to God Who is the Source of the spiritual strength and of the freedom. This was for – out of mercy on others – He took power and He gave power for patience, for defeating the pains and the death. This is for the merciful one exceeds on himself, out of love, all the way up to suffering and to enduring the death, for others, with strength. The mercy and the love increase the powers for enduring the suffering and the death. And in Christ Who is also God, the patience out of mercy it had so much power that it overwhelmed the suffering and it elevated Him from death." (Stăniloae 1995: 192)

"Christ as man, by self-giving to the Father for His brothers, He has ascended as no one else, on the height of the total union with the Father, in

His humanity too, as he was in His godhead. And on that height will be able to accede His brothers too, if they receive Him as sacrifice brought for them, namely if they are penetrated in their souls by His sacrifice. The one who willingly self-sacrifices, he lives as liberated from all enslaving things, and even as liberated from himself: he lives as partaker to the Person-Absolute, especially when he self-gives to Him. Christ, he defeats as no one else, the death through his death, for in accepting the death by Him, as total self-giving to the Father, for the ones whom He made as His brothers, out of love, it was manifested a loving strength of His person, towards the Father, for the people. And the strength which He enters the state of death with, namely the strength of renouncing to an inferior mode of life, which is in the same time the power for entering a superior mode of life, it was coming to Christ out of His godhead. That power was received by Him with His sinless humanity, through all the power potentially being within it, and that was potentiated at maximum through the union with the godhead. A humanity liberated from the sin's weakness, and which has become by this too, totally transparent for the Godhead Whom the humanity was united with, in communication with the Godhead and penetrated by the Godhead, it actualizes in itself untold resources, increased by the strength coming to it from God, for the victory upon the greatest human weakness. This is for, by being dead, in Christ, all the impulses which separate the humanity from God, Christ's humanity fully opens to God's powers." (Stăniloae 1995: 192-193)

"The Christ's state of death, as state of passing towards the new life, which he accepted for God and into God, we receive it through Baptism, when we confess the faith in the power given us by receiving Him in the state of death as state of passing towards resurrection and Holy Trinity, out of the love and therefore also out of the power of Whose the baptized one is going to live, for the sin's affects are weakening and their weaker attraction is going to be overcome. That's why we are baptized in Christ's death, in the name of the Holy trinity. We are baptized in the love of Christ Who died for us, in order to elevate our humanity to a live above death; and we also are baptized in the name of the Holy Trinity Whose love has been brought to us by the Son of God, by making Himself man and by dying for us." (Stăniloae 1995: 193)

"The Christ's death, which we bear within us, it is equivalent to His life without affects, which He has passed to. That's why we can also defeat any temptation or hardship, by remaining into Him. Only our will can separate us from the life into Him. The death into Christ as superior life, it has killed the death of the sinful life, the sin being a weakness driving us towards the definitive death, a weakness that only apparently had power upon us: "Brought down, but not destroyer; always bearing into body the death of Christ, as the Christ's life too, to be shown into our body" (I Cor. 4: 10). The

death of Christ towards the life into sins, it must be definitive within us, in order to resist through its strength, on each time the death from the sin, or the external temptation, they try to enslave us.” (Stăniloae 1995: 193-194)

“Christ didn’t remain in the state of death except insomuch to be possible one to see that He really died, namely until the third day. The full union with the Father, as sacrifice, it brought Him, without delay, the state of resurrection. This shows us that one doesn’t reach the resurrection without crossing, first, through the death as sacrifice, but not only to be shown that we must cross from this mortal body to the immortal body, but also for the state one reaches through the death as sacrifice it is a state of full union with God, so that is totally superior to the union lives in the mortal body. It is a state which crossed through death to, the one who will resurrect, Christ reached the resurrection immediately after the state He entered through the death received as sacrifice, but we will reach it at the end of this material universe, when the entire material matter will be transfigured, after serving, in its actual form, to all the people from after us, towards their spiritual growth, and towards receiving, in this mortal body of ours, the Christ’s death. This is also for us to pray here with understanding, for the ones who lived before us. The without delay resurrection of Christ, it is His extolling (Phil. 2: 9) for He was the first to willingly receive the death as sacrifice, in order Him to be the hope of the resurrection of all of us, and attraction center towards our resurrection. The resurrection of Christ foretells the full “crossing” from the life enslaved to the nature’s laws in the present state, to the life out of the Absolute God, in Whom the material matter will be elevated into the Holy Ghost, above the laws which enslave it, and through which the matter enslaves the human being.” (Stăniloae 1995: 196)

“The state of our death towards the egotistic pleasures, it is a higher level which the human being ascends on, in his transcendence. Through the death with the body, accepted through faith, the human being will ascend on an even higher level. And the resurrection with the body will be the passing on to the higher level. The state of the death towards the sin, it is a victory upon the too much dependence of the human being on the material universe, and on the body reached in a slavery to the material universe, through sin, or through the weakening of the connections with the Person-Absolute. The state of the death with the body it will be a complete liberation of the body from under these dependences. But the state of resurrection will be the elevation with the body, by the soul elevated on the level; reached through a greater penetration of the soul by God, since the bodily death, on to the level of consummate transparence of God through the whole human being. By that, the soul is reunited with the body and with God, on the highest level, in the likeness of Christ. The whole human being is restored, but on the supreme level of transcendence and by the full transparence of

God through the human being, like Christ, and in maximum union with Christ.” (Stăniloae 1995: 196)

“The death came to the man as something contrary to nature. The man feels that in the fact that he cannot reconcile with the death, in the fact that the death is a principal and permanent problem to him. That’s why, even his nature tells him that he cannot be destroyed by a total death, for within man there always remains a thirst of knowledge and of communication, even if his knowledge is reduced to knowing the nature’s laws and to knowing his fellow humans, as unsatisfactory entities. Even in this the man can have a certain advancement, though an inessential one. The man remains even in his relations with his fellow humans with the desire to impose himself to them increasingly more, in order to use them increasingly more.” (Stăniloae 1995, I: 15)

“Christ hasn’t defeated only the death of the spirit into the assumed humanity, but He has also defeated the death that was prolonged into the humanity’s body. But He hasn’t defeated the death by keeping the body untouched by death. This is for, the Son of God by assuming the humanity, He has taken upon Himself also the responsibility of the humanity towards God, in the last analysis a responsibility towards the Father as supreme Life Source. He hasn’t remained only as the One Who has strengthened our quality of persons who think and who speak to one another and who answer Him and to the Father - Him being the supreme Word -, but He impropriated in the same time our quality as liable people. This quality had to go, because of the sin, to the total surrender of our life to the Father, in order the sin to be overcome. But we weren’t able to willingly accomplish this requirement, because that would have equaled the exceeding of the sin by ourselves. But, as we are unable to escape the death, we would have been dying unwillingly. That’s why we weren’t either able to defeat the death, once entered within our nature, without becoming a voluntary surrender of the humanity to the Father, namely a surpassing of the sin.” (Stăniloae 1995, I: 16-17)

“In Christendom the body’s death has two specific meanings. Like the life, likewise the man’s death bears within the paradoxical character of the man’s being. For the man dies, but his being is created for immortality, the death is to man an unnatural phenomenon, a phenomenon of offence and pain. The death is the event projecting upon the entire mankind a tragical shadow. The animals die too, but because of not having conscience, they aren’t preoccupied, in a tormenting mode, with the death. The death preoccupies the man in a tormenting manner for the man is a conscious creature and he has seeded into his conscience the will to not die, but to last forever. And his conscience reflects what his being feels. Thus, the

death and the man's conscience or being, they are in an irreconcilable contradiction. Through conscience, namely through his being himself, the man opposes death, for he wants to defend himself against death. Through will, the man is contrary to death, besides his conscience, as inalienable features of his being, but the death defies the man's conscience, being, and will, and it seems to bring all things to an end." (Stăniloae 1995, I: 21)

"The conscience, following the being, and the will as another expression of the being, they do not accept defeat. Although they cannot avoid the death, the conscience inspired by the human being himself, it cannot accept the thought that the death has the last word. The conscience associates this state to the ascertainment of the unique value of the person and of his fellow humans, but also to the fully rational judgment that the so valuable person cannot be the product of an unconscious nature, but the man is the work of a Being of the same quality, but Who is immortal, and Who will give the immortality to persons created by Him - if those persons, during this life, they remain or strengthen themselves in the connection with Him, despite the fact that the body's death seems to be unavoidable." (Stăniloae 1995, I: 21)

"The fact the death is essential to the man who can see his value as unique person, it is shown by the fact that only a few people can chock down they fear or their sadness when thinking at death; this thought shows its importance also its beneficial consequences in the ennobling of the man produced by this thought." (Stăniloae 1995, I: 21)

"On the importance of the thought of death, for the man, the Holy Scripture speaks too. The Scripture presents, on one hand, the man as created by God-Person, as a person, who receives a name distinct from others' (...), and the Scripture presents God as showing the man that he will be exposed to the possibility of dying if he doesn't remain, through obedience, in connection with God and on the road of strengthening his spirit. But immediately after God announced the man about his death (...) He appeases the people by assuring them that they won't die, but they will be "like gods, knowing the good and the evil" (Gen. 2: 17; 3: 4-5)." (Stăniloae 1995, I: 22)

"By eating from the tree of the knowing the good and the bad, the people have become victims of the death. Associating this tragical event, in the human being, to a certain blunting of the man's sensitiveness for the dreadfulness of the death, and with this for the value of the person, it is show as happening soon after, in the act of the killing of a man by another man, namely the killing of Abel by Cain. The one who no longer sees his death as something that mustn't happen, that one won't see either the

another's death as such, in his killing. Disregarding the value of the human fellow is connected to disregarding the own value. And the man's value, by and large, is solidary with the conscience of being created by God, as an irreplaceable person. Although, at the beginning, this carelessness was opposed by the conscience of the original value of the man and of the dreadfulness of the death. Cain suffered during the whole his life for the killing he committed. In time, the people have become more accustomed to their death and with killing their fellow humans. Today a man is able to kill millions of people and still justifying his deed as having "good reasons." (Stăniloae 1995, I: 22)

"The preoccupation with the death, but not as a fatality included in the laws of a blind existence, neither only as united with the hope that the death will be defeated through the power of God, but united with the certitude that one can escape the death, it has been brought by the Christian faith, through the resurrection of Christ. In the Old Testament, the victory upon death it was a hope based on the faith in a God superior to the present world, and based on the value of the man created by God-Person, premises which God sent His most beloved Son on, in order to take a body and to defeat the death within Himself. In Christ, this hope and this prophecy has been fulfilled, for He proved to be the Son of God in a created world, and He defeated the death, in His humanity, for all the people. In Christ Who, on one hand, He is the Son of God born out of God's Being from ever, and on the other hand, He makes Himself man, it is thus confirmed the highest character of God as Person, as the God of the interior love, but also the highest value of the man in front of God, since God sends His own Son to make the man as Himself, and in order to defeat the man's death in Himself, by enduring the death." (Stăniloae 1995, I: 23)

"At the basis of the victory upon death it stays the fact that the death doesn't belong to a world which to be the sole and supreme reality, or the death isn't the emanation of an essence which has nothing above, but the death has appeared in a world that has above it a God-Person, namely a God Who shows His attention toward the man not only by the fact that He has created the man, but also by the fact that He has given the man so much value that, when the man uses wrongly the freedom given to him, he falls under the power of the death; after a while God sends His own Son in order to make Himself man able to save the man from death. If the man hadn't been created as person, by God-Person, the death wouldn't have been the fruit of the man's freedom and it couldn't have been defeated, and God would have been only One Person. Consequently, God would have made Himself man because of a necessity, and not out of His love for peoples consequently, God wouldn't have been fully a Person and His embodiment wouldn't have been an act of power and of love of a God Who has in Himself

the love and the power of escaping us from death and to provide us an eternal life, for the loving dialogue with Him. In such a case, the death would have been a meaningless eternal fatality.” (Stăniloae 1995, I: 23)

“The image of the Word is shown within man, in the man’s dialogue with God. That’s why, if the man doesn’t bring his will too, for communion with God, God let the man in his emptied of content existence, namely lacking the communion’s content, which cannot be given as gift without the man’s will for it. This is the death which man falls into, when he rejects Christ. The man is created as an elastic vessel, endowed with freedom, and meant to endlessly be filled up with the content of the godlike life, and therefore the man wasn’t totally empty either at the beginning. If the man locks himself up, to the living water coming from God, he becomes an emptied vessel and wrinkled in himself, tormented by his void. In such a case the man withers like a non-watered garden, brought off the communication with the life’s river. That’s why, in Christ, the humanity’s vessel has been filled up, with the humanity’s will too, with the water of the infinite life of the humanity’s godlike Hypostasis. And the other people whom the Word’s humanity entered the communication with, for it has been filled up, willingly, with the Word’s godlike life, they are filled up too, with the life of the resurrection and of the happiness forever, if they too accept the communication with Him. Otherwise, the people remain dead in their souls, during this life, and also after their body’s death, which all the people are submitted to, consequently to the general corruption which the matter entered, even when it has become body of certain souls who are attached to Christ. But the other people, they will continue to be even more alive with their body’s death, and after their body endures the corruption’s effects. And on the day of the end of this way of the corruptible world, will resurrected also the ones who remained dead in their souls, but they will be even in their resurrected bodies, death in their souls, and that state will be felt in an indescribable mode in their bodies too.” (Stăniloae 1995, I: 28-29)

“The person who reached his death without Christ, by himself, for he broke the communication with God, likewise he remains dead with his soul even after his resurrection with his body.” (Stăniloae 1995, I: 29)

“The death, to the ones who lived a life in egotism without repenting for that, and without softening their being in their relation with God and with their fellow humans, it brings a huge aggravation of their state. On the opposite, to the ones who worked well, but they weren’t able to reach the full understanding of the life’s meaning, and of their good deeds’ value, and of their power creator of communion, the death will bring to them a great light by removing all the incertitude and of the overshadowing of the existence’s

meaning, by seeing all the things in a much clearer and much deeper light, that irradiates out of God Whom they got close also due to the fact that they were gratefully remembered by the ones whom they did good things.” (Stăniloae 1995 I: 73)

“The death is a phenomenon prepared by the weakening of the human spirit. Better said, it is a phenomenon produced by the weakening of the vital and sensorial functions of the body, having the ultimate origin in the soul who broke himself, freely and consciously, through sin, from God Who is the spiritual Source of the life. This weakening of the vital and sensorial functions of the soul, it is the cause of the process of corruption, of the body’s material matter, or of its aging.” (Stăniloae 1995 I: 87)

“Saint Gregory of Nyssa says that the definitive union of the soul and of the body, or the resurrection accomplished by Christ for His human nature, it has been extended to everybody. The cause of this extension stays, of course, in the fact that Christ, as godlike Hypostasis of His human nature, He is in unmediated relation with us, and He, by offering us His human nature towards impartation, enters, Himself, the most intimate relation with us as our fundamental hypostasis. That’s why, in the reunion of the soul and of the body of His human nature, by resurrection, it is virtually comprised the future reunion of the soul and of the body of any man who died believing in Him, or being in unmediated relation with Him. (...) Christ allows to take place, in the human nature kept within Him, the separation of the soul from the body, namely the death, but He bring in the human nature, out of His power itself, the eternal life, in order that all the ones who die united with Him, or, while they are somehow inside Him, to be resurrected alike Him. The victory against the death as restitution and definitization of the man’s unity and life, it is a victory of the Person. The person isn’t destined to death consequently to the sin, but the person has also the possibility to use the death, by the power of God, in order to strengthen his relation with other persons.” (Stăniloae 2006: 62)

“Jesus Christ hasn’t exercised and He still doesn’t exercise only the ministrations of Teacher-Prophet and of Hierarch-Sacrifice, but He has also exercise and He still exercises the ministration as Emperor too. He hasn’t taught about and He hasn’t prophesied only about the Kingdom of Heavens, as being the communion of a consummate union with God, through Christ’s Person Himself, and He hasn’t brought a sacrifice to God only His sanctified body, initiating this communion in His Person and attracting in this communion also the other persons who believe by participating to Christ’s sacrifice, and powerfully leading the believers towards the consummate participating to that Kingdom. This dignity isn’t only that one He has it as God since the creation of the world, and which he exercised it during His life

into body, but this dignity is the imperial dignity he has received as man too. The Lord admits before Pilate, that He is emperor (Jn. 18: 37; Mt. 27: 11; Mc. 15: 2; Lk. 23: 3). Properly-said, the dignity as Emperor isn't separated from the ministration as Teacher and from that as Hierarch. His yoke was a light one. His power was exercised also in enduring the pain and in overcoming the evil ghosts who were tempting Him through the affects of pleasure and pain. This dignity was exercised even by receiving the death, and that's why there is some kind of continuity between Sacrifice and Resurrection. If He was able to commit acts of power upon nature and upon the illnesses from within the body, this is due to His body cleanness too. The rationalist Protestant theology, because of not knowing this spiritual zone, it declares the wonders of Christ as mythological imaginings. His power is manifested also through His acts as Teacher and Hierarch. Even the death, though it is an act of His quality as Hierarch, through the mode Christ endured it and overcame it, it relates also to His imperial power. Especially about the power manifested in His teaching it is said in the Gospel: "For He was teaching as One Who has power, and not like their teachers" (Mt. 7: 29) From here one can see that Jesus had, like man too, the imperial power before resurrection." (Stăniloae 2006: 64)

"The man preserves the conscience of his dependency on God, and of the seriousness of the death, without admitting that he will be destroyed through death. The man lives the death as a moment of sinking in nothingness, and therefore he sees the possibility that God can destroy him totally, and if God doesn't do that, this will be due to His mercy. Secondly, the man feels that the kind of life he will receive after his death it totally depend on God. The righteous feels that his eternal life comes out of God, and the sinner realizes that the emptiness of life from within him is due to his remoteness from God. If the man hadn't continued to exist, where would have been the subject who to eternally life in dependency on God? Thirdly, the man lives this dependency on God by the fact that his life from after his death it is totally different from his life from here." (Stăniloae 1997: 161)

"To the righteous one, the disappearance of the body and of the cover which the body imposed to the spiritual life, it will fully liberate the rich and deep functions of the spirit, it will bring in actuality all the memories and it will clarify the spiritual sight, and it will enrich the spirit with the knowledge of the reality's widest and deepest dimensions, with the reality's transcendent, fundamental dimension." (Stăniloae 1997: 162)

"Anyway, for both the righteous and the sinner, the life from beyond it will be totally different, so that one can say that the form of life from here it has been lost by them, that this form of life has suffered a catastrophe. But the catastrophe mustn't last for millennia, neither to stretch to its last personal basis, in order the human being to receive a new existence after his death.

That's why the death still remains a fearsome event. On the other hand, one can see that what raises out of death is the integral person of the human being; of the righteous, it will be incomparably more lucid, richer, while of the sinner will be impoverished, emptied." (Stăniloae 1997: 162-163)

Deed

“In the human life’s simple order, there are deeds which, no matter who was the man who did them, they have by themselves important repercussions, upon the other people. A man founded a state, or an institution; another formulated a doctrine, or he realized an art work; all of these deeds still continue to influence, by themselves, the life of other people.” (Stăniloae 2006: 46)

“Between the good deeds and in the faith in Christ there is an organic connection, in both of them being manifested the communion with Christ. In deeds, the communion with Christ is manifested as a development of the communion that starts through faith. The faith in Christ is the faith in the Christ from within us, the faith out of His power as dwelling within us; it is the irradiation in us of the presence and of the power of Christ, dwelling within us in an unseen manner. This faith includes the love for the One Who has sacrificed Himself, and Who has resurrected, and Who dwells within us, for out of His state of sacrifice and resurrected, at our turn, also us to take power to die to the sin and to live, at our turn, a new life out of Him and with Him. Christ Himself fills us up with love towards Him, by His love for us. And the love gives us the power to become like Him: to die towards the sin, to manifest ourselves with love towards whosoever and towards whatsoever. The Christendom is the great mystery of the communion amongst person, which the Occident hasn’t understood. The Christendom is a great mystery of the persons’ growth out of the life of another person and, in the last analysis, out of the life of Christ’s Person, full of godlike infinity.” (Stăniloae 2006: 152)

“Not only in prayer it comes to expression the dialogical bond amongst persons, or the responsibility for one another, but also in the deed of one person in favor of another. In their natural state the people feel that through their deeds of reciprocal help, they fulfill the obligations of a reciprocal responsibility from above their will. But the Church’s members know that this responsibility it has been place upon them by God, and that they fulfill this responsibility not only by deeds, which can be reckoned as belonging to them, but also through prayer which they ask God for help, for others; they also know that without the exercise of this responsibility they fall into some sort of existence emptied of content and of power, into an existence of the nightmare and of the torment. In this sort of existence, of tormented shadow, there falls only the one who is not helped by another and the one who doesn’t help too. This is because of the one who doesn’t remain in the bond of the dialogue with another, by answering that one’s appeal, he falls himself in the void of the loneliness, namely of a phantasmagorical and tormented existence.” (Stăniloae 1997: 220)

“God doesn’t forget any good deed done to others (Hebr. 6: 10), for all those deeds are inscribed in an ascendant line towards a superior state of kindness of the ones who believe. He doesn’t forget, for though the good deeds the believers answer God for the gifts which they have received, answering Him in the first place by impropriating and by multiplying the kindness shown them by Him, through the gifts He gave them or which have been given to them.” (Stăniloae 1997: 225)

“We discover the man in what he has different by everything that is given into the order of massively present things, as matter: like life, like laws, like deeds, especially in the hypostasis of the second person, of *you*, or only for we have one or other, as such.

Through what the man presents himself to us as being different from any reality from the surrounding world, when we meet him like a second person? We know his body being part between the entities which took place into the order of the seen world, also when we see the man like a third person. His deeds, his emotional manifestations, we see the also to the persons with whom we are not in direct report, and we can enumerate them among the happenings of the world.” (Stăniloae 1993)

“But not only in the wonderful deeds was showed the active presence of the Godhead through human nature, without modifying it, but in all was doing and was telling, in all the time spent among people by Jesus Christ, was something which, without modify His humanity, was showing that it is in Him more than humanity. The crowds remained overwhelmed by His speeches. “Nobody has talk like this in Israel”, was whispering the people. His word was human, but both the content and the atmosphere in which was shrouded, was something more that human. His behavior was human, and though, it was a behavior like hasn’t before and can has it any human.” (Stăniloae 1993)

“The deed, especially, it is - like the word also - a manifestation of the intentions of a person, an opening, an overflowing of someone’s love upon us, a bridge which a person stretches to us for communion, a prolongation of that person¹²⁸.

¹²⁸ Widening this sense of the deeds, Eberhard Grisebach sees the general meaning of the work into the establishment of the relations of the communion. The crises of the work and of the worker from today, comes from the fact that nobody know anymore its meaning. “Arbeit wrude zeitweiling um ihrer willen, ohne Beziehung zu einen Boden der Gemeinschaft betrieben 1. Sonlos ist jede Arbeit, welche den Boden der Gemeinchaft verloren hat und keiner Nachfrage mehr entsprich. 2. Sinnios ist die Arbeit, die nur des Arbeitenden willen geschieht, die dem Ertfolg und der befridigung des Subjekts dient. 3. Sinnlos ist die Arbeit

When speaking about the work of somebody we cannot remove the accent from on his person, because the person himself manifest, illuminates, and enters our region through his deeds and words.” (Stăniloae 1993)

“That is why, it is not necessary that somebody to hate you, in order you to feel yourself as being diminished, and it is enough that somebody no longer pays you attention. Of the lack of love of our fellow human we still can comfort ourselves, because he can be wrong in what concerns our deeds. But the absence of God, the lack of the approvingly echo from Him for our deeds, it is an awful torment, it is a frightening punishment. Either this punishment is due to the lack of attention which the divine person pays us because we are not doing what He wants, or it is due to a positive influx of dissatisfaction of His, which we are not felling clearly, the connection between the evil we are doing and the following torments it is produced with a power of a law and this law stays into the positive or negative personal attitude of God. In the punishment of the law, it is not about an extra-divine, but about God Himself, not into an arbitrary attitude, but into a one, which, like in the case of the good that we are doing, it meets the will with the indication of His being.” (Stăniloae 1993)

“How many deeds and words of every one of us do not mix into the deeds and words of the other ones, like influences or like ready made things? The life and the work of every one of us are interwoven with the one of the other ones, forerunners or contemporaries. And, at our turn, we are presents in the life and in the deed of the contemporary or successor people.” (Stăniloae 1993)

“The good deeds bring the man into the light of Christ, while the evil deeds keep the man into darkness. The evil deeds lock the man up in his narrow egotism, stopping the man from widely and deeply understanding other persons, and from understanding the loving God Who is the source without beginning, of the existence; on the opposite, the good deeds being directed towards the loving God and towards the fellow humans, they widen the loving sight endlessly. This is for the good deeds make the man communicative, open, and transparent. One can see that man’s interior. He opens himself warmly, to others. He has within him the warmth of the endless love of Christ, for he communicates with Christ. The body no longer locks the man up but it makes his soul seen, and communicative. Through good, the spirit makes transparent the material matter of the body, firstly to

wiche Totes wiederholt, eine Wiederherstellung von Formen und Normen versucht, die längst ihre Beziehung zum Leben verloren hat“. (Die Schicksalsfrage des Abendlandes, Bern-Leipzig, 1942, p. 314, 316).

Christ and then to all the ones believing in Christ. But, by and large, the human spirit becomes transparent through material matter and through some communicative organizations the spirit brings into the material matter. But God placed in the whole matter of the universe, and organization that makes the universe useful to the man, and also able to show how wonderful and loving is the wisdom of God. The material matter has been made by God able to receive and to communicate through itself a useful rationality. Through this it is shown that not only the human spirit can see and work through the material matter, but through the material matter one can see God and His works. So, one can know and work the truth through the material matter. The good deeds “work the truth”, namely they actualize towards joy the truth of the connection existing between the man committing these good deeds and his fellow humans, and the good deeds show the truth of the loving God. For this is the truth: the harmony amongst the created things and their union with God through His love. The one who commits the good, he sees this truth and he affirms this truth. And the connection with this true existence it brings him joy.” (Stăniloae 1993, 3: 202-203)

Deification

“The Embodiment of Christ represents, in the same time, both the descent of God to the full communion with the mankind and the maximum ascent of the mankind. God made Himself a man, for the man to be deified.” (Stăniloae 2003: 36)

“(…) the Christian dogmas express the plan of the deification of all the rational beings who want this, a plan accomplished in its final consummation form, in Christ. In its unfolding, this plan isn’t but the specification and the real fulfillment of our natural aspiration towards the union with God.” (Stăniloae 2003: 80)

“In the Eastern Christendom the meaning of the salvation it is also determined by the inter-Trinitarian love of God. Christ has made Himself a man in order to elevate the man in the communion of the Trinitarian love, in order to deify the man; and this is not being done through an external forcing, which to scare the man, but through the descending love.” (Stăniloae 2003: 230-231)

“The imprinting of the active divine features within us it equals to our deification. But it is in the same time equivalent to a becoming man in us, of God. By becoming God man within us, our deification it means, in the same time, a culminant becoming man, of us. According to the Christian doctrine, by behaving ourselves like the loving of all things God, we behave ourselves like the most accomplished people, for we have our hearty full with the hottest love, namely full with the love of God. This is an almost tearing apart sensitiveness for any foreign pain, a sensitiveness that is greater than that for our own pain. And this is an inclusion of others in us in a potentiated manner.” (Stăniloae 2003: 271-272)

“According to their rank, the virtues receive diverse names. The virtue of love, it represents the kindness, the transparency, and the communicability in a culminant degree. It has concentrated in itself all the virtues or the dispassionate by excellence sensitiveness. It is equivalent to deification, which is in the same time the same with the culminant humanization. Only into God one can reach to be a full man, as the Chalcedon definition shows it us.” (Stăniloae 2003: 273)

“The saints know God in His presence that is working within them and within the whole world. They know Him in the sweetness of the kindness and of the peace, in His power of transformation and of transfiguration and of consummation, within themselves and in all the things. The holiness isn’t something static and individual, but it is a process of endless Christian humanization through deification, that is being accomplished in the relations between people and God, amongst the people themselves, and between the people and the whole cosmos.” (Stăniloae 2003: 285-286)

“The *oikonomia* of God or His plan regarding the world, it consists in the deification of the created world, which after the sin implies also the salvation. The salvation and the deification presuppose, as first divine act, its creation. The salvation and the deification aim, doubtlessly and directly, the humanity, but not a humanity detached from nature, but ontologically united with the nature. This is because the nature holds on the man, or it makes the man whole, and the man cannot become consummate without reflecting and working upon nature. That’s why through the world it is understood both the nature and the humanity; or, when it is indicated one of them, by using the word *world*, always is understood also the other one.” (2003: 337)

“God has committed Himself, by creating the man, to bring the man to deification. The man is transcendent by origin, although his existence is entrusted to his own freedom.” (2003: 375)

“The providence and the plan of the deification of the creation and of the human being it is not hindered by the sin that was introduced into world, but the sin only determines that in Providence to be taken in account the conditions of the mankind’s sinful state, and the deification plan to include in itself also the deification of the mankind.” (2003: 511)

“The Providence preserves and leads the world despite the world’s sinful state. This means that the world isn’t compromised and it won’t be brought to the total destruction by the force of the evil, but the world still keeps its value to God and it can be preserved by Him in a state in which the mankind can be led towards salvation and deification and it is actually being led towards this target.” (2003: 511)

“The conveying of the qualities of the deified nature of Christ towards the people it is explained by the communion of nature. The deified body, by being received within the body of the other people, it resurrects and it deifies our bodies too.” (Stăniloae 2006: 23)

“As we have seen, through the whole godlike *oikonomia*, starting with the creation and ending with the embodiment of the Son of God as man and with the full deification of the human nature, namely with the hypostatization or with the becoming of the human nature as Person in Him, and with His entering the direct relation with the people, He aims the people’s full development as persons, a development which will show its full fruition in the live to come. This development as persons or this full deification, they have as their foundation the deification of the human nature assumed by Christ.” (Stăniloae 2006: 25)

“The Son of God humanizes Himself without ceasing to be God, and He becomes the Hypostasis of the human nature. By this, he impropriates to Himself our modes of thinking and of sensitiveness, in order to transfigure them, to totally humanize them, or to deify them.” (Stăniloae 2006; 25)

“Even in the fact that the human nature hasn’t an own hypostasis in Christ, but is has God-the Word as its Hypostasis, it resides the fact that the human nature hasn’t any ceiling towards God and it hasn’t any separating wall between Christ, as God, and the other people. Christ is the full man to God and to the other people. Christ is in both these qualities, as God and as man, fully humanized and fully deified: fully humanized as God and fully deified as man. And in the relation with Him everybody can be humanized and deified. In Him we see and accomplish the fully transparent humanity to God and the fully given to us godhead.” (Stăniloae 2006: 25)

“The deification does not consist of a physic dilatation, a substantial one, of the human nature, but it consists of spiritual purification and intensification. This is the direction which the anthropology and the mystic-ascetic pedagogy of the Holy Fathers led all of us towards. Their ideal is the purification of passions like expressions of the egotism, in order to make possible the dwelling of the love for God and for people. In both respects the progress take place at once, and not only through the man but also through God. Only the encouragement which God gives us through His divine grace and His love, it helps us to grow up into the rejection of the egotistic passions and into love.

Also, amongst the people, showing us that the lack of love of somebody for us, and our lack of love for somebody, both of them weak our strengths, and it helps us to better understand how the lack of the divine grace like love of God towards us, and the egotism’s sin, they keep our nature asleep like under a bad witchcraft or detoured from its normal path, animalized, precisely like in the fairy tells.

In this way, this state of a great spiritual development of the human nature, by not being but interpenetration with the divine grace, it rightly can be called deification.” (Stăniloae 1993)

“The love, of which subject has become the deified one, it is godlike. The man reaches thereby the source of an endless godlike love, namely another God, not by itself but through divine grace and through communion with God; not through an autonomous being, but through uninterrupted participation to the source of godhead. From him irradiates the light like from another sun, but only because he reflects or conveys, like an environment, the light of the unique central Sun of the existence. On the other hand, the man mustn’t be confounded to God; the characters of his

nature are not lost, because it doesn't irradiate the divine powers from itself, but it only conveys, through its forms and organs, the divine power which has its ultimate source into the divine nature." (Stăniloae 1993)

"It was said that "in poetry like in religion, it is valuable only the word that has become flesh, and only the flesh that has become word"¹²⁹. This truth has found its supreme fulfillment, from both sides, into the kenosis of the godlike nature and in the deification of the human nature into Jesus Christ. The godlike Word has descended to the human one, but through this the human nature has been attracted to welcome Him, until it has become a godhead revealing word." (Stăniloae 1993)

"Bulgakov relies this thesis on the consideration that, like during the time of the earthly life, likewise after death, the human nature of Jesus gradually evolved to the state of full deification, until raising His human state on the godlike throne, namely to the perfect capacity of irradiating the divinity out of it. Jesus walked, after His embodiment, the road which Adam would have had to walk if he hadn't fallen. He raised His humanity from the *posse non mori* to the factual immortality; He made His humanity a perfect environment for the manifestation of the godhead. The resurrection was not an act of Jesus, but of His Father upon Him, for, in that moment, He still wasn't in the state of full manifestation of godhead.

Through resurrection, again, He was not placed at once in the state of full glory. Only after the ascension, which is also an act of the Father, He was fully raised from the state of kenosis, of service, and He was actually placed in His dignity like God and man. Of course, though, the resurrection is also an act of Jesus, because the Father can resurrect Him due to His efforts from earth in order to make the mankind capable of receiving the deification¹³⁰." (Stăniloae 1993)

¹²⁹ **FR. GUNDOLF**, *Diether und Helden*, at Grigorie Popa, Spiritual itinerary, Sibiu, 1943, p. 91.

¹³⁰ "The glorification belongs to the hierarchal service; it is not shown like a royal service. The glorification is the work of God upon God- the Man and not His self-glorification... The Son of God, in the state of humiliation, He did not resurrect Himself, because He disrobed Himself in a kenotic way of the godlike power... Although, Christ was not only resurrected, but He also resurrected Himself. The created nature of the man – namely not only because it has become sinful, but also because it was made like so by God – it would not have been capable to endure through itself the power which to resurrect it. This one, simply, it would have destroyed it, being in fact for it a new creation, which would have destroyed the anterior one and it would have taken its place. Until resurrection in the life from after death, the human nature must be raised and, not only in the negative sense, through the liberation from sin, but also in the positive one, through its inside deification. On this path to the inside deification, which had to be traveled by the godlike work through the human liberty, it was placed Adam through the trying of his will to obey the divine commandment, but he was shown unreliable. After this fact, the salvation from sin and the participation of the human will to the deification, it was accomplished through the interweaving of the human nature with the godlike nature into the unity and the

“While the Christian general and special morals, it presents the conditions of the Christian moral life (the moral law, the conscience, and the freedom), as also the doctrine, in an analytical form, about sins and virtues, regarded as some state of the self-connected amongst them, *The Orthodox Spirituality* presents the process of Christian’s advancing in the road of consummation in Christ, by cleaning himself up of passions and by achieving the virtues, process taking place in a certain order. In other words, *The Christian Orthodox Spirituality* described the mode which the Christian can advance in, from a cleaning up of a passion, to a cleaning up of another, and, with these, to the achieving of the virtues, the virtues being inscribed on a ladder of consummation and culminating in love, the state representing the cleaning up of all passions and the achieving of all the virtues. Advancing towards this peak, the man advances in the same time in the union with Christ and, with this, in knowing Him through experience, and this means, in the same time, the man’s deification.” (Stăniloae 1992: 5)

“In East it is used also, in order to characterize this union between man and God, also the daring term of *deification* or *participation to godhead*. The target of the Christian spirituality it would be, so, the living of the state of deification and of participation of the godlike life. The experience, mainly expresses ad state of deification, it comprised firstly two general teachings: 1. *The deification represents the last level of the man’s consummation, and that’s why this supreme phase from the believer’s life on earth it is also called as consummation.* 2. *This deification is accomplished by believer’s participation to the godlike powers, by being poured within him the divine limitless.*” (Stăniloae 1992: 6)

“For the deification represents the level of the highest consummation on earth, it means supreme normality and actualization of the human powers; and for it is a state of deification – of knowledge, of love, and of spiritual

hypostasis of Christ. «The death could not keep Him», not only because it touched the nature of the Righteous without sin, Who didn’t belong to death, but also because His humanity, by being sanctified in the whole its being, it was deified and it gained a potentiality of the actual immortality. And this immortality was given to it, after, through the power of the resurrection from the part of God.”. “Adam, until the falling, He had the potential immortality, **posse non mori**, and the potential glory, but he disrobed himself of them through the falling, together with all his descendants... The immortality, like the glory, it could not be due to an act effectuated upon the man, without to be due, in the same time, also to an act of the man himself, by taking through liberty, in a spiritual way, possession over his spiritual-bodily being. This possession was accomplished by Christ through His humanity. He won to the end both in life and in His death, the creatural helplessness of His human nature, bringing it to the sacrifice of the obeying the Father. In this way, through the hierarchal service, through the sacrifice of His life, Christ has earned, deservedly, His immortality... God gives the man the immortal life when the man becomes able and worthy to receive it, but the man becomes thus only into God- the Man”. “God could create the man, without a man for the immortal life, but to resurrect the man, after the man has fallen, to the life without death, God cannot do it without the man, namely without his own inward victory upon death, as basis of the immortality” (C. w. p. 410-413).

force – experienced by the believer, this state is above the limit of our powers, being fueled from the godlike power.” (Stăniloae 1992: 6)

“Our creatural implies the absolute sovereignty of God, by making impossible our transformation in divine substance, no matter how close we would come to Him. Our closeness to God, our raising to understanding Him, it couldn’t be accomplished except if God Himself dresses us up in His own things; but even if we are crossed through by His power, we won’t be able to reject our created being. Our created being doesn’t become uncreated: we become gods by grace, and not by being.” (Stăniloae 1992: 21-22)

“The deification is the consummation and the full penetration of the man by God, given that on another way one cannot reach the consummation and the full spiritualization. The sin has chained up, as in an evil spell, most of the human nature’s powers. We do not exactly know the whole amplitude of the powers which our nature is capable of. The envy, the worry, the hatred, they paralyze our nature’s capabilities. The love we have for somebody, or which somebody has for us, the trust we are granted with or we grant it to somebody else, namely any getting out of the sinful egotism, it unchains within us powers which we haven’t suspected having in ourselves, just like the kiss of Prince Charming awakens Ileana Cosanzeana¹³¹ from the paralysis of an unnatural sleep.” (Stăniloae 1992: 309)

“While this state which the sin had cast the human nature in, it is a contrary of the nature state, we theoretically could say that the first level the human nature is elevated on it is that of true nature, but one cannot concretely distinguish a state of pure nature, because even the elevation of the nature from this state it cannot be done through the nature’s powers, in the sense that the nature will shake off, by itself, its powers’ sleep and it would remain only with those powers, but only through the collaboration with the godlike powers the nature can be elevated to and it can remain in this state. Thus, during the process of deification, in certain regards, the man doesn’t reach for a long time the level of full health of his nature, but in other regards he has exceeded, by the godlike grace, their natural level.” (Stăniloae 1992: 309)

“The light lightens in darkness for a long time. The new man grows up by fighting the remanences of the former man. He lives, ever since it has been sown in him the seed of the new man, namely from Baptism, on one hand a supra-natural life, but on the other hand he lives a sub-natural life too. The deification in a wider sense it starts from Baptism, extending along the entire spiritual ascension of the man, which also the man’s powers are

¹³¹ It’s about two characters of a Romanian fairy tale (E. I. t.’s n.).

active in, namely along the purification of passions, of achieving the virtues, and of the enlightenment. And if in this ascension the man's natural powers are in continuous growth, in order to reach their apogee on the moment they have reached able to see the godlike light, by receiving as seeing power the work of the Holy Ghost, we will be able to say that the deification which this revival and growth it coincides to the process of the development of the human powers to their limit, or to the full accomplishing of the human nature, but also to their endless surpassing through grace." (Stăniloae 1992: 309-310)

"The deification never stops, but it continues even beyond the last limit of the human nature, to infinite. We would call this last one as deification in a restricted meaning.

In order to justify this affirmation of ours, we could bring the example of the deification of the Jesus Christ's humanity, which also actually started after His Sufferings and through His Resurrection, when, according to Saint Gregory of Nyssa, the features and the works of the human nature are overwhelmed by the attributes and by the works of His godhead. This has been consummated through the ascent of Jesus to heavens, as man. This has made possible our personal deification too, also understood as an elevation above the human attributes and works and on the level of the godlike attributes and works. (*Contra Eunomium*, liber V)." (Stăniloae 1992: 310)

"While the deification in a wider sense it means the elevation of the man up on the highest level of his natural powers, or up to the full accomplishing of the man (Saint Maximos the Confessor, *Capitulum quiquies cent.*, G.P., 1189), for during the whole this time there is active within the man the godlike power of the grace too, the deification in a restricted meaning comprises the progress done by the man beyond the limit of his natural powers, beyond the margins of his nature, on the godlike plan from above nature (Saint Maximos the Confessor, *Capit. theolo. et oecon.* Cent. II, 68)." (Stăniloae 1992: 310)

"The two kinds of deification, namely the deification in a wider meaning and the restricted deification, they differ from one another, but there still is between them a continuity like between two stages of the same climbing, though in order to cross from the first stage to the second stage it is necessary a jump, for through the first one it works the man too, and through the second stage there is only God working." (Stăniloae 1992: 311)

"If during the man's spiritual ascension until a full development of his natural powers through their collaboration, the godlike grace hadn't given another help except that one to help the man's natural powers to be developed up to their limit, it would have been almost unjustified the name

of deification given to this process, though it is being accomplished with the collaboration of the godlike power. But as the grace produces within man, even during this ascension, also effects that exceed the limits of the pure nature, this is an even more important reason why the name of deification cannot be denied either to the man's spiritual ascension from before reaching the ultimate limits of his natural powers." (Stăniloae 1992: 311)

"The ceasing of the man's spiritual powers it doesn't mean a total stopping of any activity or of any development of theirs. They continue working, but not by the fact that they could contribute with their natural resources, but exclusively by the fact of receiving the godlike energy. Somehow, the man remains active, but he is active by receiving the ever-increasing power of God. That's why the deification can be still considered as an experience which only the man is capable of. This man's power of receiving belongs to an endless development that, though it doesn't mean an increasing of the power of natural activity, or a widening of the human nature as intrinsic source of power and activity, it still means an increasing of his receiving power of his power of receiving and using on an ever-wider measure the divine energies (Saint Gregory Palamas, *Word III, Triad poste*; in *The Romanian Philokalia*, vol. VII, p. 303 (head no. 31)). This is because this increasing of the power of being imparted with the godlike grace, though it is being done through the grace's power too it still presupposes a virtual capacity of receiving such an increasement – and this is in a certain sense a development of some nature's potentialities, of the nature's receiving potentiality." (Stăniloae 1992: 311)

"The man's receiving power mustn't be understood as a capacity of physical widening, but it must be understood in a spiritual manner, namely on the basis of an inward impulse at least virtually existing in the human nature, previously to reaching what it is received as a gift. This gift is described by all the Holy Fathers as lasting and as growing up forever and ever, and therefore the power for receiving it is like that too, though, on the other hand, they say that the man will "suffer" the deification, namely the man will passively suffer it, and the man won't produce it, for the man will have entered the endless resting. In the vision of Dionysus the Areopagite, all the angelic levels are eternally in a dynamic tension towards God, ever-progressing in deification. And Saint Gregory of Nyssa likens this ceaseless increasing gift, and it receiving, to the example of the Moses's climbing." (Stăniloae 1992: 312)

"Speaking about the ceasing of the human nature of working through its powers too, even on the smallest measure, we understand that the human nature has reached its development limit according to the nature, that it has reached its limit as source of power and activity, but not as reception

potentiality. The progress in developing the human nature isn't finished, though as source and as subject of own power it no longer has any development, and in this sense the whole its own growing up in godlike works is by grace, and not according to the nature. But the fact itself that the ceaseless increasing and the deification still have as basis also a receiving potentiality seeded in the man's nature, it is being expressed in East by the fact that the man is created in the image and in the likeness of God. Through sin it hasn't been lost the image, but it has been stopped the process of the likeness to God. This process of likeness, by being taken in Jesus, it won't ever come to an end. The man becomes increasingly in the likeness of God, but without becoming identical to God. The man will advance forever in the "likeness" to God, in the ever-tighter union with God, but the man won't ever reach the identification to God; the man will be increasingly capable of mirroring God, but the man won't ever become what God is." (Stăniloae 1992: 312)

"The likeness is different from identity, as the quality of god by grace it differs from the quality as God by nature too. For, by and large, the knower becomes increasingly alike the known, the man becomes and tends to become increasingly alike God, increasingly more of what God is, or, god by grace. Therefore, the process of deification being the same with process of the "likeness", it is in a certain regard a development by grace of a potentiality planted within man, especially because the "likeness" isn't else but a development of the 'image'. (Stăniloae 1992: 312-313)

"This development of the nature, be it even only as receptiveness, it is a new reason why between the deification from the first and from the second stage there is no interruption, though there have been highlighted also incontestable differences between them and a jump from the first stage to the second one, meaning also a going out of the nature's laws by and large." (Stăniloae 1992: 313)

"The deification in a restricted meaning, as process of man's consummation after the natural has reached the limit of its powers of activity and after it has ceased any active contribution from it, it belongs only to the age to come. During the life from here it is only anticipated for short moments, as an earnest." (Stăniloae 1992: 313)

"The most important problem is that of the report between deification and the human nature. As we have seen, the Holy Fathers say that through deification the human nature's works come to an end, being replaced for godlike works, the natural attributes being overwhelmed by the godlike glory." (Stăniloae 1992: 313)

“When looked in itself, the human nature doesn’t become one with the godhead according to the nature. But together with the godhead, the human nature” it is being transformed at its turn in godhead”, and “it no longer remains within its border and attributes” (Gregory of Nyssa). But this takes place only after resurrection, and not with the being. The true life from within body, by not being possible to remain in death, it has elevated by resurrection the body from corruption to incorruptibility. Like the fire hides within wood, but finally it burst up to surface, warming the wood and making it burning, so it has been the godhead hidden within body, until our death and during our death, for filling the body after with its life, as a first fruit of our nature, so that one can no longer discern each nature of His, but, the human nature of Jesus by being transformed through interpenetration with the godlike nature of His, it has received the attributes of the last nature, or the power of the godhead.” (Stăniloae 1992: 315)

This overwhelming doesn’t mean that the man becomes insensitive. He lives himself his new state as “god by grace”, being in the same time aware of his creatural according to the nature. He tastes a godlike happiness, but with his gratitude as creature, he experiences in himself godlike powers but being amazed for realizing that those powers do not come from himself. In other words, he is god, but in the same time he doesn’t cease to be man; he is god through the things he accomplishes, through his functionalities, but he still is aware of being a god by the mercy of the unique and great God. This is the comprising of humanity sentiment which accompanies the manifestation of the godlike works destined to his subject. He lives the clean love, or the spiritual relation with God, on the measure which his bodily sensations have been overwhelmed, of pleasure and of pain, or those of envy or of pride. He lives the clean joy of everything that is good, decent, and harmonious. He is like God, and he is even god, but he still isn’t God. He is a dependent god, if we say by using other words the expression: “god by participation”. The awareness of this dependency it excludes any pantheistic identification of the man to God.” (Stăniloae 1992: 318)

“The man’s deification means the crossing of the man from the created works to the uncreated works, on the level of the divine energies. This is what the man is imparted with, and not with the godlike being. So can be understood what the man assimilates like, the divine energies, increasingly more, without this assimilation eve coming to an end, f0or the man won’t ever assimilate their source itself, namely the divine being, in order the man to become God by nature, or another Christ. On the measure the man increases in his capacity of making himself subject to some ever-richer divine energy, these energies are unveiled to him out of the divine being in a greater amplitude.” (Stăniloae 1992: 318)

“Not only Christ descended to us in order to elevate Himself again within us, but also the entire order of His uncreated truths. From contemplating Christ’s uncreated truths through the sensitive wraps in this life, we are elevated to contemplating in an unmediated manner, but we won’t cease advancing even then, on its endless levels. Their order unveils the Kingdom of Heavens, it is the divine environment uniting us but which distinguishes us, in the same time, from God; it both connects us to and keeps us different from the being of God.” (Stăniloae 1992: 318-319)

“The Embodiment of the Word has confirmed the value of the man and of these images of rationalities and energies on the man’s measure. But His Embodiment has given the man the possibility of seeing in the human face of the Logos, concentrated again, all the divine rationalities and energies. Thus, the final deification will consist of looking at and of living all the divine values and energies thought and irradiated, on the man’s supreme measure, in the face of Christ. But by this, on the face of each man will be mirrored in a luminous manner, through the rationalities and through the energies gathered within the man, the rationalities and the energies of the Logos. That’s why the eternal happiness will consist of contemplating the Christ’s face (Apoc. 22: 4).

“So will everybody be in God and we will see all the things in God, or God will be in all things and we will see Him in all the things, being as real the unitary presence of God in all the things as real and non-confounded to God will remain “all” the creatures gathered within Him. This is the eternal perspective of the deification.” (Stăniloae 1992: 319)

“The faith increasingly actualizes within man, the man’s godlike paradigm, and it makes the man increasingly transparent to that paradigm, increasingly imprinted on the man’s seen face. On this way, the man, helped by grace, he sees more easily in his fellow humans, which stay, at their turn, under the work of the grace, their divine prototypes, through their seen images.” (Stăniloae 2005: 114)

“The divine Hypostasis descended to works which He organized a matter as body of His like, only as much as a human body can show, and He shows of Himself only as much as a human body can show of these organizing works through itself. But in these works, there is the godlike Hypostasis Himself. These works belong to the divine Hypostasis. On the other hand, this body can become increasingly transparent and through it one can penetrate in ever deeper dimensions belonging to the divine Hypostasis bearing them. Although, the infinity of these dimensions it is experienced only globally and virtually, through the circumscribed image of the body. The kenosis of the Son of God it has as reverse the deification of the body, the opening of the body towards the horizon of the infinity of the godlike Hypostasis, and not

the body's abolishment. The Christ's face, especially, it is therefore the environment of the uncircumscribed godhead. The circumscribed is made transparent to the uncircumscribed." (Stăniloae 2005: 181)

"For Christ has a body, he can be painted, and this shows the descent of the Son of God down to the last levels of the creation, which the man can comprise them too, in order to save and to deify everything." (Stăniloae 2005: 190)

"In a way or another, the image doesn't refer only to nature, but it also refers to hypostasis. From this perspective, one can speak about a certain unity of the two images in Christ, but this is a composed unity, as also the hypostasis is a composed unit. In other words, the man is elevated, he is transfigured by godhead, but without being the man abolished." (Stăniloae 2005:195)

"There are blessed sufferings and works common to the soul and to the body, which do not attach the ghost to the body, but they elevate the body in the sphere of the ghost. Which are these ones? The spiritual ones, which do not come from body over the mind, but they come from the mind over the body, as it has been said. The ghost's grace through the mediation of the soul it passes to the body and it deified the body, by getting the body away from the evil things. The Stephen's face illuminated like the face of an angel. Namely, his body too, it suffered the godlike things. Behold a suffering and work, common to the body and the soul, which isn't a nail which attaches the soul of the bodily and earthly things, but it is a connection elevating the body too, towards God. This is the character of the mysterious works from within the body of the ones who have dedicated themselves to hesychasm." (Stăniloae 1993, 2: 49)

"Palamas said that the sole imitating of God it doesn't deify us; there is necessary the uncreated grace of God too." (Stăniloae 1993, 2: 70)

"This deifying grace – and for it deifies, it is also called as the godhead's principle, namely the principle of the deification -, it doesn't have a beginning, it doesn't have an end, it is shareable, and it can be seen in a supra-sensitive mode, this grace has above itself the being above being and above principle, of God. The grace enters the relations with the beings from below itself, and these ones are imparted with the grace; but the godhead being is above any impartation and relation. If the grace had been "an aptitude that consummates the rational nature", then Christ would have come for nothing, and He would have promised us the Ghost for nothing as well. The Hellenes scholars fully had such a grace, and the godhead wouldn't have meant the elevation above nature and the union with God. Or, if the deification is a work of God, but on the other hand if had been created, because of the man having it in it his nature, then God Himself

would have been created. There cannot be necessary the nature whose works are created. Barlaam totally rationalized the godhead, because he didn't experience it. The one who has experienced the godhead, he knows that the godhead is untold; and that one can never express the godhead satisfactorily." (Stăniloae 1993, 2: 70)

"Only the human nature of Christ has been deified by the nature from above being, of God. That one is totally inaccessible to us, even if God elevates us above ourselves. In the ones who are deified it is only the work of that being. It is not like the art in the created masterpiece: because any producer power is in the created things and it is seen by everybody. But it is like the art in the one who receives the art. That's why the Saints are called as organs of the Holy Ghost, receiving within themselves the work itself of the Ghost." (Stăniloae 1993, 2: 70-71)

"The deifier grace of the Ghost it isn't the being itself from above being, but it is that being's work. And neither is that being's total work, though it itself this work is non-shareable. It is not the whole work; for who could comprise the borderless power of Ghost, except Christ, in Whom there was "the plenitude of the godhead"? The God's being is everywhere; everywhere it is the deifying power too, existing in being, as its natural power. But, like the fire won't be seen if there it isn't a matter of a sense which to receive its lighting power, likewise the deifying power couldn't be seen and it couldn't be felt if there isn't a material which to be filled up with the seeing and feeling of that deifying power. Such a material is the rational being liberated of the cover of the diverse evil things. Then the rational being it will be filled up with the light of that sun, and it becomes another sun, shedding the same light out of himself; identical to the mirror or to the water which, by receiving within them the sunrays, they become themselves as sources of those rays." (Stăniloae 1993, 2: 71)

"(The deified person, E. l. t.'s n.) he doesn't only receive the light of the Ghost, but he also received the Ghost's knowledge and life. Thus, Paul said that he wasn't living any longer his created life, but he was living the uncreated life of Christ. The godlike power from within man it is non-separated from God. "Not you are the ones speaking, but Your Father is the One speaking within you" (Mt. 10: 20)." (Stăniloae 1993, 2: 71)

"It is rightly so, that all the things are imparted with God, but there is a big difference between that impartation, and the impartation of the Saints. The things living only sensitively, or not even sensitively, they do not receive the power of living in a deified mode. And again, God is dwelling in a different mode in the unbeliever people and in a different mode in the people who believe in Christ. Only the last ones are found worthy of an impartation as such. This difference suffices to show us that only the ones who live in a

godlike mode receive an uncreated impartation. Apostle Paul said: "I am no longer living, but Christ is living in me". The worthy ones, said Maximos the Confessor, "they no longer bear in themselves the temporal life that has a beginning and an end, but they bear in them the godlike and eternal life of the Word Who dwells within them". This is called by him also as "uncreated deification", as one that doesn't actually have a beginning, but it occurs within us in a not-understood mode. Basil the Great, when commenting the place from Joel about the overflowing of the Holy Ghost, he said: "God poured and He didn't create, He gave as a gift and He didn't make, he gave and he didn't create". "We endure the deification as one that is according to the grace, but we do not make the deification", said Maximos the Confessor too. Our nature cannot either make the beginning of the deification, all the less it can our nature make the deification's consummation." (Stăniloae 1993, 2: 138)

"Palamas said that unlike Christ Who had, wholly, both His being and His godlike work, we are worthy only of a part the godlike work, as a drop of water in an ocean (...). But this doesn't mean that the Ghost is crumbled in pieces. The Ghost is shared and he still remains undivided, like the fire can be shared to many but without dividing it in itself. The ghost remains whole and He works everywhere likewise, but we impropriate to ourselves, from His work, only as much as we are able to. The Ghost is undivided in the divided persons. Each eye receives from the sunlight as much as it is able to, but the sunlight remains, in itself, undivided. The Ghost multiplies Himself but still remaining One, and He is shared but still remaining undivided. Not only that we do not objectively divide the work of the Holy Ghost, but the work of the Holy Ghost unites all of us who are imparted with it, with its source, namely with God. One cannot conceive deification without union with God." (Stăniloae 1993, 2: 138-139)

"The Holy Fathers called the Light from Tabor as deification too. So did Andrew of Crete on the Holiday of the Transfiguration (f. 276 r.). Andrew of Crete also sang: "This we are celebrating today: the deification of the nature, the changing of the nature in something higher, the exit and the elevating of the nature above the things belonging to the nature". And Maximos the Confessor said: "Christ rewards the ones who obey Him, with the uncreated deification, which isn't created, but it is as a not-understood showing, in the righteous ones". (Stăniloae 1993, 2: 158)

"The deification means here the work which somebody is deified through, and there it means what the one who is found worthy of being deified, he takes. But never is separated the deified one from the One Who deifies. So that there do not take place multiple deifications, as blasphemously said Gregoras. The deification united the believers with God. As Maximos the Confessor said: "By remaining the deified one as wholly man according to

his body and to his soul, due to nature, he also becomes wholly God according to the soul and to be body, due to the grace.” (Stăniloae 1993, 2: 160)

“Without Christ, as God came within world as man, but also remaining God, the world would have been darkness, for the world wouldn’t have prepared us for the eternal life which is full of the joy of eternally communicating with Him, and in that case the world would have prepared us for death, or for the total narrowness, in the eternal monotony and in the endless torment. This is because the world was created out of nothing, and not out of the God’s being. That’s why, the world is filled up with light only in connection with Christ Jesus, and the world becomes thus transparent in order us to be endlessly deepened in knowing Him, and for our communion with Him and, thus, for the communion amongst us too. Only if the embodied God makes the world transparent for Himself, in order us to see Him in things and in our fellow humans, the things being unveiled to us as being mastered by Him, and the people as deepening into understanding and feeling of God, the things will help us to advance increasingly further in the infinity of God and the people will help us to advance in His love; only thus all everything will be filled up with His light. Through love and by communicating with Him, Christ has made Himself both as a path towards Him and as target. He has made Himself path and target as a close to us and true man, but also as God giving us the power to advance towards Him. Though we are only people. This is for He gives us, on Himself, not only as role-model of man, but he also attracts us towards the union with Him as God, and He deifies us, or he fills us up with the godlike powers on this purpose.” (Stăniloae 1993, 3: 51-52)

“Itself the creation’s material part is elevated to its filling up with the divine spirituality, through the man consisting of conscious soul and body. If the soul transforms the matter in body and the soul makes out of body an environment for God’s works (...) and, through the conscious soul the man calls upon the godlike powers to come and work through himself upon matter, God works too, through the man’s soul, as supreme spirit, upon the man’s body, and upon the material universe, in addition to the fact that he created this universe and He upholds it. The existence’s material plan isn’t separated from God and from His work.” (Stăniloae 1993, 3: 58)

“Having Christ in himself, the man who believes in Christ reaches to be increasingly more the environment which Christ works through, like the soul works through the body. This is for working the soul into the man’s body, through the man’s soul filled up with the gift from Christ, within the man’s body works a soul filled up with God. All the acts of that man become clean, or that soul is increasingly filled up with the godlike work of Christ dwelling within that soul. One could even say that in that man’s body too,

there works Christ, since Christ is within man with His body too, uniting Himself with the man's body. But this doesn't mean that the man's body and soul are put in a passive state. Christ actually works through the works of the man's body and soul. Like Christ was touching, with His hand, the blind man's eyes, in order to that hand's movement to convey His godlike power, likewise he conveys through the hand so of a believer, the godlike power from within His body, His body which is inside the believer too. Christ is in the believer an internal path bringing the man increasingly closer to Christ, and making the man increasingly more an environment of Christ's powers." (Stăniloae 1993, 3: 74)

"We will fully have the Ghost of Christ within us – and therefore also the total freedom from the nature's laws and the escaping from death – at the general resurrection and in the future life. This is for we will be then fully united with Christ Who, as God, he fully escaped from death, the humanity He has assumed, in order to convey us too, this liberation, but also the godlike powers conveyed to his human nature, in order to unveil us, continuously, new meanings and possibilities, in the creation seen as continuously advancing into God, and to set those meanings and possibilities in work. Like Christ was able to use any touch with the body as nature, in order to work wonders through it, likewise the people will be able to use the whole spiritualized matter, through their spiritualized bodies, in order to do the desired good, after some of them used as exceptional anticipations, some of their works, on this purpose, in the present life, through the Holy Ghost. This is for in them is extended the work of Christ, lesser on earth and more in the eternal life. Christ worked His wonders through movements of His body, but He didn't work those wonders only through that. Nothing human was done only through human nature, for there was Him as the basis, as God Who was upholding the human nature, and nothing godlike was done only by the godlike nature and it didn't live only in a godlike mode, for Christ did His works through his body and He felt them through His human nature. Christ's humanity was ceaselessly valued in everything that Christ was doing as God. Everything belonging to Him as man, it belonged to Him as God too. And everything that was godlike in Him, it belonged to the One Who has made Himself man. This can be said too, about each deified man in the future life. This is for within the deified people there will be Christ with His freedom from the body's matter and of the transfigured universe." (Stăniloae 1993, 3: 105-106)

"The full exit from the darkness of the death and fully entering the life's light, are shown into Jesus Christ as in the first fruit of the humanity, and it will be shown in all the ones believing in Christ, at the general resurrection. But it starts working while the people are still in this life, being shown, partially, in their souls and being extended from their souls to their bodies." (Stăniloae 1993, 3: 119)

“Receiving Christ into our body it means receiving Christ’s deified body, His all-holy Ghost totally overwhelming the material matter. Thus, it is explained the hiding of Christ, with His body, during the forty days from after His resurrection, and His coming out from hiding any time He wanted, in front of the Apostles. From this unseen presence Christ accomplishes His deifying work into our soul and body. But in the eyes of the ones who is imparted with the body of Christ, and who has a strong faith, one can see the godlike cleanness, and in that one’s words one can see the full of mystery meanings of Christ, and in that one’s hands one can see the loving-of-people work of Christ. By and large, on that one’s face, one can see the light of Christ.” (Stăniloae 1993, 3: 126-127)

“The illumination is one with the cleaning up of evil thoughts and feelings. That’s why the saints are true bright lights. The cleaning up of evil thoughts it is a luminous coat which one enters with, in the wedding chamber of the heavenly Groom.

But this luminous coat doesn’t belong only to the soul, but it belongs to the body too. And this cleanness, or this light, it is one with the holiness. The light, the cleanness, the joy, the communion, the holiness, are one and the same thing. The defiled ones, the egotistic one, they are darkened and unhappy.” (Stăniloae 1993, 3: 130-131)

“The light, the cleanness, the holiness, the joy of the communion, they do not remain locked up within the soul, but they are also into the body too. This shows us, also, that the material matter - gathered and organized by the soul, being possible to be used as malleable and unitary system of organs or the many and diverse feelings of the soul and therefore possible to be sanctified through the soul which is filled up with the godlike energies – it isn’t made in order to remain foreign and rigidly opposed to the soul and to deification, but it is made for expressing the diverse works amongst which it is also the endless illumination shown in cleanness, in holiness, and in transference to God.” (Stăniloae 1993, 3: 131)

“God created the human being as a being whom He not only listens to, but whom he also can commit His wonderful deeds through, which are above the nature’s powers. *God had given the human being a value and a spiritual-corporal structure which are so wonderful that they elevate the human being on His level, or nigh to Him, in committing His deeds which are above the nature’s laws; God makes the human being as god to Him, or God according to the grace.*” (Stăniloae 1995: 160)

“The average human being, at his Baptism, he is born again out of the Holy Ghost, but He only remains in the human nature. The human being is born again by receiving the grace of his renewal, or the Ghost of Christ. The holy

Ghost Who has entered the human nature out of the Son as God, the Ghost is extended also in each human being who is baptized, renewing the human nature which each human being is born with. The baptized human beings they become, by grace, as sons of the heavenly Father, and not as son by the framing of the human nature in the Hypostasis of the Only Begotten Son. All the human beings become sons while still remaining human beings, but they are united with the Only Begotten Son, through the Ghost extended by the Son's human nature upon our human nature, for we have the human nature in common with Him. The Son of God descended more to our state as human being, than we ascended to Him as God. He has made Himself the real Subject of our human nature; we do not become subjects of His godlike nature. God has made Himself man, in order us to become gods, but not gods according to the nature, as Christ has made Himself man according to the nature, but we are made gods by grace. He has made Himself more man than we become gods. But only by that we are imparted with His quality as Son of God, according to the humanity that He has assumed." (Stăniloae 1995: 179)

"Christ is accessible to us, but we feel Him as full of a power from above us. We live Him as the Person-Absolute, but we feel in the humanity assumed by Him that He willingly lives our weakness and, by that, we feel His real and understanding compassion for us, for he voluntarily submits Himself to all the pains, for us. We know Him as the One Who is above anything that could dominate Him, but also as receiving for us, willingly, bigger sufferings than the ones which we can endure. Just in this benevolent closeness of His, to us, as closer than any human being can be to us, just in this extreme understanding of His, for us, we feel Him as the love's Person-Absolute Who stays, as Hypostasis, at the foundation of His, and our, humanity. We feel within Him as accomplished the highest peak of the humanity for it is upheld by His godlike Hypostasis. We feel Him as a peak Who we must eternally tend towards, as human beings, but without ever being able to identify ourselves to Him. He is our eternal future, and the perspective of our endless humanization, that equals to deification." (Stăniloae 1995: 186)

"Right through eth death endured with His humanity, Christ showed Himself that even as man, He loved God more than he cherished the world's things, and even more than He valued His human life. And, through our mysterious union with the Christ Who is dead with His body to the material things, we impropriate too, to ourselves, His death towards the material things, things which we commit sins through, and we can attach ourselves too, to God, and, by this, we are sanctified. This is a radical mutation occurring in human consequently to reentering the connection with God. "But on you, who were yore estranged and enemies with your cogitation, shown in your wicked deeds, now He reconciled you in the body of His flesh,

through His death, in order to place you righteous and innocent saints, before Him” (Col. 1: 21-22)”. (Stăniloae 1995: 190)

“Christ has transformed the death, from punishment for the sin, as means of elevating the human to God, and of strengthening the human. The death becomes the sacrifice which the spiritually strengthened man is reunited through, with God, and with his fellow humans, into love. And by this the human being is sanctified.” (Stăniloae 1995: 190)

“The human is called to ascend, consciously and freely, led by the hypostatical wisdom, that is, in the same time, the Son of God, all the way up to be made the human of the Son’s Person, and by this, all the way up to make Himself as man amongst people, but still remaining the Son, the Only Begotten Son of God. The human being is the crown of the creation for the Son of God has made Himself man. God hasn’t created a universe in order to look at it, from above, or from distance, but God has created the universe in order to make it, through the humanity God has assumed, the content of His life into His Son, and in order to make the godlike life from within His Son, as content of the universe.” (Stăniloae 1995: 56)

“Saint Gregory Palamas constantly repeated that the godlike light isn’t a material light, not even a light of the natural intelligence. It is a light of the love from above nature, in which has been transformed the nature itself of the one who sees the godlike light. It is the state of culminant spiritualization, or of cleanness, or of overwhelming the harsh impulses of the egotism, it is a state of supreme kindness, of gentleness, of understanding, and of love; it is a feeling of the spiritual thinness and lightness. This is the state of deification, of likeness to the godlike Spirit.” (Stăniloae 1992: 308)

Dialogue

“(…) the world’s rationality implies, for its fulfillment, the existence of a superior subject, according to the analogy of the superior rationality of the human person, namely a free Subject Who created and imprinted to the world a rationality on the level of the human understanding, for a dialogue with the man, a dialogue through which the man is to be led towards an eternal and superiorly rational communion with the infinite creator subject. Everything that is a rational object it is only the means for an interpersonal dialogue.” (Stăniloae 2003: 20-21)

“According to our faith, the rationality existing in the universe, it needs to be completed, it asks for an explanation of itself in the person’s rationality. The rationality from the universe it doesn’t exhaust the whole rationality. This rationality, regarded in itself as the sole existing one, it had determined many modern writers and thinkers to go so far than to consider the universe, which leads any person to death, as being a huge necropolis, as a universe of the absurd, of the lack of meaning, of an irrational rationality. But the rationality of the universe cannot be, though, irrational or absurd. But the universe’s rationality if gains its full meaning when considered as having its source in a rational person, Who uses it for a dialogue of love, a dialogue with other persons.” (Stăniloae 2003: 21)

“Through everything, God leads us, as through a continuous dialogue, towards our consummation, by opening to us the perspective towards fulfilling the meaning of our existence in the communion with the infinite God.” (Stăniloae 2003: 32)

“In the continuous dialogue with the people successively brought to existence, the relation of God with the temporal world it gains its full sense. The man is offered the world by God, and God is offered the world by man. The world is seen by God in man, and it is seen by man in dependency to God. Prolonging the existence of the people in the form of ceaseless decisions of will towards the world as object and in relation with the fellow humans, towards whom they live an unconditional responsibility, it shows that they do not exist through the prolongation of a deeper and undefined force, but they exist by the free will of God Who always appeals their will. And the world too is wanted by God for it serves the people’s existence as partners of the dialogue with God, a dialogue of unconditional responsibility amongst them and towards Him.” (2003: 348)

“The texts of Saint Gregory of Nyssa and the entire conception of Saint Maximos the Confessor highlight the fact that God has created the world for man and God destined the leading of the world towards the full communion with him, especially through the dialogue with the man. Only the man can

be and can become increasingly more the 'witness' of the glory and of the kindness of God shown through the world; only the man can consciously enjoy increasingly more the love of God, by becoming His partner. That's why the world as nature is created for the human subjects. The world has an anthropocentric character. Only in the human subjects the world unveils its sense. This is for only the people are aware of a sense of their existence and of their physical-biological nature, and only they surpass the repetition of the nature's laws, by being able to elevate themselves to pursuing and accomplishing other meanings through the nature." (2003: 353-354)

"The greatest gift somebody can give to God it is the gift of his own life itself. Of course, this turning back of the gift it doesn't mean despising the received gift. If that had been the case, the gift the man had turned it back to God it wouldn't have been any longer a gift. Turning a gift back implies cherishing it just by the one who has received it. In giving our life towards God our will does a supreme sacrifice, given the fact the human nature essentially wants to preserve itself. Actually, by the fact he gives, the man does something he reckons to promote his being through. The dialogue of the gift between God and man it is that each one gives himself to the other ones. The man, even having his life from God, he can make his life as a gift to God for, though the man can keep his life until God takes it from him, the man turns his life back to God through his freedom, through a higher ministration. Of course, this doesn't mean a refusal of the life received from God. But the one who gives his life to God he doesn't care about his life in an egotistic manner, but he gives his life to God when necessary, or, most often, he puts his life in the service of God. On one hand, the man confessed through anything he offers to God that he hasn't that thing from himself but from God; on the other hand, the man confesses that he wouldn't want to benefit egotistically of the gift from God, by keeping it for himself, but the man shows at his turn the love towards God by giving Him at least what he can give, namely a part from the things he has received from God." (2003: 357)

"God doesn't instill in a readymade manner the meanings and the names of the things He has created, but He waits for the man's effort to decipher them, for which God has given the man the capacity and the internal need. This is because these meanings and usages are the actualizations of some indefinite virtualities. This is one more cause due to which each man learns how to speak through an effort, because he is not given the speaking in an already manner. Only in this way the dialogue implies in itself a spiritual growth and a liberty. We are given the meanings of the things objectively; likewise we are also given our capacity of noticing them. But these meanings have, in the same time, the character of a request from the part of God, and the man must strive to answer it. God expects the man to discover His endless thoughts placed in things and to express in his words increasingly

more of the indefinite meanings He wants to tell them to the man through the things He has created for the man. We can combine the things amongst them in countless modes, or we can combine the things with us, and we can place ourselves in relations of always unpredictable variety with others, through the things. Thus, we actualize in various modes, the virtuality of the speaking that has God as requesting partner. The man has the possibility not to make the effort to penetrate at the whole richness of meanings and to the meanings which can develop him in the fullest sense of the word. The man progresses in this case too, but the progress might not be always the true one.” (2003: 368-369)

“According to our faith, the man starts discovering the rationalities of the things by discovering their material use, but concomitantly to this also by searching for their higher meaning, by explaining their purpose. The things are rational on this double purpose: in order to be useful to the man for biological survival, but also on the purpose the man to increase spiritually by knowing the meanings and the increasingly higher conformity of the man with that purpose, and or the things’ ultimate meaning Who is God, Who answers the fullest to the man’s thirst for fulfillment. The meaning of the things widens to the man by the fact that they constitute the content of the common thinking and of the verbal communication with the others, and therefore of the increasingly intimate communion in by and large, of the accord based on things that the man realizes it with the others, of the reciprocal spiritual enrichment and union. But in this communication the people unveil also what is above the material needs. They unveil themselves as subjects searching for a supreme spiritual meaning of the things and of themselves. This communication unveils in itself not only a permanent rationality, but also some increasingly higher meanings. And in the same time with this, the things themselves unveil continuously new meanings in maintaining and elevating this communion.” (2003: 369-370)

“Above all, the things unveil their meaning for the rationality is seen by man, as having its source unitarily in God as Person, for the things are seen as means of the love of God, and therefore of the dialogue of God with us and of the dialogue amongst us, a dialogue God leads us through to a increasingly more profound knowing His thinking and His love, and to a growth of our own thinking and love in the relation amongst us and with God.” (2003: 371)

“The dialogue with God through things, it contributes to our development, for the things are seen as images, or as symbols, or as transparent images of the rationalities of God, of the meanings He pursuits by creating the things, meanings He wants to lead us through, increasingly more towards Him and towards our own development, on the condition that us to discover these meanings and to achieve them. Thus, we grow up through things for

through them we know increasingly more the loving intentions God has with us. The better the things are known, the more as known are the wisdom and the love of God towards people, and the more these ones are known, the more profound are the meanings seen within things.”(2003: 371-372)

“Within world it is accomplished a dialogue between the work of God and the work of the human being. The work of God requires our work as corresponding answer to His work; the work of God is a helping and encouraging work, some other times pedagogically punishing, a work that opens to our being new useful ways of working; sometimes the work of God strengthens our work and crowns it with success, and some other times it impedes our work, or it bring failures and pains consequently to our work, and this is because of our work doesn’t correspond to the line of the true development of the man. God makes Himself always known and increasingly known within world through a work that mostly of the time isn’t distinguished or it cannot be distinguished as a work that differs from the automatic work of the nature, which is the work of God too, Who is the Creator and the Preserver, but only as a frame, a frame that is on one hand predictable, and on the other hand is elastic because of the free work of the man and of God Himself.” (2003: 388-389)

“The conscious supreme Spirit talks to the created conscious spirit like to some kind of *alter* ego, but a created one. The supreme conscious Spirit cannot but have a character of subject. The conscious created spirit is image of this conscious uncreated spirit. Consequently, also the created spirit has a character of subject. But a conscious subject is always in dialogue with another conscious subject, or with other conscious subjects. The content of the supreme conscience it is common in a way, but the subjects are several. The human soul is made on the image of God as Person, both through the human soul’s conscience and in his quality of subject amongst subjects, with some kind of content of common human conscience. This is for the Subject of the supreme Logo, Who thinks the rationalities He materializes as unities of the nature, He has the ground of a dialogue with the created subjects just in the dialogue with the other divine Subjects, with some kind of common content of conscience amongst Them, as it is common amongst Them also the content of conscience of the created subjects, who, to a place, it is common also to the one of the divine Subjects, These Ones sharing the people the eternal rationalities of the things” (2003: 394)

“The purpose of the Creation is fulfilled thus, by bringing to existence the created conscious person, for the Creator is a Person too, and for the Creation has as purpose the accomplishing of a dialogue between the supreme Person and the created persons.” (2003: 294-295)

“The new human persons are born out of a pair of other human persons, through the power of God Who enters in dialogue with them.” (2003: 396)

“God calls other and other persons to the dialogue with Himself, and to the continuation of the world’s elevating to the state of transparent environment of His, by bringing them to existence. But in bringing the new persons to existence God collaborates with the act of love of the human persons, who commit themselves with their most serious responsibility in bringing to existence and in raising other human persons to their state of conscious freedom, conveying them their dialogue with God and with the fellow humans and all His teachings. Thus, each person come to existence represents a new and continued modality of manifestation of the human liberty in the dialogue with God and with the fellow humans, through nature, which they organize and develop correspondingly, but it also represents a framing into the common responsibility of all the people for this work.” (2003: 404)

“The dialogue between God and man is destined to last continuously. Through the sin the clear communion is being darkened, but for the rational soul remains within man, there remains also a certain relation with God, even if God is no longer known as a Person, but only as truth and as impersonal good, which spring out of His covered face.” (200: 410)

“Our being in quality of image of God remains permanently participant to divine, to the godlike light, even if doesn’t see that light enough clearly.” (2003: 410)

“The dialogue of acts of the believer with God, accomplished through cosmos, it doesn’t exclude a certain participation of the angels.” (2003: 464)

“The creation has been organized in order to be a place God can speak within it, and God can work within it, in order to achieve the goal of full love between Him and people, a place where we can answer God by our word and deeds, by engaging ourselves on the road of this developing communion, a communion that God wants it. The creation fulfills its purpose as long as it remains a place where our being can maintain a dialogue with God, and only if still remains, even partially, seen as a gift from God, as basis of the superior gift of the salvation, through which the creation will be escaped from the present state of corruption and death.” (2003: 495)

“This always increased dialogue and accord aren’t meant to be a purely intellectual dialogue and accord, but a dialogue and an accord of increasingly fuller love, given the fact that the human subjects receive through things, from their Creator and Caretaker, not only meanings, but also vital goods, material and spiritual goods, and by processing the things

and by their behavior towards God and towards their fellow humans, in diverse circumstances, the people receive from their fellow humans and from God and, at their turn, they offer not only deciphering of new meanings of the text, but also the adaptation of the things to their needs. So, one can advance in the communion with God and with his fellow humans. The things cannot be understood and used except by being processed and deciphered in a common collaboration, imposed by circumstances, from amongst which isn't absent the guiding, thinking, and speaking processing of the godlike Word. This constitutes the world's history. All the people collaborate thus to adapt the things and the circumstances to their superior needs and to ever deeper and ever more nuanced deciphering of their meanings, to enriching the language and by doing this, enriching their own spirituality. They speak about things and circumstances, about the fact that they need those things and circumstances, about the help they ask for and they give it, for they need to give and to receive the things to/from one another, in an always increasing love, in a spiritual growth of everybody. In this concomitantly practical and intellectual dialogue, a dialogue promoting love amongst them and opening of the meanings and of the existence as gifts of the supreme Person. In all of them the people decipher righteous laws of life, as some laws from God, which they conform themselves to." (Stăniloae 2006, 6-7)

"Thus, in a certain way, the godlike Word communicates through creation and by developing it, led by Providence, meanings, and norms, but He communicates Himself in another manner with His loving attention, in order to lead the human beings towards an ever deeper and nuanced knowledge of Him, and towards an ever-increased conformation and communion with Himself." (Stăniloae 2006, 6-7)

„Because of their self-pride, the people have fallen from seeing, through things, the creator and taking of care Person. They haven't wanted to consider the things as images of the rationalities of the supreme thinking Person, neither as words of His love. They have started to consider the things as rationalities in themselves, because of they have reckoned that thus they could understand the things and they could manipulate them to the end, in a fully autonomous mode, by becoming they (the people) like God. By this, they have exited from the living relation with the Word as Person, by all the things and circumstances – images of His rationalities and words. The man have found himself alone, facing a world of objects, closed to him in a "meaningless" rationality, or with a meaning limited exclusively to the earthly life, without a prolongation into eternity; the man has found himself outside the relationship with the supreme Person, Who gives meaning to the rationalities from within things, and meaning and life to the human persons He has created, and a continuous novelty; the man has seen himself facing a world submitted to some processes of uniform

repetition of the continuous making and of the unmaking of the world's unities, this meaning death to the human persons. The rationality remained within the human being and the rationality remained within things, no longer having these rationalities within them the transparency of the godlike Logos, the man no longer had in them a helper against the irrational impulses and against the passions born out of these impulses. But objectively, the godlike Logos as Person, He continues to manifest His presence through the man's rationality and through the things' rationalities. That's why a number of antiquity's philosophers reached at the idea of a unique God, and the Stoics reached at the idea of His presence within world through the "seminal rationalities" and at serious morals based on rationality. The Eastern Church followed to honor them, later, as prophets from outside and painted them on the exterior walls of some monasteries and churches. And many amongst pagans were fulfilling, by nature, the law of God, for they had it inscribed in their hearts (Rom. 2: 14) as natural law, advancing on the line of accomplishing their true humanity." (Stăniloae 2006: 7)

"The Logos like Rationality as Person, as subject of the loving thinking, he hypostatizes in Himself the human nature, by having as consequence a culminant human accomplishment as Person. This is because of the human person is "created in His image", the model implies in Himself, potentially, also His Image, which he accomplishes, in a subsistent manner and in a culminant degree, by assuming the human nature as an image unfolded in Himself, as an image inseparably united to the model. His human image as different partner of the dialogue with the Logos, it is no longer such a different partner in Christ, but the Logos Himself is in dialogue with the Father, both as godlike Son and as man, and in dialogue with us, both as man and as Son of God. As man in dialogue with the Father, Christ elevates His human responsibility on the maximum human level, but this is for He is elevated as man, on this level, by His simultaneous quality as Son of God, Who has the conscience that He isn't only the Son of God, but he is a man too. And as God in dialogue with us, He is lowered on the level of maximum love and intimacy with us, but this is just due to the fact that, by being on this human culminant level, He doesn't cease to be God too. Like God, He makes Himself transparent and proven in His humanity; like man, he put a note of maximum closeness in His quality as God in relation with us, and in His quality as obedient Son in relation with the Father. One and the Same calls us to the maximum responsibility as God, and he manifests a maximum responsibility towards the Father, for us. He commands us and He prays together with us and for us. He asks us for obedience and He prays us to accept His love and to follow His full of humbleness, of gentleness, and of serving example. Through both of them the man is being consummated, but the man is being consummated for the same is God too." (Stăniloae 2006: 16)

“The man is fully constituted ever since the beginning of his existence through the breath of life blown by God, namely through the Holy Ghost. All the more He constitutes, on Himself, the Word of God, like man, by the together-working of the Holy Ghost. By the work of the Holy Ghost the man is constituted as subject, through whom the spirit is being affirmed as a superior factor to the nature, and therefore not as an object; by the work of the Holy Ghost, the man is called to a dialogue with the Logos. In Christ, the man founds his supreme fulfillment of his identity, as subject, with the Logos as divine Subject, by the presence of the Ghost Himself as Person.” (Stăniloae 2006: 35)

“The truth imposes itself with the whole power when it directly communicates about itself. In His act of Self-communicating, God imposes, on Himself as truth, powerfully. One can feel in any word of God, the totality of the living truth, identical to the Person of God. The integral truth is shown in Christ as living Person, Who has made, on Himself, Hypostasis of the human spirit. By this fact, the human spirit notices the truth in the whole its fullness. In addition to that, for Christ has assumed Himself the human mode of communication, He communicates, on Himself, in the most directly and in the most accessible to the people, manner; He (the Truth) presents God in maximum closeness, for amongst the degrees of presence, the presence of the dialogue, it represents the presence of the ones being, in the most direct manner, in the maximum closeness of the partners. God is present in Christ in this maximum presence of the partner in the direct dialogue as man. This is the more accessible and the fullest closeness of God. God is available in Christ to any man, in the virtuality of this maximum closeness, as partner in human form, in an eternal dialogue, and He can lead the man for infinitely knowing Him as God.” (Stăniloae 2006: 50-51)

“The Word of the embodied God communicates, on Himself, to us, not only by words, but also through deeds of love, of sacrifice, and of power, deeds which are, at their turn, words.” (Stăniloae 2006: 54)

“The bread we bring as wafer to God, it is what keeps the people’s life, and therefore the community announced through this gesture that it gives its life itself at the disposition of God. But the people have the bread, as their own lives too, from God. Therefore, in the bread the people return to God this gift, or the condition of their lives, and thus their own becoming. But by the descent of the Holy Ghost the bread or the life offered as gift they are transformed in the Christ’s body, which being given to the believers, as a superior gift, it elevates the whole believers’ life to a deified state. But, in order to transform the bread offered by community, in His body, Christ must take it in Himself as a sacrifice of it. Thus, the Eucharist is a dialogue

and a meeting between people and God, in Christ, as a culmination of this dialogue and of this encounter. This dialogue unfolds not only in life, but also along the entire Liturgy, being elevated to the culminant level it reaches on in Eucharist.” (Stăniloae 1997: 73)

“The man has come to existence out of nothing, as subject called by God in order to remain forever as full subject in the dialogue of love with God. But the man has weakened in himself the character as subject and thus the man has fallen under the shadow and the power of the death. In Christ, the Logos, the model of the human subject, He makes on Himself the subject of our nature and he defeats the death. Any man, by becoming again as subject by entering the dialogue with the divine Logos, Who is the supreme Subject and the model of the man’s subject, the man can defeat the death and he can resurrect with Christ, namely the man can receive back his image or his face for eternity. Any man can become as subject only through the calling of another subject and through his willing answer, but fully and in the last analysis the man becomes as subject only through the calling of the divine Subject, Who is the man’s model and foundation, and the man can also do that by willingly persevering in the deeply responsible dialogue with God, namely not through acts which to be exercised upon the man as upon an object. Through icon, we confess the eternal persistence of the human face, nigh to us at maximum and in dialogue with us, of the supreme Subject, of the model and of the foundation of us as subjects; we manifest the power of the feeling which we receive of answering as subjects to the divine Subject, Who has become human subject and Who remained in dialogue with us for eternity. And we receive this power for Himself remains as Subject or as human face.” (Stăniloae 2005: 172)

“The human image hasn’t disappeared in Christ, for Christ hasn’t’ ceased to be full human subject and therefore He hasn’t ceased the intimate dialogue with us. His flesh and bones haven’t been changed in the godlike nature.” (Stăniloae 2005: 172-173)

“In asking for the mercy of God it is active both a light that wants to awake the person from his sins and a light urging the man towards correcting himself. That’s why Saint Simeon spoke about a dialogue of the man with God, a dialogue taking place during the whole work for correcting the man. The man asks God for not to hide His light from the man, and God answers the man that he doesn’t hide His face from the man but the man hides himself from God’s face (Hymn 53, op. c. p. 672).” (Stăniloae 1993, 3: 116-117)

“The words of God addressed to us, they are both appeals and helps to us, in order to deepen His image within us, in order to make us like Him, and these ones are appeals to our love, and to us in order to answer His love.

Only thus we increase in the union with God. The One Who speaks and the one affirmatively answering Him, they accomplish by this, between them, a union. The One Who speaks, he helps by this, the union with Him or the one whom He speaks to. If in His words God communicates us, on Himself, in His creator and life-giving power, we will have to show and to bring forth fruits of this life received from Him, by answering Him with our love, namely through our corresponding words, for our words are a form of our self-giving. Only thus we impropriate to us the life that God gives us. And only thus we bring Him joy. His words which He gives, on Himself, to us, as Truth and Life, they make us answer Him, by thanking Him and by our self-giving to Him, through the praise we bring Him by confessing our joy for the life we've received, and by asking Him for even more life. If we had been only some objects, God wouldn't have addressed us His words. Neither could have addressed us words, a "God" Who hadn't been a Person, but Who would have been only an unconscious essence. God creates us as subjects, and we are not only capable of receiving His words, but we also want Him give us those words and we are capable of answering those words. God creates us in order Him to rejoice for we receive His words and for we answer His words. If we hadn't been created capable of answering His words, with the conscious joy that we produce Him a joy by doing that, we wouldn't have been made as His partners, we wouldn't have been made worthy of our answer to be listened to, by Him, or worthy of Him to receive our self-giving. God makes us partners of the dialogue with Him, as persons, for Himself is a Person. Both partners of this dialogue are persons, and they rejoice of one another. He descended Himself, by creating us as speaking beings, to the state of the One Who rejoices of listening to our answer, or Who rejoices of receiving our self-giving, as answer given to His words, through our words. And He hasn't founded this dialogue with us and He doesn't uphold it, for He would need the joy we bring Him by this dialogue, but He does all of these out of His love as Father and as older Brother Who rejoices of love of the child of or His younger brother, no matter how smalls and how helpless that younger brother would be. He wants us to grow up, through this, towards increasingly understanding His love, and towards the will of answering His love with our love. By this, He has given us the honor of holding us accountable in from of Him, for our growth, and for others' growth, towards the even higher levels of this state. God-the Word is perfectly able to take care of all His creatures. But, if he hadn't called us to this responsibility for ourselves and for other, He would have treated us as on some objects. But, by giving us too, the responsibility for ourselves and for others, He has made us capable of answering the care He asks us for, for ourselves and for others. By this, He elevates us on the level of together-responsible, with Him, or as accomplishers of ourselves and of others, by His power. Without our answer to His appeal of taking care of ourselves, we cannot be saved, namely we cannot receive the eternal life; and without the answer He asks from us, for taking care for others, sometimes the other's

salvation could be endangered, but ours it surely is. The others' salvation doesn't totally depend on us, because in such a case they wouldn't have had the quality as responsible subjects, but their salvations till depends on our collaboration with Him in our care for others, our salvation being shown in the fact that we are free and self-standing subjects, and that we must behave ourselves as such, and not as passive objects. This is for the human person's mystery doesn't consist only of the inexhaustible richness of meanings seeded in him, and received by the human person through the Word of supreme communion, by the fact that He is One of the Trinity's Persons, but it also consists of the thirst for communion and of the duty of the human person of receiving and of communicating those meanings. In this implies the need of each person for answering for himself, and also for others, freely, in front of a supreme Subject. The accountability for himself, of the human persons, it includes both his character as ultimate decisional forum in what concerns himself, and also the dependency of his salvation on the supreme Subject." (Stăniloae 1995: 114-115)

"The human being has been placed in the dialogue with God, since his creation. But the tilting towards a life nourished mainly from his own knowledge than from the dialogue with God, it has weakened this dialogue. This is because the dialogue requires also listening, namely humbleness. When God spoke to the human being after this one's falling off the direct relation with God, the human being hid in the nature's bush. If the human being still hears the voice of God, he hears it as rebuking, and without seeing God." (Stăniloae 1995: 146-147)

"The human being is thirsty for elevating himself on the level of the fullest encounter with the Person-Absolute, without being confounded to Him. But the human being cannot reach that, only by his own initiative and power, just because the true Absolute is Person, and, that's why, it is necessary His will too, and, more precisely, it is needed His initiative in order the real dialogue to be accomplished between Him and the human being, as between persons. God entered such a dialogue with the human being, through patriarchs and through prophets or through the Revelation of the Old Testament. But that dialogue wasn't the fullest dialogue which the human being was thirsty for, and, so, it wasn't either the highest level of the God's Revelation Who doesn't openly unveil Himself except in a dialogue." (Stăniloae 1995: 162)

"For the supreme level of the dialogue, that is the dialogue of the supreme love too, and also of the fullest unveiling for the human being's possibilities of perceiving, it was necessary that God Himself to descend on the level as human partner of the human being, but still to remain God. But, in order this supreme dialogue to be accomplished, it wasn't necessary the man to be made God by nature, because that would have annulled the human being,

and it would have been contrary to God's love for the human being, and it would have been shown, the human being, as the bearer of a God's act of will. Only a God made Himself man, lowered on the level of the human being, but without ceasing to be God, he could elevate to the fullness of His dialogue with the human being and He could bring His unveiling to an end, without giving others, from on a superior level, the assignment to speak to the people about Him, and about His love, and just by this He showed His unequivocal love for the human being. This lowering on the level as partner of the human being, on the human being's level, in the dialogue with the human being, it was required both by God's love for the human being and by the human being's thirst for the total love of the Person-Absolute." (Stăniloae 1995: 162-163)

"Accomplishing this truly intimate dialogue and this full unveiling in the mode accessible to the human being, it couldn't have been done except at the initiative of God. Only God could unveil Himself in the surest mode as what He is, as loving of people Person, insomuch that He descended on the people's level." (Stăniloae 1995: 163)

"The unity of the Person-Absolute with the humanity He has assumed, and the way we feel Him through the humanity He has assumed, it is made possible by the human being's quality as image of God. If the image has the endless aspiration towards the absolute Good, namely towards His Subject, towards the full dialogue of love with Him, then the human being will be somehow open to Him." (Stăniloae 1995: 180)

"The fullest and the clearest transcendence, towards the uncreated Absolute, it was done when God Himself came as man, for encountering the human beings into Christ, and by this He has forever entered the dialogue with them." (Stăniloae 1995: 203)

"God has created us for this dialogue with Him, by making us as His images. Being image of God and remaining image of His and developing as such, it means being a dialogue partner of God. And the man by being made communicative dialogue partner to God, he is made towards the eternal existence. The love of God doesn't forget anyone who once entered the dialogue with Him, and therefore God doesn't let that one to definitively ceasing to exist. God dialogues with us through His Word. That's why through His Word God also restores us, when we weaken in the direct connection with Him, as dialogue partners; he makes Himself man but He remains God too, for through the mediation of the connection with us, as man, to make us feel the direct relation with us which he has come back into, as dialogue Partner." (Stăniloae 1995, I: 19-20)

“The indelible persistence of the man’s quality as image or as dialogue partner of God, even in the man’s fallen state, it is shown by the fact that even those greatly doubting the faith, they feel the need to address themselves, when crossing difficult moments, to God, and they do that more intensely than they ever address to the people.” (Stăniloae 1995, I: 20)

“One can separate himself from any man, but one cannot totally separate himself from God. Sometimes, just in that total forsaking from people you feel that there is Someone nigh to you, and you do not hang above a total void, in the metaphysical loneliness. But that means that only when you Find God through man, you will find in man a firm support, which doesn’t let you in the void of the total helplessness. When you meet another in the experience of the ultimate common support into God, this experience will be strengthened to you. This unites my loneliness with the loneliness of another – or yours and mine need for supporting each other, of course without a total success, because of the insufficiency of the communion amongst us the people – with the dialogical encounter with God. You feel God coming in dialogue with you, even when you no longer feel any man in real, sincere, deep dialogue with you – actually, you feel that especially then. This is shown to us by the case of Job too.” (Stăniloae 1995, I: 20)

“In Christ we encounter God directly, even in human communication. God has descended to the mode of human communication, and the human has been elevated on the level of direct communication with God. In Christ have been united the human closeness with the divine height and consummation of the communication. And the communication amongst us it can achieve this quality from Christ.” (Stăniloae 1995, I: 20)

“God Himself asked the man to speak, for He urged the man or He has placed in the man’s nature the need to discover the words He has communicated him through things or through the meanings ha has given to the things.” (Stăniloae 2003: 357)

“If the created conscience is brought to existence in ontological connection with the materialized rationality of the world, which the Logos, after Creation, he continues to think it efficiently and to lead it towards the state the human conscience could exist and function in it. The Logos uses towards this also an impulse of development placed in the world’s materialized rationality itself. The Creation reaches thus the state of complex organizing, close to the one of the body adequate to the conscious soul brought to existence by the supreme conscious Spirit. Then the conscious soul is brought to existence through the special creator and initiator act of the dialogue of the Logos with the soul.” (Stăniloae 2003: 394)

“When creating the man, the creator work of the Logos no longer consisted only in a new impulse and in a new power given to the general rationality, in order to produce new analogue forms of the divine rationality of the Logos, but He entered Himself as subject in dialogical creator relation with a created subject, who is seen image of His spiritual subject, bringing to existence the human soul in the same time with the body. Thus, it could be concentrated in the new subject not only the expression of the whole materialized rationality of the world, but also his quality of conscious bearer of this rationality. The divine Logos started speaking to a created image of His, as subject, as hypostasis, by creating him or by calling him to existence, and this image manifested ever since the beginning in a biological organism, which started to be formed. Through this, the man stays in a conscious relation, in a conscious dialogue, in order to produce in the world all kind of wanted transformations, in the likeness of God.” (Stăniloae 2003: 396)

“God instills in the biological organism the spiritual support of the spirit who His call is addressed, and in the same time God gives the soul the capacity to answer. God, by breathing into the man, he starts talking to the man, or He assures the man that God is the One speaking to him and the man must answer. In the same time with the soul God gives the man the conscience that God is the one speaking to him and he must answer Him. Through the breath of God, within man appears an *you* of God, who is ‘the image of God’, for this *you* can also say *I*, but in a biological organism. The spiritual breath of God produces an ontological spiritual breath of the man, namely the soul rooted in the biological organism, in conscious dialogue with God and with the fellow humans.” (Stăniloae 2003: 409-410)

Dispassion /
Absence of the
Passions

“By restraining ourselves from pleasure we have made the first step towards the spiritual force of the dispassion; by suffering the upset, the pains, and the troubles, we have undertaken the second and more decisive step. For, as I said, the enduring and the restraint do not represent something negative and they do not weaken the human nature, but they rather strengthen it; they set the human nature free from the most accentuated passiveness, that of the almost impulsive tendency towards pleasure and of the totally impulsive contraction when facing the pain. The dispassion which the restraint and the enduring lead towards, or the state of lacking of passions, though it is called by using a negative term, it represents, a contrary, in the same time with the cleanness, a state free of passiveness, and therefore it is a full liberation of the spirit and a full self-control. The dispassion isn't an impulse, a neutrality of the human nature, but it is a state intertwined out of all the virtues whose gradual achieving it isn't but a getting closer to dispassion. And the virtue means “manhood”, deriving from the Latin “virtus”. The dispassion isn't passiveness but it is a focusing of the spirit on the domain of good and of the spiritual world. Of course, this cannot be done through impulses. That's why this focusing is, related to the impulsive agitation, a resting, an appeasement.” (Stăniloae 1992: 140)

“The dispassion is the peak which the whole effort of the ascesis and which all the levels of the virtues lead towards, for the whole ascesis has as its direct purpose the purification of the body and of the soul of passions.” (Stăniloae 1992: 150)

“The dispassion isn't a negative state, for the absence of the evil cannot be reckoned as a negative state. The dispassion is “a state of peace of the soul”. The one who has reached the dispassion he no longer easily commits sin with the deed, neither with the thought, nor his anger and lust easily moves towards sin. That one has almost totally quenched the passions from his soul's faculties of the anger and of the lust, and neither can he be easily stirred up by the memory of his sinful deeds. We couldn't say that the passions have become to him almost an ontological impossibility, as they are to God. But the passions are to him an almost a moral impossibility, as, for instance, about a man who avoided stealing for decades, it is impossible to think at him as indulging himself to such a deed.” (Stăniloae 1992: 150)

“The dispassion would be that state of the soul, which the soul overcomes any temptation in. Immediately the soul has accepted the temptation either from inside or from outside, that soul has fallen from the state of dispassion. Of course, though this state has become a habit, it still hasn't become an inalienable state of the human nature, as it is to angels, or as it will be to us in our future life; though being mostly facilitated by the habit penetrated within human nature, the dispassion still needs the support from will. So, one can lose his dispassion anytime, though this has become very

improbable, almost a moral impossibility. Usually, we are not at once consolidated in the state of dispassion, but by repeated elevation to it, after ever shorter falling from it, each time remaining increasingly more in it. That's why Saint John Climacus, when declaring the dispassion as "the heavens from the mind's heart that looks at the devils' plots as to some toys", he admits several degrees of dispassion. According to him: "there is dispassionate man, but there is another more dispassionate than the dispassionate one. The first one strongly hates the evil things, while the second one enriches himself endlessly in virtues." (Stăniloae 1992: 151)

"The state of dispassion will imply a positive strength, if it is capable of defeating any passions. This is no other strength but that one of the virtues. "That soul has the dispassion that is imbued with virtues. The dispassion isn't but the shirt of the total cleanness woven out of all virtues." (Saint John Climacus, *The Ladder, Level XXIX*)" (Stăniloae 1992: 151)

"The dispassion is the previous condition for contemplation, which is the direct purpose of the entire purifying asceticism. Of course, the total absence of the passions it still isn't equivalent to the contemplation of God. The contemplation of God needs a special unveiling of God. This unveiling cannot take place until the soul's eyes of the man still are disturbed and as long as the man's preoccupation is still attracted by passions. The absence of the passions gives the man the capacity to look at things and to remember the things in their simple meaning, without associating them to some passionate interest." (Stăniloae 1992: 153)

"The state of dispassion doesn't mean also a state of permanent contemplation of God. It is right that, without the permanent thinking at God, without remembering His name, the state of dispassion cannot be achieved and it can be preserved only with great difficulty. But this remembrance of God it doesn't totally remove the other ideas from the man's mind, neither it absorbs them, nor make them to disappear; they even aren't to the mind a permanent transparent which the mind to contemplate God through." (Stăniloae 1992: 153)

"The dispassion was reckoned by Evagrius Ponticus and by Saint Maximos the Confessor, on one hand, as that state of the soul allowing the soul to receive and to think at the things in their "simple" meaning, namely not-conjugated with a passion, and on the other hand, as state that doesn't exclude the love, but it implies the love. These two requests are completed on the following way: the absence of the passion in looking at and in thinking at things, it means the absence of the egotism. The dispassionate no longer looks at and no longer thinks at the things from the perspective of the passion that needs to be satisfied by those things; the dispassionate no longer does out of things exclusively objects related to himself, or simple

means of his unsatisfied egotism. To the dispassionate, the things no longer appear as gravitating around him, but they appear to him as having their purpose independently from his egotism. The human persons appear to the dispassionate as being, who have purposes in themselves, and who ask him for help. Of course, the dispassionate doesn't stop here. Through the meanings of the persons and of the things he will see God; he will see the persons and His things and as His requests. But it is previously necessary him to see that he isn't the center of all things, in order to be set free from the illusion that the things gravitate towards him, and in order to ascertain then that the things gravitate towards God. And by looking at God, he then sees the things as being eternal into God and, as he loves God, he loves them too, as gifts from the divine love and wisdom. But this seeing of the world in its "simple" meanings, with disinterested love and, implicitly, with interest in his salvation and in the salvation of his fellow humans, it doesn't cause him a disturbance as that caused by the egotism's passions. The dispassionate knows that he influences his fellow human more by his quietude, as sign of his deep certitudes, as example of the strength given by the trust in God and by the cleaning of passions. The dispassionate works for the people's salvation, with the steadfast trust in the plan God has for each soul." (Stăniloae 1992: 154-155)

"The dispassion can reach dizzying heights. Through victory upon passions, as affects' - exaggerated and contrary to nature - movements, one can be elevated even above the natural affects and needs, at least intermittently, anticipating the state he will have after resurrection, when the body won't need anything, when we will live only spiritual joys as pure minds, when will no longer be any sadness or pain. This is the saints' lives, who can lack for a long time even the strictly necessary food, and who aren't harmed even by the viper's bite. The dispassion means, in the first place, the restoration of the human nature from its state of illness which the passions lowered it at, and then to be elevated above nature." (Stăniloae 1992: 156)

*Dwelling of
God within
Human
Being*

“(....) when the people are prepared for feeling the irradiation of the Ghost through the human nature assumed by the Word, when this nature is elevated to so much capacity for divine than it is able to receive the Ghost with the whole sensitiveness and it can irradiate the Ghost towards other people, those ones themselves become capable of perceiving the Ghost through human. The Holy Ghost has made His center of action and irradiation, together with the Word of God, within the human being.” (Stăniloae 2003: 45)

“The full coming back of the Holy Ghost within the human being it takes place into Christ, for into This One, the godlike hypostasis itself of the Word it becomes the hypostasis of the human nature, showing the human nature capable of the highest union with God. Since now, the Holy Ghost has His irradiation center in the Word become man, or in the man Who is God too. This represents the highest spiritualization of the human being.”

“We live the mystery of our being as person, as subject. And the mystery of our person, as source of unimaginable states, feelings, and thoughts, we live it in an alive and actualized mode, in the relation with the mystery of the persons of our fellow humans and in the same time with that. The mystery of the godlike image of our person and of the other persons, it is unveiled and it is actualized in communion. In the communion with the fellow humans, it is unveiled the most, though, the mystery of the interpersonal divine presence. The interpersonal communion is an image of the Trinitarian communion and participation to it. Therefore, the godlike image within man is an image of the Trinity and it is shown in the human communion.” (2003: 419)

Egotism

“The vital reports with the fellow humans place the man into a state of much more seriousness. But he can easily descend even those, through his selfish attitude towards them. They cannot constitute a true border in the face of egotism, or an unshakable base of responsibility.” (Stăniloae 1993)

“The greatest and the continuous impediment in the way towards love it is the egotism. Until you haven’t totally killed the egotism you won’t have true, pure, and full love for anybody. You must let far beyond yourself the waves of the ocean of egotism, in order to feel yourselves caressed from all quarters by the air coming from the love’s kingdom. He who loves on himself, he who is full with self-appreciation, he who reckon on himself as being the paramount reality, he won’t be able to love others. Loving others means forgetting about you, it means surpassing yourself, and it means reckoning yourself as nothing. The love for others is being consolidated within us through repentance and uninterrupted humbleness. The egotism sees himself inflated to proportions which cover the whole reality. He considers anything as a good that must belong to him, and he weights out any person interested in making that person useful to himself, or at least with the worry of avoiding the danger that could come from that person to his own supremacy. In all his things, in all his actions, the egotist projects his own person, he sees there his own person, he serves his own person, he worships his own person, his god is his own person, or better said his person is to him an idol replacing God. His authentic being is being drowned in egotism. His attention paid to others it is only a tactical maneuver, still serving, actually, his interests. By filling up thus, in a mysterious manner, the whole his horizon with his non-authentic ego, by fencing himself up from all quarters with his liar self, it is obvious that he cannot see others for themselves, in a disinterested manner, with true love, as he cannot also see his authentic self-framed in the loving ensemble of everybody. In any of his impulses towards others, he is impeded by his non-authentic self, and any bit of generosity is poisoned by an egotistic preoccupation. The love is the getting out of the magical and illusory circle of the selfishness, a circle extended as in a deceiving dream, to infinite. The love means getting out and launching and true relationship, in communion with others. The love means getting out from the dark dungeon of the self and entering the life of community, of solidarity, in the kingdom of love, which comprises all of us.” (Stăniloae 1992: 111-112)

Embodiment

“About the summarization and the making whole of the presence and of the work of the Word before the embodiment, both in nature and in the Old Testament, in the embodied Christ, a presence that is not suppressed by the coming of the Word into body, but it is made luminous, the same Saint Maximos said: “The Mystery of the Embodiment of the Word it comprises in itself the meaning of all the riddles and of all the types of the Scripture and the science of all the seen and thought at beings”. (Stăniloae 2006: 9-10)

“The unity of the Person of Christ in the two natures it has a series of consequences or of implications in which not only that it is even more highlighted, but it is also show more explicitly the savior consequences of the embodiment of the Word, firstly directed towards the human nature He has assumed, and then towards us, through the intimate relation the man is places with God in.” (Stăniloae 2006: 25)

“(Through the consequences of the embodiment, t. n.) it is shown the savior work of Christ, in its basis aspect, directed towards His human nature as belonging to His Person. If Christ had manifested Himself purely godlike – through the features and the acts of His godlike nature towards us - He wouldn’t have saved us; neither would have Him saved us, if he had been purely human and having only features and acts of His human nature. In both such cases, He wouldn’t have elevated His human nature to collaboration for His human nature’s salvation and for our human nature’s salvation. Even more, in both cases, he would have remained inaccessible to us as God, and therefore the union of the two natures in His Person would have remained unknown and inefficient.” (Stăniloae 2006: 25-26)

“Some of the consequences of the Embodiment of Christ are more than implications of the union of the two natures in His unique Person, as for instance is the kenosis as basis of the Embodiment, or the quality as Birth Giver of God of the Holy Virgin Mary, for they stay at the basis of the hypostatical union of Christ. Other consequences of the embodiment, as the deification, of the kenosis through Embodiment, or the lack of sin, they are rather more than consequences, for they are actualized through embodiment and they represent Christ in accomplishing the work of salvation in its fundamental.” (Stăniloae 2006: 26)

“But, if the simple human person is - more than any force of nature, or more than any principle - the quality of transcendence like border and like spiritual source to me, God, making Himself accessible to me through transcendence, He takes the most suitable form, namely that of a human person. All the human person has like secret power for confirming and stimulating my existence, it is used by God while revealing Himself to me,

but, moreover, He adds to this power of human the person His infinity of authority and of divine reality, but in this form of the human person who creates the personality within me. God, by revealing Himself into a human person, He makes possible to me to enter and to persist into a living and concrete report with Him, a veridical experience of a reality from outside me, which I am communicating with, through continuous transcending from me and over me, and which I feel like a limit and like an absolute authority of me, but, in the same time, and right because of that, I feel it like the absolute support and like the source which gives my intimacy continuous growth and depth.

He who had once such an experience, he can no longer cannot affirm that there does not exist any divine reality in front of him, but it is all a myth, a subjective creation.” (Stăniloae 1993)

“The Son of God, the one eternal and the Only Begotten One, He has come to place us also into the report in which He is with the Father – though we are created – and therefore, into a report brother-to-brother with Himself¹³². This was also wanted by God, through Creation. Only in this sense, whereas the man is capable of this report, it can be said that the man has or he is capable of some conformity with God.” (Stăniloae 1993)

“It suffices here to highlight that the embodiment of the Son of God took place not only on the purpose that God to come in maximum closeness to the man, but also to give, through substitutive sufferance, that satisfaction to the moral order which to produce into the people`s souls the necessities repercussions to theirs real restoration. Therefore, it wasn`t sufficient the closeness of God to the man, in order to reestablish the communion, but it was also necessary on this purpose the sacrifice for people.” (Stăniloae 1993)

“Thereby, whether through embodiment, God does not come into a maximum closeness forever and ever, through the death on the cross followed by His resurrection, He has snatched us off from the spiritual death in which we were, and He has raised us to the capacity of the communion, of which basis He has put through His embodiment. His sacrifice has so much claiming power, upon us, that it kidnaps us from the state of spiritual numbness, and it brings us with it outside of this obdurate existence, where we meet Him eye to eye, like God. And this means the new Life. Golgotha is by consequence, the last step of the loving movement of the

¹³² Saint Gregory of Nyssa, G.P. 46, 628 A. See also: Aufhauser, Die Heilslehre deshalb. Gregor von Nizza, München 1910, p. 116.

God towards people. Through it is consummated God's communion with us." (Stăniloae 1993)

"What could the Son of God to the man could come closer to the man like? The closest reality to the man is his fellow human whom the man stays in communion with. In nature the man will feel himself stranger if he hasn't a fellow human. The nature is mute, it is not capable to communicate its intimacies. Actually, the nature doesn't even have any intimacies.

The nature isn't the way God speaks clearly to the man in, neither intimately. Closer to the man it is the being, which is like him and which can communicate in a generally human language, what it has like him.

It is insufficient, for this maximum closeness, only the simple dwelling of the Son of God into a man. The one who, in this case moves directly among people He is a man. The ones who call Him as *you*, they do not call like as Son of God. The Son of God remains, somehow, behind this man, like a third person. He does not directly tell His word to the people, but His word is repeated by the one in whom He is dwelling, so that the people's ears are reached by the word of a man, even though the content and the certitude are from God." (Stăniloae 1993)

"There is not a pure closeness, neither a presence of God around the man. The majesty imposes a distance. A king, if He descends in all His shininess among the poor people, in order to establish a communication between Him and they, the fear will keep the souls of the people under lock. A descent of God in His entire splendor it would overwhelm, it would blind the people, and it would restrain them to move freely. And God wants to gain them through their liberty, through their voluntary decision. This is the faith. He does not want to force the people to accept Him through the almighty violence which He imposes Himself with. If that has been the case, the communion wouldn't have been accomplished. The man must elevate himself at the communion from his inside, this being his true growth. From outside it comes only the help through calling, through incentive, through love, and the help according to the liberty of the man.

Besides this, an unveiled presence of God nigh to the man, in case it is not a force to overwhelm him, it is indistinguishable, inaccessible, inconceivable to the human powers. It is a faraway God, no matter how close will Him be. Because not through the spatial distance is Him faraway from man, but through His existence onto ontological plans which are inconsistent with the intimation power of the man. From the nonphysical realities, the man cannot have direct experience but only about his own subject and other people's subjects. Only the subjects of his fellow humans represent, beyond

him, a distinguishable ontological plan, an objectified one, for him. Until here has the Son of God to descend in order to be really close but though not to restrain the free unveiling of the man's life.

In order to fulfill these two conditions God neither used a camouflage under human appearance, into a Monophysite sense. That wouldn't have been a real descent of God onto the human subject's ontological objectified plan. The Son of God's human appearance wouldn't have been in such a case a real man, equal partner to the man in communion. The distance it would have remained. God had wanted to overcome the distance, otherwise He wouldn't have resorted either to its illusory exceeding. The man also wants it removed, but it can be really annulled. The problem of the maximum closeness between God and man it has not received a solution, but only an apparent solution, a covering of the distance through an illusion. Besides that, the Nestorianism means the belief into the impossibility of really exceeding the abyss which separates God from creation, and the Monophysitism accepts such an exceeding, only with the condition of merging the creation into God." (Stăniloae 1993)

"Through His embodiment, the godlike Word has started the work of gathering the humankind into a kingdom of love. By making a hypostatic center of it to coincide to a hypostatic center of Godhead, the work of the human nature is reinstated in the frame of His person on the line of the manifestation of the most complete intimacy with God, and of the most complete intentionality for the communion with the fellow humans. The divine-human hypostasis does not direct the work of the human nature, but only how would have to direct it any hypostasis in consummate communion with God and with the fellow human. The liberty of the human nature from within Jesus Christ, it is not restrained at all, but it consents through the divine-human hypostasis to everything it means the leading of it. Like divine-human hypostasis, Jesus Christ experiences, on every step, both His liberty like man, and the liberty of the human nature which he represents. But this liberty of Him like man, it entirely orients according to His will like God, and only this is the condition of the full human liberty. However, Jesus Christ is the link through which entire mankind is placed into a virtual connection with God, remaining on the account of each individual to contribute to the activation of this connection, in order to reestablish his hypostasis on the natural purpose of the full intentionality for communion with God, and through God with his fellow human.

The divine Logos is the most complete subject and this means that He is the most intensive and the most penetrating love. By making Himself man, by descending the intensity of His love among the human subjects, all of them have been by the efficacy of His love. In the same time, it has emerged a human hypostasis into whom the intentionality towards communion it has

reached the supreme intensity, by making the people to feel Him like the true attraction center of them.” (Stăniloae 1993)

“The Son of God, by making Himself Man, he has become one of the internal agents of this common fund of human efficiency. He has become even the central activation agent of the common human fund, by the fact that in Him the subject, by being godlike, He is not carried by any centrifugal selfish tendency. He has directed on the right road the vast treasure of energy of the human nature and He has given and He gives the most considerable impulse to it.

All the human subjects, how many come into the world, they experience the impulse and the guidance which is given to the common fund of human energy by this divine-human agent of it. The wave of cosmic spiritual energy, borne by the countless created subjects, it is borne with a particular efficiency by the divine Subject, by crossing it by the divine energy and by transfiguring it, by doing the most intimate closeness and interpenetration between God and His creation, which is the ultimate purpose of the embodiment of the Son of God.” (Stăniloae 1993)

“The moment which the process of the embodiment is started on, the Son is already in a hypostasis state with the conscience and with the power immersed in pure potentiality. That’s why He does not make the conception, but another godlike hypostasis makes it: the Holy Ghost; He does not come, He is sent. He only starts to be (to be actual, of course). The acts of humiliation, of diminution, of depletion of power and greatness, they are committed before the embodiment, into transcendent. The Golgotha – the thrilling sacrifice – it was committed into heavens, the one from the earth is only a consequence of that.

Interesting considerations are made into the book of the priest S. Bulgakov regarding the growth, the development of the self-conscience of God into Jesus Christ. “His self-conscience is being actualized through the human conscience” (p. 247). “Here we have the most misunderstood and the most thrilling self-diminishing of the eternal godlike hypostasis of the Logos Who immerses into transitoriness and succession, for – after He extinguished Himself into subconscious, through the «time spent into the Mother’s blood» - to raise up at the surface, into the sleepy conscience of the child who will «grow up» (Cited place 2, 40), arriving to the «measure of full growth of Jesus»” (Eph. 4, 13), (p. 260).” (Stăniloae 1993)

“The expression: “Who was in the image of God”, it obviously refers to the Logos from before the embodiment, according to the opinion of the great

majority of the exegetes, and it doesn't refer to the One from after the embodiment, because that One has changed "the godlike form" for the "servant form". "The godlike form" which He has changed it is interpreted by the most of the commentators not like the godlike being, but like the imposing appearance, like its glory. This was changed by the Logos with the non-imposing form of the man, servant of God. "To be just like God" it would mean, according to the exegetes, exactly what it means also "God's image".

Big it is the discussion in what concerns the word "kidnap". O. Bensow gives six possible meanings of it, each of these meanings being accepted by one or another of the exegetes:

- an act of kidnapping (actus rapiendy);
- means through the kidnapping is done (Mittel zum Entführung);
- thing which has to be kidnapped (res rapienda);
- kidnapped thing (res rapta);
- thing which has to be retained (res retinenda);
- found thing (res invenita).

Bensow thinks like being probable the second and the third meanings and less probable the fifth one, but the first, the fourth and the sixth, they are certainly improbable.

According to the second sense, the sentence would sound like this: the Son of God didn't considered, before His embodiment, the equality with God like "a means to kidnap" the people's honoring, to come into the godlike form in order to force people to worship Him, but He came humiliated and in the form of a servant and on this way, He gained their veneration, by arriving to consider Him "Lord" of all of them. Before the embodiment neither any creature knew about the Son, nor worshipped Him, and He didn't looked for showing them His divine majesty in order to force them to recognize Him.

According to the third meaning, the sentence would be understood in this way: The Son of God didn't consider, before the embodiment, that He has to kidnap the recognition of His godlike dignity from the people, like something that have to be kidnapped from them (res rapienda), but He humiliated Himself by making Himself a man, so that, voluntarily, they recognized Him this dignity by being just like the Father is.

According to the fifth meaning of the word, a less probable one, the sentence would show that Jesus in His pre-existence wouldn't have wanted to retain at any all cost the state, of being just like the Father, but He renounced to it and He humiliated Himself.

Agreeing what Bensow said, that the senses number four and six do not match at all the ideas connection of the sentence, we are noticing that the number two and three meanings do not oppose the meaning which we give to the kenosis, like it will be seen further on.

Bensow, however, he placed them into interpretations which have some insufficiencies. Especially the fact that, out of all of them, the Son appears too much preoccupied to impose Himself to people like being just like God. Whether Ansell of Canterbury reduced the meaning of the embodiment too much to the thirst of the Father for the repairing His honor, the Benson's interpretations put an accent, unjustified by Scripture, on the tendency of the Son's apotheosis in front of the creature. The Son would have been embodied only because this had been the most appropriate way to be recognized by the creation. It is true that consequently to His embodiment and sacrifice, the Son has gained the highest place into the honor of the creation, a name above all names, but this is the gratitude, it is the coronation of a work which didn't directly intended to gain this thing. The humbleness of Jesus Christ, of Whose praise forms the heart of the sentence, for being shown to the reader of the epistle, it becomes, after the interpretations of Bensow, a simple methodic camouflaging of the Son, in order to reach the so much desired target of His recognition and glorification from the man's part.

The true sense of the expression "not kidnapping considered to be just like God" it seems to us as being the one which is much less remote from what emerges directly, non-masterly, from the grammatical and syntactic construction of the text. Let's just pronounce the word "kidnapping", in an accentuated manner, like the apostle wants through the previous place which he gives to it and to reconstitute the character of a noun of the construction "to be just like God", how it is in the original text. Let's say, therefore: "not kidnapping considered the state of God" and the true meaning will emerge by itself. The Son has not interpreted the state of God like as consisting into the kidnapping of power, a constraining one, into an act of kidnapping. The godhead consists of something else, namely of love. This interpretation escapes the supposition of some ellipsis in expression. (Bensow has affirmed that the expression is elliptical, and he didn't consider the equality with God like means of kidnapping the honoring of the people or he has not considered the equality to God as something which has to be kidnapped from people. Kidnapping can be interpreted thereby like substantively attribute like it is intentioned into the text. (Parallel: not lordship considered the state of king). Thereby we don't need to transform the word kidnapping in order to understand it.

And the word "considered", if it is a judgment of the Son before the embodiment, it has an eternal character. The Son didn't not see the godhead, like we people do, in constraint, in direct almightiness like towards

objects, but in love. If the godhead hadn't consisted of love, He wouldn't have embodied Himself. But (for the godhead consists of love, and for He considered the godhead as consisting of love) He emptied Himself, by taking the form of a servant. Only by interpreting this sentence like this, the embodiment has a more profound reason in godhead and not a simple wish of the Son for being recognized by the people. Only on this way the human nature, which He has assumed, it didn't imply a need for changing of the human being, or at least of the human being's works. The adversative but (ἀλλὰ) from the sentence, it expresses an overturning of our opinions about the being of the godhead and, just because of that, it doesn't produce any change of the human nature through embodiment, but it produces a confirmation of the human nature. The Son didn't confirm the opinion that the godhead consists of a direct almightiness, but He showed that the godhead consists of love and, for that, He didn't manifest Himself among us, in the form of His almightiness, but emptied Himself, meaning that He remained in accord with the godlike being.

Though, towards people, the godhead is not compelled to manifest Himself through love. Because the people are creatures, by the nature of the things, God is in an almightiness report with the people and He appears to them like this. But, through benevolence, He places Himself towards people in a report of love, according to His internal nature. So, there was needed free "discernment" from the Son, consequently eternal and explicated through the being of the God Himself, in order no longer to appear them into an aspect of an overwhelming almightiness.

Thereby, by being the embodiment a consequence of the way of being of the Son into His own godhead, like intentionality towards communion, He forsook *τὸ εἶναι ἰσα θεῷ*, His godlike state.

Though, because towards people He appeared in a form of almightiness, this being "the appearance of God the Almighty in front of the creature", He turned also His love to them, by taking the familiar and close image of the man, and not into contradiction with, but appropriate to the godlike being.

"The godlike image" is an aspect of the godhead and it remains so, but, because it is the report of God towards objects and towards people like beings, when His love turns towards them, in order to make them His sons, the godlike "form" is dresses up, it intertwines, it is covered with the "form of a servant", of man, without abolishing the man, but following to work towards man, through the man. It is therefore a difference between "images", and the adversative particle "ἀλλὰ" (but) expresses also this report, but not a report of excluding one through another, but by of a intimate togetherness, on the basis of a profound reason, indicated by the eternal life of the Holy Trinity. The ones from the people who can see in the depth of the divine love manifested in "the image of a servant", they can at least partially

see His godhead and, so, the almightiness and the brightness of the Creator in front of the creature, “the image of God”.

In the meaning which we give thereby to “the image of God” and the report with “the image of a servant”, even if it would take the second meaning of the word (means of kidnapping), it can be framed, and it can be subordinated to the first meaning. In fact, God comprises a complexity of meanings, and not only one alone, without they contradicting one another. Thereby, the sentence would sound like this, sub-summing the second meaning (the one which refers to “the image of God in report with the people”) to the first meaning (referred to the internal godlike life): Who being towards people in report of almighty God with the creature, He didn’t consider that the state of God in itself it consists of constraining force, but it consist of love, and therefore, to didn’t manifest in an unveiled manner His godlike report with the creature, in order to snatch the veneration from the people, but, by wanting to enter the communication with them, He turned the love towards them, by crossing Himself this appearance of His, through love, and by consequently taking a human form, which He interweaved with the godlike one, according to His being indication.” (Stăniloae 1993)

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“The Son of God, by making Himself human in order to come in a maximum closeness to us, He has remained in the same time God, in the fullest actuality, for in communion with the man Jesus to experience the communion with God Himself like ultimate transcendence which sets a border to our passions, and it amplifies our positive powers. The Protestant kenosis thwarts the meaning of the embodiment like an overflowing of the divine energies into the world and into history.

The possibility of the dwelling into the same hypostasis, of the human and of the godlike features of the works, though difficult to understand in details, it is given in the man’s conformity to God and, in general, in the fact that between Him and world, like a reality created and sustained by Him, it takes place a continuous union, actually worn by the divine Subject, like the ultimate source and sustainer of His uncreated energies, and of the created energies of the world. In fact, God is the ultimate Subject of the entire divine and created reality, without any of the two losing something of its character. Rightfully, the Holy Fathers widened the meanings of the Chalcedonian terms: “not separated” and “unmixed”, by applying them to the general report between God and the world.” (Stăniloae 1993)

“The Son of God hadn’t taken the nature existing into an own individual, because this would have meant, on one hand, that He hadn’t made Himself

man, but He had united Himself with a man, and on the other hand, by taking a human individual, it would have been closer to him than by all the other human persons.

The *hypostasis* establishes *an own domination* on what is *common*. Jesus has taken the human nature, about which we all can say that it is *ours*, and He didn't take a human individual, who makes from the nature that he has, first of all, something that is his. The hypostasis of the human nature, Who is God-the Word and, for God is equally close to all people and He Has a humanity which is not of one more than of another, Jesus Christ is closer to us than any man.

Thereby, it can be said that Jesus, without being entirely the "natural" man, it is the *central man*, because His humanity is not confiscated by any human individual, but it remains equally close to all, as being the environment which God comes close in, Who has not the egocentric tendency of the human individuals, but He is the care taker of all of them. One cannot use the humanity of Jesus egotistically.

Through the humanity which He has assumed, Jesus has embraced the human kind. His Humanity, more than that of any human individual, it belongs to everybody. Of course, the attribute as Son of man, has, among other profound meanings, also this one. Because He has not made Himself the Son of *a* man, Jesus is the Son of the mankind, of the Man by excellence. Through His humanity He activates into the ultimate intensity, the attribute of serving, characteristic to the Son. "Even as the Son of man came not to be ministered unto, but to minister" (Mathew 20, 28)." (Stăniloae 1993)

"Jesus had to assume a human nature, impoverished by the capacity of the irreproachable passions, for, in the victory over them, to harden that human nature, and to spiritualize it from inside out." (Stăniloae 1993)

"Because the Son of God has embodied Himself also on the purpose to make Himself teacher to the people, He has brought the form of the teacher to its ultimate consummation, namely to the interweaving of the word with the love." (Stăniloae 1993)

"Jesus, by embodying Himself, He has come close to us, helping us experience God like a person in direct communion with us. The experience of a subject at the second person, it means, by and large, our claim, our raising on the ethical plan, into the state of a subject and of faith. In front of

Jesus, we feel ourselves claimed by the supreme You, by God.” (Stăniloae 1993)

“But a signification of the embodiment of the Son of God it is that He has sanctified the history, that He has made the history a possible frame for a life without sin. For this, He fully entered the history. But, in the same time, through the assistance which He promised to His followers, He has shown that only through power from above it is possible to live into history without sin. He has broken the borders of the history seen like a river which flows into the tube of the natural. It is possible to live the history in communion with the heavens. The death, though, it remains into the human being even to the ones who are living so. The proof it is the fact that Jesus has taken the death upon Himself. But, in His case the death is not interwoven with a personal sin. It remains like a solidarity in sufferance, with the history like a whole, with the history’s sin, like the supreme gesture of assuming the responsibility for others. So that, the death remains, actually, like an element of the actual structure of the history and who dies he gives the supreme proof of his identification to the history, a proof of his character as a historical being.” (Stăniloae 1993)

“The effect of the supreme spiritualization, in freedom, of the human will in God, it bounces in a spiritualization of the entire human condition, which the spirit elevated to such a vigor with the help of the divine power, he elevates the human condition out of corruption.” (Stăniloae 2005: 20)

“Even less obvious it seems the fact that the Embodiment of the Word would have been a necessity for the world as unfallen into sin. It is right that God has created the world in order to bring it to the happiness of as full as possible communion with Him, to what the Holy Fathers called as deification. But it seems to us that we shouldn’t exclude the possibility that God could have the world this happiness even without the Embodiment of the Word. It seems to us that if we considered that God, once he created the world, he should necessarily oblige Himself to the Embodiment of His Son, we would restrict the freedom of God in His reports with the world.” (Stăniloae 2005: 71)

“Without any doubt, we do not exclude either the possibility that God, by creating the world, He decided too, to Embodiment Himself, in order to deify the world and therefore the Embodiment of the Word would have been done also without the man’s falling into sin. If we had excluded this possibility, we would have restricted, again, the freedom of God. But we must not reckon this decision as the only possible one, to God, once He decided to

create the world, namely we mustn't reckon this decision as an inevitable conclusion of His decision of creating the world." (Stăniloae 2005: 71)

"This liberty of God in what regards the act of the Embodiment of His Son, it seems to us as being reflected withing the world too, even after the world's falling. If the necessity of the Word's Embodiment had been included in the creation's act, the world would have felt an obvious tension after Embodiment. The world, in its entirety, it would have manifested the character of a messianic, prophetic symbol, and not only that one of a symbol, by and large - and therefore all the things from within world, without a special choosing of some of them through the Revelation of God. But this didn't happen. It was necessary the light of being chosen by God, to fall upon certain things, in order they to receive the meaning of messianic symbols and thus to become objects of the cult of the Old Law, which the messianic waiting was kept through. It wasn't, for instance, self-understood, that the stabbed lamb fore-imagined the crucifixion of the heavenly Lamb Who decided to embody Himself and to let Himself be crucified, in order to save the world. But is was necessary an acts of Revelation done by God, which to promise this Embodiment, and to make it intuitively by and act committed within world, by stabbing the lamb, which receives thus a prophetical signification, and it becomes a special, prophetical symbol." (Stăniloae 2005: 71)

"The death's transformation from punishment for sin into means of crossing to the life into God, it has been done by Christ, by the fact that, by being Him the Son of God, He has made Himself man out of the Virgin Mary, in order to bring Himself as sacrifice, for the people. If Christ hadn't been created without the man's union with the woman, Christ would have inherited the ancestral sin and, as such, he would have endured the death as a necessary consequence to the inherited sin, namely for His own sin, and not for the sin of the people, and His birth wouldn't have even been the birth of God as man. The Christ's birth as man, out of Virgin, it was an act of God, out of free love, and therefore it was a manifestation of the power and of the love of God." (Stăniloae 1993, 3: 87)

"The birth of the Son of God as man from Virgin, it is the beginning and the prima condition of the man's elevation from the sin's darkness and of man's elevation into the light of God through sacrifice and resurrection. The Son of God made Himself man, out of Virgin, in order to elevate the man to this state." (Stăniloae 1993, 3: 89)

"The birth of the Son of God as man, out of Virgin, it is an act of decisive creation of God, for the people, an act of love and almightiness. Only this

birth made possible other creation acts, amongst which the Christ's sacrifice as man for the people and, by that, the defeat of the death, and the ensuring of Christ's full communion with the people, and the people's eternal happiness. If Christ hadn't made Himself man –not out of natural necessity, but out of free love, namely out of Virgin – Christ wouldn't have made possible any of the eternal savior acts of the godlike light. The birth out of Virgin is an act of the God's conscious will and almightiness, as cause for elevating the human existence from the sin's darkness, to the eternal light, into God. Just the act of Christ birth as man, it has brought out the humanity assumed by Him, from under the law of a natural necessity fallen into sin, and he communicated to the people too, through their faith in Him, a new birth, out of their will, in the Mystery of the Baptism. By and large, by being Christ born out of Virgin, he showed that the mankind can be elevated from under the fatal law of the birth towards the definitive death. But that, Christ showed that, by being Him born without sin (...), He wasn't submitted either to the law of the unwilling death for a sin that he would have had, but He received the death willingly, out of His love for people. He did that in order to elevate the people, after resurrection, to the birth anew, through His Ghost, for preparing them in order to defeat the death, or a means for crossing through death to the union with Him, the One resurrected forever. The birth out of Virgin it is the initial act of elevating the humanity out of the law of the birth towards death, namely of the meaningless birth. The mankind has been brought out of the dogmas of the nature submitted to the total necessity, dogmas formulated as dogmas of the science. Without that liberation from the nature's dogmas, through God made man, the whole existence would have been inexplicable. The nature's dogmas are overcome through the act of the love, by the God's freedom, and they are replaced for freedom's dogmas, through the love of God. All the things are out of love and the love is freedom. The Son of God has made Himself man, out of the love that is amongst the Father and the Son and the Holy Ghost, a man in full freedom, not submitted to sin and to death, but a man capable of assuming, out of His love, the people's guilt, and to receive, while still being free, the death for the people. This act was transparent to His godhead, or to His godhead's luminous light. The neo-Protestant groups, by not admitting the birth of Christ out of Virgin, they do not grant importance either to the cross. But such a Jesus wouldn't have received the death for other, namely willingly, but out of necessity, and that's why he wouldn't have been either Savior, or Christ, or God, but he would have been a simple human prophet. According to some neo-Protestant groups, there is no God above the nature's laws. Those neo-Protestant groups do not speak either about Christ's resurrection. Only a death received willingly, it can be savior. This is because only such a death doesn't belong to the usual sinner, but it belongs to the Son of God." (Stăniloae 1993, 3: 89-91)

“The Son of God has made Himself man amongst people, in order to give Himself as gift, to God, as really savior sacrifice for the people, in order to be fulfilled what was promised through the symbol of the animal sacrifices, and, especially, of the lamb of the sheep from the Law. The promise made in the Law in the form of the lamb of the sheep, as image escaping from death the firstborn of every family, and, consequently, the future sons of all the families, namely all the people, it didn’t escape them from death, except for a while. Now, the Son of God has made Himself, to us, the conscious Lamb, God and man Who escapes all the people from death, and forever. He isn’t the firstborn as man, but He is the firstborn of the Virgin and He is the Only Begotten One of the heavenly Father. A such, He bring Himself as sacrifice to God, being the first and One born by Virgin, and innocent, but also being the One Begotten of God.” (Stăniloae 1993, 3: 93)

“Such a descent of God on the people’s level, couldn’t have been accomplished except by Him assuming the human. By this was shown also the great honor God granted to the human. It was an honor that couldn’t have been shown only in the fact that God spoke to the man from distance, though remaining Himself exclusively God, but it couldn’t have been shown in the fact that He make Himself man but without ceasing to be God too. If He hadn’t remained God, he would have shown Himself as a God Who needed to make Himself man, so that He wouldn’t have been, in essence, above the human being. If that had been the case, the human being wouldn’t have received an honor from Somebody from above, neither would have been the human being really elevated to the dialogue with God through the powers communicated him by God. Thus, the godlike Hypostasis Himself made Himself as Hypostasis of the human too. His Self hasn’t remained only a divine Self, but it has become a human *self* too, to any *you* from amongst people. He descended to be experienced by us as an unmediated *You*, as any human *you*, but still remaining to us as a divine *you*, and until making me through that, He Who is God, a *you* on His level. And nothing is closer to the human being, through knowledge and affection, as his fellow human in his position as *you* or as *me*, that makes him a *you*.” (Stăniloae 1995: 163)

“One could object that, in the Old Testament, God, by getting closer to the human being as God, He made His godhead felt in a more overwhelming mode. God made then felt His presence through thunders and lightnings, or as sitting on a heigh throne, around Him being the singing seraphs. But, by that, He still remained in a mist, or He showed Himself for an instant, on a throne, distantly, in a house rapidly filled up with smoke. In Christ, though, God comes with our live and with our countenance, close and gentle, and even as a servant of ours, washing the feet of His disciples, and going in His love to the Self-sacrifice. He is served by His Angels, but as the One Who

suffers for us (Mt. 4: 11; 11: 22, 43); He shows Himself into light, but as having a human being face, and speaking after, about His sufferings for us. He shows us that the complex and conscious face of the human being, by being illuminated with understanding and love, lived humanly, it can be an adequate environment to the God's greatness. In the waves of the gentleness irradiating from the human face, it is unveiled to us the infinity of God's superiority, more than in the quake and in the fire which scare us, as said Prophet Elijah (III133 Kings 9: 11-12). For a short while, God was rather a foretelling of His future embodiment, and not a real assuming of our human, and forever. The human being still wasn't mature enough for understanding such a great honor given him by God, by Him taking the human life and countenance. One could have been tempted to idolatrize the human. It was necessary the man to realize that God can take human being countenance, and forever, but without Him to be confounded to the human; the human being must reach to realize the spiritual depth from beyond human being, as spirituality that can be expressed through the human face, not a pride face, but rather a spiritualized face." (Stăniloae 1995: 163-164)

"The God's embodiment shows the human being as the most capable of becoming environment to the God's showing. The embodiment shows that there can be intuited, through the human being, the infinite depths of God. The human words impropriated by God, and understood by me, they open me infinite horizons, and they communicate me absolute claims. The human being is the most accessible to us, and still the most revealing for the absolute Mystery, from above us. But not any face and not any words are as such, but only those elevated on the highest spiritual level." (Stăniloae 1995: 164)

"The Son of God by making Himself as a *You*, on my level and to me, and the *self* who makes me as a *you* on His level, he remains to me, unlike any other purely human *you*, a *You Who*, though not being only human, it still is to me in the immediate position as *You*. It depends only on me to live Him as such, always in direct relation, even if not being something visible to me. This is for, by being God too, He is as hypostasis of the human always in front of me and to any other human." (Stăniloae 1995: 164)

"In order to heal the human beings' helplessness of receiving the Son of God, through the human nature that He has assumed, it was necessary that That One to take His humanity in a state lit itself by the Ghost of the clean love." (Stăniloae 1995: 165)

133 In KJB we have I and II Samuel, and I and II Kings; In the ROB we have I-IV Kings (E. l. t.'s n.).

“Given the fact that is difficult to a human being to restore the communication with the Person-Absolute, since the human being is unable even to restore a consummate communication with his fellow human, the Person-Absolute didn’t limit Himself to the teaching given through creation, and through the prophet’s words, or only to such an unveiling of His from distance, through other people, and he has entered a totally direct relation with the people, by the fact that He has made Himself consummate man, in order to enter by this the communication of maximum intensity and of total love with the people, or to attract them to such a direct communication with Himself, through his full power of human communication. That’s why he has come in maximum closeness to the people, as One of them, as speaking Himself to them, and communicating them the power in the form the people communicate the power to one another, but still showing them that He hasn’t ceased to be God, or that, in His quality as consummate man, quality adopted by Him, he communicates them, from Himself, a direct teaching, and an example of full life of the human being into God, and a love that only God can communicate through the human being, namely in the human and immediate form, accessible to the people.” (Stăniloae 1995: 165)

“Jesus did that in order to convince the people that through His humanity speaks and works God Himself. He did that in order to help the people to encounter in His consummate humanity, assumed by Him, the presence of God, and to communicate them through His humanity, the godlike power toward elevating them, which ends in the people’s resurrection and eternal happiness. That’s why, the Son of God has taken our humanity, inherited by us from the first people, on one hand in order to enter, with it, the “natural” connection with our humanity as The One “of the same being with it”, and, on the other hand, in order to accomplish, on Himself, as man, and that within us too, the supreme transcendence towards Absolute, from the human side, and the maximum descent of His as God, to the people. The human body itself, by that, it has been made as transparent organ to the infinite mystery of God.” (Stăniloae 1995: 166)

“The son of God descended, but He didn’t lose His quality as Absolute and as not obeying the nature’s laws, especially the laws from after the falling, starting with that one according to which the human being is conceived through the union between man and woman, associated with a passionate voluptuousness. Only thus He healed the people helplessness of seeing God Himself, through their fellow human’s face, and the helplessness of that face of showing God, through itself. In order to do that, He took his humanity out of a human person, who made efforts in order to be elevated above that law who was dominating our nature, through pleasure and violence, bringing from the human part the required contribution, in order the full connection between human being and God to be restored and consummate. Thus, He communicated to other people too, through the nature He assumed, the

power of a rebirth in the full cleanness and transparency to God, through the Holy Ghost. On the mentioned purpose, the Son of God descended to us, taking our nature, but elevating it, from the beginning of its forming, from the full cleanness and in the impulse of consummate self-giving, by the fact that he has taken it from a clean Virgin, a consummate Virgin, given as gift to God, and He framed the nature He has taken in the godlike Hypostasis Himself.” (Stăniloae 1995: 166)

“The Son of God *makes on Himself* and He *gives birth to Himself* as man, with both sides, for He conceives Himself out of a Virgin, but He also has taken the true humanity out of a true human creature. Being made, He is without sin, as Adam was before falling; being born too, He has, though, the corruption from within Adam from after Adam’s falling. He unites both of these for He is born out of Virgin. Thus, He saves the human being by His dying for the human being, but also by His resurrecting.” (Stăniloae 1995: 167)

“The Son of God has assumed our humanity out of Virgin, and so also out of God’s power, and therefore without sin; but by assuming His humanity out of a woman who belonged to the mankind from after falling, and who inherited the affects from after falling, and the death, so He received from Her these affects and the death. That’s why He used the suffering and the death, in order to defeat them in His humanity that he received through His birth, due to His sinlessness that He received by being made. So, He conveyed to His brothers into humanity, a humanity He has received through His birth as man, His cleaning power that He has for He is made, when they are rebirth out of Ghost. So, He has made Himself as man too, free of the enslaving powers of the sin, and by this, the human beings are liberated from the enslaving power of the suffering and of the death, which they receive through their birth. He has open to the mankind, the possibility of living the godhead, through His humanity that He has assumed through His birth out of Virgin. This is for His humanity is united with the godhead, since His conceiving, in the same Person, but also due to His sinlessness that He received by being made, namely through the cleanness that no longer can be separated from God, due to the fact that His humanity is united, since His conceiving out of Virgin, with the Godhead, in the same Hypostasis. But this fact or this union was possible due to the fact that Christ’s humanity was conceived out of Virgin, or due to the fact that this conceiving was the consequence of the humanity’s framing into the divine Hypostasis. By that He assumed the affects, but by not receiving the sin, He defeated the affects. He accepted to suffer the affects of pain and of death, in order to defeat them in His humanity, and He resisted the affects of pleasure, by being, due to His conceiving out of Virgin and due to His humanity’s framing into the divine Hypostasis, and that made Him lacking the sin which to tempt Him towards pleasure. He endures the first ones and He resisted the last ones, not allowing them to drive Him to sin. He received

the resting and the food, necessary to His body, but He remains as not conquered inwardly by some sinful pleasure for them. Thus, as man, He liberated Himself from affects. He lived with victorious power, by having His humanity united with the Godhead, in His godlike Hypostasis, and born, without sin, out of Virgin. He defeated as man, any fear and any pleasure, which could determine Him to worry for Himself, by being and by remaining without the sin's egotism. He was giving Himself wholly, as gift, to the people, with the love He was spreading and which He was impropriating, into His humanity, out of His godhead, a love that wasn't weakened by any sinful egotism. His humanity was elevated to the state that our authentic nature aspires to. He couldn't have been conceived out of Virgin, if the hadn't been the Word's humanity, and He wouldn't have been sinless, if He hadn't been conceived out of Virgin. And, by being sinless, and by being assumed by the Word, His humanity was environment of the entire communicability of the Word." (Stăniloae 1995: 167-168)

"Our humanity has reached its peak in Christ. This is for it has been participating to the loving communicability and to the absolute character of His godlike Hypostasis, and, by that, it has been participating to His absolute freedom from anything that could egotistically enslave it. By that, we also can find the help in order to climb the peak that the humanity is on. He makes us too, for we are, according to humanity, of-the-same-being with Him, as persons capable of a consummate communion, and free of any egotism." (Stăniloae 1995: 168)

"Christ places Himself, as man, wholly in the people's service, due to the fact that He is in total Self-control; by the fact that He is the Son of God Himself Who humbled on Himself, He has placed on Himself, in the people-s service, through His embodiment; and His humanity born out of Virgin it hasn't been born with the pleasure's sinful egotism of the ones who are born in natural way." (Stăniloae 1995: 168)

"Christ's humanity has been elevated on the level of supreme transcending for Himself into God, above the worry for the Self and in full obedience to God, being assumed as humanity of the godlike Hypostasis, but without being confounded to Him. He is that humanity's Subject, and that humanity participates to His quality as Subject, without being lost as humanity. That's why the Holy Fathers spoke about Christ's composed Hypostasis. Christ lives with His humanity the depth of the human mystery into the depth of the supreme mystery of His Godhead. That's why, the godlike Mystery unveils, through the assumed humanity, His depth as springing out light, and He consummates His humanity too, as fully mediator and revelator mystery of the divine Mystery." (Stăniloae 1995: 168)

“Christ placed Himself as Whole Man in the service of the people’s salvation in order the people to be saved from the sin’s slavery, namely He elevated His humanity on this supreme level, for us, and not using it as an object, but by giving our humanity too, the honor of wanting that. This is for He took it without impediment and without the shadow of the sin and ready to collaborate through its will on that purpose, for since the first moment He conceived on Himself out of a Virgin Who decided to remain forever a Virgin and Who kept Herself like that, and even more than that, She opposed willingly to any personal sin, or any inherited habituation, which drive the human being to any kind of sin and to interrupt the connection with God. The Person-Absolute, or the Son of God Who dwelled within Virgin, He encountered this consummation of the Virgin, and He strengthened Her preparedness and He gave Her the power to give Him the humanity. By this, He took from within Her not only His clean humanity, but he also accomplished with the first human being who differed from Him, the full dialogue of love, a fact that equaled the cleaning of the ancestral sin from the Virgin.” (Stăniloae 1995: 168)

“Into Virgin, our humanity has accomplished the highest transcending above the law entered within our nature through sin, a transcendence towards the Person-Absolute, with His together-working. And through His descent into Her, He effectuated the fullest descent to human being, by taking itself His humanity from within Her, with Her collaboration. Thus, the humanity He has assumed out of Her, with Her consent, it is the fruit of this full descent of the Son of God to a human being, and of the maximum transcendence of that human being towards Him, with His help.” (Stăniloae 1995: 168)

“In Christ, God descended, to the maximum extent, to the people, by making His own humanity into our humanity, or by becoming the Subject of our humanity. And the humanity is elevated into Him, at maximum, into God, God making our humanity worthy of being His humanity. The hypostasis is the state of the human nature into Christ, and this state is received by the state of the godlike nature of God-the Word. The hypostatical self it is the Self of infinite depths of the godlike Word. But this Self takes human traits too, and He endures the human limitations as His, penetrating these limitations with the rays of His godhead and opening these limitations to His Godhead. By that, He has made on Himself, the deepest our foundation, or as hypostatic center of all of us, the bearer of the most felt care and responsibility, for all of us, and, by that, communicating to us too, as much as we can receive, out of His feeling for our fellow humans.” (Stăniloae 1995: 168-169)

“In conceiving and forming His humanity out of Virgin, The Son of God was in a work of untold efficiency. But that work didn’t exclude the work of His

humanity and of the Virgin. For, the more efficient was the Godhead's loving of humanity work, the more was felt by His humanity and by the Virgin's humanity, namely the more was strengthened in their own work of loving collaboration. The human soul of Christ was working too, to forming His humanity, as the body and the soul of the Virgin were working too. But, in order the Son of God to take clean or fully loving humanity, it was necessary not to be the work of some human initiative, uphold and accomplished only by a pair of human being, too much and too blindly focused on one another, into the pleasure of one of another. It needed the godlike "conceiving", but with the Virgin's consent, and She was focused only towards God. That's why, the humanity's conceiving and birth take place out of the initiative and with the collaboration of the One Who has made Himself man. Himself formed His humanity to Himself, but that didn't exclude the birth of His humanity out of a Virgin woman, namely involving also the "conceiving" of the One Who was born out of Her. Here the godlike "conceiving" had an overwhelming role, and that's why His birth too, it was out of the initiative and out of the work of God." (Stăniloae 1995: 170)

"A "conceiving" of the humanity, by God, it is not totally absent after the falling, either in the bringing of any human being to existence, but on the other hand, the birth of the Son of God had a human collaboration too. Besides, each human being's birth is a mysterious event, produced by the work of God and by the human beings' collaboration, since the first moment of the conceiving. The son of God made Himself man out of woman, but She was Virgin, so that the "conceiving" in His case had an untold greater role than in the case of the other people. But this was shown too, the fact that He has in Himself the capacity of making Himself His human image (Phil. 2: 7), and by this He has elevated His humanity to the supreme height. The fact that His humanity doesn't have a special hypostasis (in Nestorian sense), it doesn't diminish it, for the divine Hypostasis Himself makes on Himself as hypostasis of the humanity and humanity's capacity of becoming nature of the divine Hypostasis too. The divine Hypostasis as bearer of the divine Being, it unites with Himself the human nature too, and He makes Himself as the Hypostasis of the human nature too. As in the quality of the average man, it is present too, his unit as distinct person, likewise it is in the common godhead as also in the common humanity of Christ present in the same Hypostasis, the Same distinct Person. It is accomplished, within Christ, a unity of contrasts, but of all contrasts in the tightest unity, of the most extreme sides of the reality, in a unique Hypostasis. This divine Hypostasis give Christ's humanity the possibility of actualizing, in the highest mode, all the resources of the human nature, unlike in any other simple human hypostasis, the simple human hypostasis eternally remaining in movement towards this accomplishment. But these resources are kept integrally and unaltered, as human. The divine Hypostasis, by becoming hypostasis of the human nature, His humanity becomes participant too, to

His quality as Subject, to the committing by Him of all His deeds, to living His integral divine-human life.” (Stăniloae 1995: 170-171)

“In the case of the embodiment of the Son of God, upon His humanity took place the breathing of the Holy Ghost, even since the beginning, as in case of Adam too, but to an untold greater extent. This is for the One Who was conceived as man wasn’t only a man, but he was also Himself the Son of God, having in Himself, from eternity, the Holy Ghost. This is for the Archangel said to the Virgin: “The Holy Ghost will descend upon You and the power of the Highest (the Son of God) will overshadow You” (Lk. I: 35). He received the Holy Ghost since His conceiving, as man, for the One Who was conceiving on Himself as man He also existed as godlike Hypostasis, consciously, from before, and He started forming His nature as such, so that He was able to receive also in his quality as man, from the beginning, the Holy Ghost, by Himself giving the Holy Ghost, as God, to Himself as man, but also giving the Holy Ghost to His Mother, in order Him to conceive, on Himself as man, within Her, though She was a Virgin. The Holy Ghost determined Her, in the same time, to consciously and assertively consent to that act, with the steadfast belief in that act, by knowing that He was from above nature, namely out of the godlike power.” (Stăniloae 1995: 174)

“The *new Adam*, having the Ghost not as a simple human being who can part with the Ghost, but as a man who being in the same time God, He cannot lose the Holy Ghost, and He will communicate the Ghost to all His brothers into humanity, through the seen mediation of the water. That’s why He was baptized in the River Jordan’s water, having the Father and the Ghost united with Him, in order He to receive also the Holy Ghost through Baptism, when He deepened Himself in the water of the Baptism in the name of the Holy Trinity. WE also mention that the Holy Ghost, communicated by God-the Word to His humanity ever since His conceiving out of Virgin, making this humanity sinless, as the first Adam was too, at his creation, being in the same time communicated to the Virgin, it get Her too, out of the ancestral sin, insomuch that Her was able to give out of Her body and of Her blood, the human body of Her Son as lacking the ancestral sin, and also in order to be able to born Him while remaining Virgin.” (Stăniloae 1995: 174)

“Only the High One can lower Himself and, in somebody’s lowering, it is present the feeling of the height of the One Who lowered Himself.” (Stăniloae 1995: 181)

“The Son of God made Himself man in order to elevate again at God, the human estranged from God, and not only within Himself, but within all the ones who attach themselves to Him, by faith.” (Stăniloae 1995: 194-195)

“If the Son of God hadn’t made Himself man, our transcendence out of creation towards the transcendent God, it would have remained a simple aspiration of ours, a simple tension never to be fulfilled. Our jump out of creation couldn’t have been accomplished. Likewise, the union amongst us would have remained always insufficient, because it hadn’t been the union amongst us in the same unifier Brother and in the same One valuing each of us. Only for Christ came, God makes Himself, in a real mode, everything in all the things, and we can be gathered together, with our bodies, in the Holy Trinity, and we can live, in the fullness of our being, the loving presence of the Holy Trinity and our presence in one another, without being confounded to the Person of the Holy Trinity and amongst us. Since the humanity has received in the Hypostasis of God-the Word an eternal hypostasis, each human person has in himself an existence for eternity, as person being in a real or possibly eternal dialogue with the Word made man, and together with the him, with the Father, into the Holy Ghost.” (Stăniloae 1995, I: 37)

“The fact that the human nature has been constituted within Christ Jesus as human Person, it has a great signification. The son of God, by making Himself as hypostasis of the human nature, He has given the human nature the function as environment of the God’s love directed towards all the people, and as environment of the love of the One Begotten Son, in human form, towards the Father, by making on Himself the most loving man of the heavenly Father, out of whom it irradiates this love towards all the people, in order to make all the people capable, at their turn, of His godlike love in human form, towards the Father and amongst themselves.” (Stăniloae 1995 I: 71)

“By taking our human nature in His hypostasis, and not as a limited process, like all the other human hypostasis, Christ is through his human nature, as God, in an intimate connection with all the people, and as such with the whole creation, an intimate connection as could be accomplished by the human persons together, at maximum, and even much more than all the human persons together. The Word of God Himself Whom was created the creation through, and Who upholds the whole creation in a special connection with God, He has come through embodiment in a new connection with the creation’s entirety. He is no longer only Creator and Providence Provider to the creation, and to the people as persons differing from Him, but He is hypostasis of the common humanity of all people. It is something else to be in connection with the people from outside yourself, and it is something else that that something to become part of your person. On the other hand, like the man, as person, by possessing a body, he has as a more general body the whole cosmos, as like the Son of God, much more, He has made through body the whole creation as His body, in a wider

meaning of the word. He has made, on Himself, the central hypostasis of the whole mankind and creation.” (Stăniloae 1995 I: 71)

“The general humanity and the entire creation become, through His embodiment, as His own, but in the same time as belonging to the One Who is in the same time their Creator, by the fact that He has made, on Himself, their Person, and He also elevates them, by the fact that He has made, on Himself, their Subject on the highest level. The human lived by the divine Subject as His own, it unveils and it actualizes all his powers, while the cosmos unveils all its significations and transparencies, for it is watched and used by the Son of God, Who the cosmos was created by, through His humanity. Properly-said, His human is potentiated through His godlike power to the highest human works and to the maximum possibilities of union with the godlike works.” (Stăniloae 1995 I: 71)

“It is accomplished a maximum union between divine and human, but without confounding them, but each of them being lived by One and the Same Person, at maximum intensity, in a reciprocal interpenetration of theirs: the human will be lived in the actualization of all His potentialities, by being penetrated by the divine, but this is only if the human has been deified. And to all of us, it is open this perspective of the endlessly experiencing the union of the human with the divine, of being penetrated by the divine, of using the true human by deifying the human, and of endlessly knowing God through the penetration of the human and of the cosmos, by the divine. The Son of God, the supreme Son and Word, He makes, on Himself, with His rationality and with His affectivity as Son, a Subject of the human in communion with us, by opening us the endless perspective of the truly rational living, and in the same time an affectionate living, with all: with God, with our fellow humans, and with the nature. This is for, only where there is clean affectivity, there is also true rationality. Only where there is kindness, there is rationality too. That’s why the Romanian people call the irrational person as “insane” (Ro.: *nebun (ne-bun)* = Eng.: non-kind, non-good (E. l. t.’s n.)), namely unkind. And that’s why too, the old Romanian translation of the Patristic texts call the virtue as: “kindness”. Only the kindness is rational.” (Stăniloae 1995 I: 71-72)

“It is accomplished a maximum unity between divine and human, but without confounding them. The divine is used to the human end He created, being thus shown the true purpose of the human’s creation. But the human too, he can use and live at maximum intimacy the divine and the power and the god things of His, thus being shown again, the purpose the which the human was created on.” (Stăniloae 1995 I: 71)

“It is “natural” that God manifests Himself also through what He created. The first effect upon the human nature as made nature of His hypostasis, it

is the restoration of the human nature in its normalness, from the egotistic crookedness and locking up, which the human nature has been brought in, by the persons bearing it, through their sin. The human nature it brought back to its state of cleanness of sins, just from the beginning of Jesus's forming within His Holy Mother. By that, the human nature has been placed again in the normal state of openness towards God, its Creator, and it has regained by this the force of reestablishing the communicability with all its concretizations within the human persons. Christ becomes thus the man one communicated the most easily with God, and Who communicates, on Himself, the most generously to all people, by giving them too, as they want, this brotherly communicability. And this hasn't been done by the Son of God, only by using His godlike will, but also by using the will of the human nature that He has assumed. This is for He had two will, but there He was a sole One, wanting through them; He wouldn't have manifested Himself as integral divine-human Person, if He hadn't manifested Himself with His human will too. He has brought back to the full agreement, the two wills, since, as God-the Creator, He has endowed the human nature with a will in harmony with the godlike will and with a sole normal will in all the human persons who want that, or since God Himself doesn't want something contrary to the human nature, or to the right development of the human nature by its own will (Saint Maximos the Confessor, G.P. 91, col. 81)." (Stăniloae 1995 I: 72)

"When the Son has made Himself man, the Father's rejoicing of the Son as man, and of all the people united with the Son, it has together the Ghost's rejoicing too; and the rejoicing of the embodied Son and of the people united with Him through their Faith into the Father, it is strengthened by the Ghost's together-rejoicing." (Stăniloae 1995: 16)

"The human nature taken by the Son of God, it was wholly ours, "except the sin". The ancestral sin does not belong to the human nature, but it was added later like a curtailment of it. The Man-God neither had a personal sin, not only for He didn't want to commit sin, but for He neither was able to make any sin.

Andrutsos (*The Dogmatics*, Romanian translation, p. 200) deduces the lack of sin at Jesus Christ as coming from the hypostatic union, into the sense that the unique subject of Him, being God-the Word and He, handling the human will, might not do any sin.

The assertion of some of the Holy Fathers that the lack of sin at Jesus it is due to His supernatural conceiving, Andrutsos interprets it also in the sense of his thesis, because, as he says, the supernatural conceiving is not but an effect of the hypostatic union. "Because the supernatural birth supposes the hypostatic union, of which effect is, obviously, that the conceiving from the

Holy Ghost it does not constitute the main cause of the lack of the sin, but it is only a more special indication of Her.”

It would seem, from this sentence, that Andrusos recognizes the lack of sin at least as a secondary cause of the supernatural conception. But, by continuing the exposure, one can see that he explains it only through the fact that the wanting Self in Jesus is God—the Word.

The lack of sin, though, must be brought into a connection with the supernatural conception, even if this is not but an effect of the hypostatic union.

From the fact that the speaking self in Jesus is God-the Word, one can directly deduce only that He didn't commit personal sins. But the question about how He can receive a human nature deprived of the ancestral sin, it can be answered only by the supernatural conception. Of course, the supernatural conception it is reduced to the hypostatic union too, to the fact that not through human initiative is formed the individual reality of the human nature of Jesus Christ, but through the initiative of His preexistent Person. But only through the supernatural conception it can become real the lack of the ancestral sin. The birth with the ancestral sin it is due to the fact that it is the product of the initiative of the man. And in this initiative the man does not manifest like an individual, but like a case. Any birth is a prolongation of the human species and it is attributed to the human species. Therefore, even the individuals who conceive are cleansed of the ancestral sin, like the Christians are, the one who is born as being a prolongation of the human nature, through an own initiative, he is born from sin. The first apparition of the man into existence it is anterior to any own initiative, but not to the initiative of the human nature in general. If it had been able to jump before any human initiative in general, but though it has been able to exist, it would have been brought to existence directly through another initiative than the human one, and it would have not come into world with the inherited sin. Just this happened to Jesus Christ through His conception from the Holy Ghost¹³⁴.

But Jesus did not have a rigid nature, foreigner to the human one. According to the Holy Fathers, the passions which burden the human nature are of two kinds: some imputable, sinful, dishonest, and some

134 Karl Barth deduces exactly like Andrusos, the impossibility of sin in Jesus, from the fact that the Subject was God. “Gewiss, als sein Menschsein wurde es sofort ein anderes als das unsrige, sofern die Sünde, das heißt der Streit des Menschen gegen Gott, in ihm weitergehen konnte. Von dieser einen einzigen Bestimmung abgesehen ist es doch ganz und gar dieses unser bekanntes Menschsein; mit seiner natürlichen Problematik nicht nur, sondern mit der Schuld, die auf ihm liegt und die es zu büßen hat, mit dem Gericht Gottes, das über ihm steht, mit dem Tode dem er verfallen ist. Der Sohn Gottes konnte nicht sündigen – wie könnte Gott sich selbst untreu werden? – aber das alles, den die heilige Schrift eben damit meint, wen sie den Menschen Fleisch nennt, hat der Sohn Gottes auf sich genommen in getragen, indem er Mensch wurde. Und gerade insofern ist er wirklicher, echter, wahrer Mensch, vor Gott stehender Mensch geworden“, W. c. P. 45.

irreproachable, which are simple punishments for the sin. Jesus did not take the sin but He has organically, existentially, and ontologically impropriated the punishments for the sin.” (Stăniloae 1993)

“It is difficult to understand that the Son of God can make Himself man too, and that He can accept the death of the assumed human body. But it is even harder to understand that the peoples’ spirits would have been brought to existence by a blind law, in order to disappear one at the time. It is therefore more rational to cogitate that the death too, it can be framed in a positive meaning of the existence, and that the people do not die definitively with the whole their being but they only die with their body, and that they can be brought back to full existence, namely with the body too, through the love of God.” (Stăniloae 1993, 3: 162)

En-Humanity

/ En-

Hypostatization

“It is to be noticed that in the definition it is insistently confessed the fact that Jesus Christ has existed as Son of God, therefore like godlike hypostasis or person, before the embodiment. This is for Jesus Christ, born out of Virgin Mary according to His quality as human being, and He is One and the Same with the godlike hypostasis born out of the Father before the ages. The confession doesn’t say that Jesus Christ, as person, He had been constituted only by the birth out of Virgin Mary, by the meeting between the godlike nature and the human nature, and He wouldn’t have been a person before that. This aspect was explicitly highlighted by Leontius from Byzantium, the theologian of the Justinian époque, amongst other things also in order to scatter the doubts of the pre-Chalcedonians, who were refusing the definition from Chalcedon, because they imagined that the affirmation that “the two natures are together-flowing into a person and into a hypostasis” didn’t express sufficiently the unity of Christ as Person. Leontius of Byzantium used, in order to express the fact that Jesus Christ is the Same, as Person, with the Son of God from before embodiment, the term “en-hypostatization”. The hypostasis of the godlike Word hasn’t united Himself with another human hypostasis, but he has formed to Himself, by embodiment, a human nature, assumed and framed in His eternal Hypostasis, and, by this, he has made on Himself also the Hypostasis of the human nature.” (Stăniloae 2006: 17)

“In Jesus Christ, though, the human nature has received the concrete existence not as own center, but in a pre-existent center, in the unity of the divine Hypostasis of the Logos.” (Stăniloae 2006: 19)

“There cannot be about an autonomous subsistence of the human nature in the frame of the superior and wider unity the human nature has come to existence in. If that was the case, the human nature it would affirm itself as a different hypostasis. Keeping it in a state of pure subject it cannot be also, because of the human nature cannot exist as such, namely the human nature doesn’t exist not-hypostatized, therefore it doesn’t exist as non-person either, or as non-subject, or lacking the character of a subject. In addition to that, Jesus Christ wouldn’t be, in this case, a “full man” too. The subject modality, of the subject valence of the human nature, it is not accomplished, though, in the case of Jesus Christ, as a modality in itself, as an autonomous subsistence, but it is accomplished in the divine-human hypostatical whole, being a part of it. The features of spontaneity and conscious recording of the outside acts, features which are virtually comprised in the human nature, are no longer activate by the human nature in isolation, but they are activated by the divine-human whole that includes the human nature too. The godlike subject becomes human subject too.” (Stăniloae 2006: 18)

“Not only the human nature has found in God-the Word its subsistence as general humanity, but it has also received in the Word and together with Him the supreme modality as human person differing from other human persons. This is for like the Son of God is a Person differing in His godhead from the other godlike persons, likewise, on one hand, He imprints His assumed humanity with f His quality of Son of God; on the other hand, He imprints His quality as hypostatized or His quality of Person, differing from the other human persons. Of course, the human nature being a Person in God-the Word, and bearing in the case of Christ the imprinting of the Hypostasis or of the Person of God-the Word, in His case the human nature has a width, a comprehensibility other people don’t have it. Like the godlike nature cannot exist on a concrete manner except in special persons, likewise the human nature assumed in the Hypostasis of the Word it receives its special features as Person, differing from the features of other human persons, and forming, in the same time, a unique person with God-the Word.” (Stăniloae 2006: 18-19)

“By the fact that the aspect of spontaneity of the human nature of Jesus Christ it is activated by the hypostatical aspect of the Logos, Jesus Christ didn’t lack anything in order to be a full man too. But this full man doesn’t coincide with His quality as full God. The human nature has had in Christ the whole hypostatical - or as person - actualization, which he has got while existing as real subject in the other people, but not like an autonomous actualization, neither in a confrontation of the hypostatized – or as person - human nature with the godlike nature.” (Stăniloae 2006: 19)

“Jesus differs as man, from the other people, by the fact that He, as man, He isn’t an autonomous center of acts and reactions; but the human center of His acts and reactions it is in the same time also their godlike center and the center of His godlike acts. The whole His human nature has been centered through this, not outside God, but into God-the Word.” (Stăniloae 2006: 19)

“Amongst people has stepped a man Who has been no longer centered in Himself, but in God – He is, as Person, identical to God. The relations the other people are in with This Fellow Human of theirs, these relations aren’t lived outside God, but they are relations they have with God Himself, for this hypostatical center has a power of attracting towards God and of irradiating the good, a power that surpasses all the purely human centers: He is our center. In the middle of the creation has been placed, for eternity, a human center as Person, a center that is, in the same time, a godlike center too.” (Stăniloae 2006: 19)

“Jesus Christ has the quality of such a central man, by the fact that now the human nature’s potentialities are no longer activated by a human

hypostasis, but by the godlike Hypostasis, Who embraces with His infinite love all the people and all the things. Consequently, there is no longer the danger that the human nature's potentialities to be activated in a individualistic manner, contrary to other people, as there is no longer the danger these potentialities to be activate contrary to God. Christ activates what is characteristic to the human nature without the danger these possibilities to be activated through decisions and deeds unfavorable to other people and contrary to God. For this activation of the human nature according to the will of God, the Creator of the human nature, and in accord with the other people, it is the most characteristic activation of the human nature, in Jesus Christ our embodied nature has found its true activation. The nature, in its generality, it belongs to everybody, and in this nature are included the favorable tendencies of everybody, namely the reciprocally converging tendencies. This doesn't mean, like I said before, that Christ doesn't hypostatize the human nature by imprinting it with his features as Person, which differ from the ones of the other persons. But Christ as divine hypostasis, He actualizes the human nature's tendencies favorable to us, by the fact that, being in divine hypostases, His human nature isn't endangered to be narrowed in its manifestations as human autonomous hypostasis, which to be able to activate this human nature in an individualistic sense." (Stăniloae 2006: 19)

"One can say that only in Christ the human nature is activated in its authenticity and in its fullness. The human nature brings into Christ too, its natural will. The mode this will is activated it is chosen by the divine Hypostasis Who does never activate it contrary to the human nature. Saint Maximos the Confessor says: "It isn't the same thing wanting and wanting in a certain way". The last thing is brought by the subject." (Stăniloae 2006: 19)

"In Christ the human nature's will and the tendencies aren't narrowed or bent by an autonomous subject driven by individualistic impulses, but by the divine Hypostasis Who gives them an actualization favorable to everybody, but also conform to the will of God. And God-the Embodied Word, far from impeding or altering the tendencies of the human nature's will and potentialities, just Him was able to authentically actualize them, in their conformation to His will. And for He has actualized these tendencies in the fullest favorable way to the other people, one can say that He has made the human nature as person in the most authentic mode, if we consider the human person as a unity always referring positively to the other persons." (Stăniloae 2006: 19-20)

"Christ has actualized in the most characteristic to the nature mode, the nature's will, and He also has made it Person in the most authentic manner, and this is because it cannot be a nature actualized except by making it

person. And this authentic actualization it means an actualization according to the will of God, a fact that results out of the fact that the Hypostasis of the Word has made personal, in the most authentic mode, the human nature He has assumed, and this is for, in Himself, as model of the man, it is virtually included the potentiality of the man's character as person; in addition to that, the hypostasis is the mode of the nature's concrete existence, and the Logos is the ultimate foundation on which the each man's nature subsists concretely, as hypostasis." (Stăniloae 2006: 20)

"Christ has restored not only our will in its activation, but he also has restored our rationality. This is for the Word of God is also the right supreme Rationality of Him as Person, according to which it has been created the rationality of each man, in order to think the things' rationalities as images of the rationalities of the divine Logos, together with the godlike Persons' rationality, and in a dialogue with that rationality. According to the connection God was maintaining with the human rationality before the Embodiment, a connection weakened by sin, after the Embodiment the divine Rationality as Person has made Himself the hypostasis or the subject of the human rationality, by bringing the human rationality to the full conformity with His divine rationality. The human nature in Christ is made, by will, to obey His divine will, and this is for His human's nature rationality is lightened by His divine rationality, as model and as source of it, and His human rationalities sees the things, the human persons, and the relations between them in a right manner and in all their profoundness." (Stăniloae 2006: 20)

"The human nature sees itself fulfilled on the ontological rationality's plan too, in the Hypostasis of the divine Rationality. The human rationality and will the Hypostasis of the Logos has assumed, not consisting in an individual human hypostasis who could individualize the use of the rationality and of the will in a manner contrary to other people, but being hypostatized in the divine rationality and will as Person – these divine rationality and will being their true model – the human rationality and will are actualized as rationality and will in a way that is favorable to all the human natures, and they have a great power of attracting the human natures towards unity." (Stăniloae 2006: 20)

"For it has been fulfilled in the divine rational or supra-rational Hypostases, the human rationality of Christ it has been opened to the infinite horizon of the divine reality and of its knowledge. The humanity of Christ is transparent to the Godhead and to the other people, by not having an own hypostasis as a possible opaque wall in front of the reality of God and of the other peoples. Christ is, in the supreme degree, the man for the people, for He is the man for God, or the humanity fully opened to God." (Stăniloae 2006: 20)

“In our middle it has been placed a human center as Person, by the fact that the Word-God Himself has done it amongst the other persons. He has made on Himself the restored Man, in conformity to God Who wants and Who fully rationally thinks at the good of everybody and, that’s why, and in conformity to all the human persons, and in solidarity with them, and with the understanding and with the will of serving the unity of all the human persons.” (Stăniloae: 2006, 20)

“If the person alone is the center that irradiates the spiritual and unifying live and warmth, the center of irradiation of a loving life and of a unifying power that is endless and undiminished by any shadow of egotism, that Person won’t be other but a godlike person Who has entered the unmediated relation with the people, as human person Who has been fulfilled in the culminant mode.” (Stăniloae 2006: 20-21)

“All the human hypostases have the Hypostasis of the Word as their ultimate hypostasis. But the human nature of Christ had God-the Word as Hypostasis in such an intimate mode, that it no longer has an own hypostasis, like in all the other people. Only on this way the people can have God-the Word as ultimate hypostasis, at their turn, in a fuller manner. In the same time, their hypostases are being strengthened through the relation with the human nature’s firmest hypostasis, for this is the one Who opens the human nature the most, and by doing so, He opens also the people’s hypostases as open windows towards God and amongst themselves.” (Stăniloae 2006: 22)

“Like in the body, the man is framed in the horizon and in the liberty of the human spirit, but without being annulled and by being fulfilled in his purpose, likewise in Christ, to the human nature is opened the infinite horizon of the divine life and the possibilities of the divine liberty in the divine life, but without being annulled, and by being the human nature’s aspiration fulfilled. Towards this horizon aspires any human being, and, in some measure, any human being aspiring to this horizon is imparted out of it through the relation with the not-embodied Logos. But in Christ this horizon is being opened to the human nature not through the relation with the Logos as a relation with another person, but in the unity of the divine-human person, to which the human nature is part too. And Christ is being communicating this horizon to us too, in a more direct mode, by the fact that the Logos is now in direct relation with us, a relation we are each other with our fellow humans.” (Stăniloae 2006: 22)

“The human nature is made for the living in a not-confounded manner in boundlessness, while existing apart, as hypostasis, the human being lives this tendency of his, but he doesn’t fulfill it at once, but he eternally

advances in it. But in the real existence in the Hypostasis of the Word, the human being lives at once the whole real openness towards boundlessness, but the human being is not merged to the godlike boundlessness. Like man, Christ always knows that He is being imparted with infinity, that He is resting in infinity, but He know also, in the same time, that He isn't the source of this infinity like man, but like God." (Stăniloae 2006: 22)

"All the human persons are being strengthened in their quality as hypostases, by the fact that they enter the relation with the Son of God Who has become, as Hypostasis of the Human nature, in a more accentuated mode, their ultimate Hypostases. Before the Logos has become to the human hypostases - by assuming the human nature in His Hypostasis - the more accentuated ultimate Hypostasis of theirs, the human hypostases lacked, in some measure, a close hypostatical support. By receiving in Christ, the embodied Logos, as closer ultimate hypostasis, He gives the human hypostases the full hypostatical consistency and openness, out of His power of supra-consistent and of supra-conscious Hypostasis, of all the human hypostases. The people's humanity still wasn't full before the embodiment of the Son of God as man, before He has become the Hypostasis of the human nature, said Nicholas Kabasilas." (Stăniloae 2006: 22)

"The supreme closeness of God to the people, and therefore the supreme revealing of God in Jesus Christ, as also the supreme glory of the *en-humanity* of Jesus Christ and of all the righteous it is shown in the state which we are elevated at through judgment. This is waited for even by the angels with fear and tremble." (Stăniloae 1997: 298)

Epektasis

“The infinity of the Godhead, or of His life, which becomes life of the one who has reached in God, it ensures that one’s eternal stability, just because he can move and he eternally moves around God, or in God, rejoicing without getting fed of God’s borderless love. The infinite identity of God, around Whom the soul is moving and Whom he is imparted with, it removes the time. This is for “the time is circumscribed movement” by a border, at which the creature finds his end, in a world which is at its turn a space, of a limited content.” (Stăniloae 1997: 304)

“The creature’s existence above time isn’t like the eternity of the One Who is always the Same. It is movement around the eternal One and it isn’t unmoved like That One; its “stability” is due to the “moving” around Him. The creature doesn’t have by himself the eternity, but is has is only as participation to the eternal One. That’s why, the eternity penetrated the creature’s temporality, or the stability penetrates the creature’s movement, on the measure the creature advances in God. But the full existence above time, of the creature, it comes at the end of the creature’s existence in time, and it never reaches to be the same with the existence above time, of God. In the creature’s eternity it is preserved the result of the time and the creature moves further towards the eternity of God Who doesn’t come from time and Who doesn’t move towards something.” (Stăniloae 1997: 304)

“When reached from the temporal movement in the eternity of the union with the borderless God, the creature will still continue moving towards Him, but in a stable movement, which doesn’t transform the creature but it endlessly deifies the creature.” (Stăniloae 1997: 305)

Eschatology

“After their resurrection (the people, o. n.), when they too will wholly become light, when their body too will be overwhelmed by the Ghost, they will perceive the body of Christ – through the spiritual sensitivity of their body, increased to maximum for the unseen presences – overwhelmed by spirituality or as a fully transparent organ of the Ghost. (...) this state (of transparency, o. n.) it will be achieved by the whole creation.” (Stăniloae 2003: 46)

“At the end, not only the time will be surpassed in a double immobility, but also the space. The times will be surpassed through the stability in the infinity of the communion with God and amongst the people united with him, either through the impossibility of advancing any longer towards God and towards the fellow humans, so that the time will become inutile. Likewise, the space will be surpassed through the transparency of God and of any fellow human all over the space, through the accentuated seal put of each person by the Person of God, either through the impossibility to any longer advance towards the communion with God and with the fellow humans, because of the hostile transparency of the evil angels and of the fellow humans who are hostile to us, all over the space. The presence of these ones will throng us so much, or the space will be so much marked by them, that there we will no longer perceive a space, like no longer will perceive a space the ones who will be in the perfect communion with God and with the fellow humans. Of course, the thronging of the ones who will be in hell, because of the hostile faces of the evil angels and of the fellow humans from there, it won’t contradict a terrible loneliness of the person being there. The “ugly” face it causes to you the “ugliness” with the sense of loneliness. The loneliness in case of everybody is indifferent to you it is less tormenting than the loneliness caused to you by everybody’s enmity. In the first case you are in a space you know you can surpass it. It is a remediable “ugliness”. In the second case you no longer have around you a space you still are to meet somebody in, somebody who is interested in you. The “ugliness” in this case is definitive.” (Stăniloae 2003: 214)

“Like in the supra-temporal happy stability it will be accumulated the whole experience gathered during time, likewise it will be accumulated in the supra-spatial existence the whole experience of the acts committed within space. The supra-temporality of the creature it will be the eon in which the time will be wrapped and filled up by the eternity of God, and its supra-spatiality will have wrapped in itself the whole space. In the light of the face of Christ and of all the things which will meet us, it will be reflected all the good things we have done, whilst in the dreadful face of satan and in the enmity of the ones from hell there will be reflected the whole evil we have done and the torment of our conscience. The time and the space we have

lived in, they do not disappear without any trace, but they remain like joy or like torment.” (Stăniloae 2003: 215)

“The distance between us and God it is surpassed by Christ not only in the descending of God to us, but also through our ascension to God. And in Christ all of us have surpassed the distance between us and God. But, though, not in an actualized manner. Only Christ has surpassed also as man, both virtually and in an actual manner, the distance to God. But towards people Him too hasn’t surpassed in an actual manner the distance towards everybody, because some people force him to remain at distance. But we can only in Christ to surpass in an actual manner the distance to God and the distance amongst us. In Him it is reached our eschatological target that we also can reach: the overcoming of the time and of the space. These ones are overcome not only between us and god, but also amongst ourselves as human beings; this is for we are recapitulated in Christ and there is no longer a distance amongst us too.” (Stăniloae 2003: 218-219)

“We cannot know where it could reach, in eschatology, the overwhelming of the natural laws through the work of the human freedom, enormously potentiated by the divine work, the two works being combined. Therefore, we cannot know where it can reach this overwhelming either in the course of the present existence of the world, in some exceptional cases, namely of the wonders, effects of the force of the human spirit strengthened by the divine spirit, or of the divine spirit working directly upon nature or upon man.” (2003: 388)

“The consequences of the sin make impossible to the nature to reach its ultimate target during the terrestrial life, even within the ones who, after the coming of Christ, they are spiritualized at maximum by the faith in Him and through a living according to His example. The wonders are considered as exceptional anticipations or the eschatological state, in which the order of the repetition will be overcome on all the extend of the transfigured nature, which will serve as perfectly transparent and elastic environment of the communication amongst people, and between people and God.” (2003: 390)

“Until eschaton, the nature’s repeating order will be maintained as a screen, that continuously asks us to make it transparent, as a predictable frame, us to plan our work in, but upon with to also exercise the efficiency of our transforming and spiritualizing work. Until the end of this world, its natural order will continuously exist, while penetrated mysteriously by an order that is above it, like the spiritual life penetrates the more or less steadfast reality, and therefore not abolished, of the life into body.” (2003: 390)

“Infinitely increasing into the communion with God it means infinitely increasing in knowing Him and in participating to Him. Whilst during the earthly life this increasing it moves from a step to another, for on each step is felt the infinity of God, but it is not tasted, in the future life, the man who believed, he will be sunk with the knowledge and with the living in the divine infinity so that he won’t pass from a step to another, but he will eternally rest himself in this infinity.” (2003: 413-414)

“The Church affirms also an impartation with the sacrificed and resurrected Christ, in the future life, which is anticipated by the impartation in the present time, with the same Christ. In that eternal impartation the *oikonomia of the salvation, as eternal union of the people with God in Christ*, it comes to an end. The Eucharist in the eternal life is, as crowning of the godlike *oikonomia*, that consummate union between creation and Christ, in which “God will be all in everything” (I Cor. 15: 28)

“The eschatology is the final part (τα εσχάτα – the last part) of the creation’s existence. It is the final part not in the sense that after it there follows the total end of the existence, but in the sense that this part lasts forever, not being followed by any other stage. According to the Christian faith, the creation’s existence has three stages: the one from creation to Christ, that on in Christ or determined by Christ to the end of the present form of the world, and that one following after this end. Individually, for the one who didn’t know Christ, it has only two stages: the one from their birth to their death, and the one after their death (for the ones having a different belief); for the other ones it has three stages, for even they have received Christ soon after their birth, through Baptism, the one from before Christ it differs from the one in Christ.” (Stăniloae 1997: 143)

“The last phase of the existence, the eternal one, it is happy for the one who received Christ and who developed the communion with Him, the happiness consisting of the consummating the communion with Him; or it is unhappy because of, though they have received it through Baptism, they didn’t develop during their earthly life the communion with the resurrected Christ, cause which they will be deprived of it for, in the future life too.” (Stăniloae 1997: 143)

“The whole life in Christ, on earth, it is for this final stage; for it Christ embodied, and He died on the cross, and he resurrected and called us, and He has remained through our co-working in communion with us. The whole godlike *oikonomia*, even from before eternity, it is for this final phase. Towards this consummation in God, the world would have advanced, if the falling of our ancestors hadn’t had place. Therefore, God has created the world for this target.” (Stăniloae 1997: 143)

“If this final stage hadn’t existed, our earthly life with Christ it would have been in vain. The Christian believe that the purpose of the life itself it has been accomplished in Christ, for he has given the possibility that one to reach the final consummation and the eternal life.” (Stăniloae 1997: 143)

“Of course, the other religions too, they believe in eschatology, and by this they attribute a sense to the earthly life. But one can affirm that only Christ Who resurrected, He gives us an objective surety regarding the future life, and that only in the communion with Him, embodied and resurrected as man – communion with the eternal godlike Person, embodied forever as man and entered, as such, the intimate relation with us -, it is a communion which ensured us as persons for eternity, so that He ensures us a true eternal, conscious, and full happiness.” (Stăniloae 1997: 143)

“To the Christian faith, but also to the objective judgment, the future life which we will be maintained as persons in, it is decisive for the sense of the earthly life, for it has not only the form of a happy life for the ones who have accepted Christ as full sense of their earthly life, but it has also the form of an eternally unhappy life for the ones who haven’t accepted this meaning.” (Stăniloae 1997: 143)

“To the Christians, the eschatological plan, or the eternal life after death, it is not, though, something belonging only to the future; the eternal life has started through and in Christ, who resurrected, as man, from dead. And for Christ remains with the believers in an intimate bond, or even within them, the eternal life has already started for them, as earnest. That’s why in the New Testament it is said that in Christ we are “to the end of time” (1 Cor. 10: 11; Heb. 9: 26). Since Christ it has begun “the end of the ages”, for these ages has been filled up, through Christ present in them, with the earnest of the eternal life. The ones who believe in Christ, they live out of His Resurrection, by being somehow dead to the sinful life and to the ages from before the eon of this world. “Amen, amen, I am saying to you, that the one who hears My voice and who believes to the One Who has sent Me, he has eternal life and he doesn’t come to judgment, but he has moved himself from death to life” (Jn. 5: 24).” (Stăniloae 1997: 143-144)

“If only the eschatology makes the earthly life having a sense, then the death it will be inscribed as a necessary and meaningful moment on the life’s trajectory started at birth, by making our earthly life to pass in the eschatological phase, where the full sense of the earthly life it will be fully revealed.” (Stăniloae 1997: 144)

“If he had lived eternally on earth like persons, our life would have remained meaningless. The death is the mystery which we must cross through, in order to enter the life’s full meaning, equal to the life’s plenitude. Even the

hell implies, from a certain point of view, a meaning, by the fact that it get us out from the ambiguous mist from earth. In hell, there is surely known that there is a paradise.” (Stăniloae 1997: 144)

“Thus, the components of the universal eschatology are these ones: the consummation of the world crossed through its present form; the second coming of Christ; the general resurrection of the dead and the changing of the bodies of the ones on earth; the universal Judgment; and the eternal life into happiness or into unhappiness. From those ones, at least the first three of them will take place simultaneously. But the produce of all of them it will be the second coming of Christ. Or, Christ will come for the second time into glory in order to cause all the other components. But because of being the first seen, the first component it will be the end of the world, though its hidden cause is Christ coming for the second time.” (Stăniloae 1997: 238)

“The Christendom affirms that the present form of the world it will come to an end.” (Stăniloae 1997: 238)

“In the Orthodox teaching, unlike in the Catholic teaching, the universal judgment at the end of the world it keeps an own importance, by bringing a important plus to the wholeness of the happiness or of the unhappiness for the souls crossed through the individual judgment. That’s why the end of the present form of the world, which the final judgment is related to, it is not waited for only by the living ones, but it is waited for, by living and dead, with a supreme interest. The souls of the dead are waiting for it in order to receive the whole eternal happiness or unhappiness.” (Stăniloae 1997: 238-239)

“Of course, we cannot imagine that God retains arbitrarily a part of the happiness or of the unhappiness due to the ones who die before the end of the world. That’s why we must admit that the full happiness or unhappiness of each person it depends organically on the end of the world and on the of the activity of the whole mankind within world, and thus also on the result of this activity, a result being made eternal in what it will have good, in the Kingdom of Heavens, and in what it will have evil, in hell. And this isn’t only in the sense that the integrity of the happiness of each person it is conditioned by the happiness of all the ones who will be partakers to happiness, and the unhappiness of a sinner it is completed with the unhappiness of all the sinners – for if it had been like that, on the measure that more people are dying, the happiness or the unhappiness of the ones who died before it would have increased, and on the other hand it would have been sufficient at the end an individual judgment of the ones who have been living when the end of the world had come, in order the everybody’s happiness or unhappiness to be completed -; but, also in the sense that the fullness of the happiness or of the unhappiness of each person it depends

on a new and final judgment which everybody will be submitted in common to. And this means a judgment or an appreciation give upon everybody depending on their contribution to the fulfilling of the plan of God with the world and with the human life, a plan consisting in making the world and the human life transparent to God.” (Stăniloae 1997: 239)

“The ones dead yore, they will be judged again in the light of their contribution to the God’s plan accomplishing, contribution that will be seen in the final result of the plan only at the plan’s end, after everybody will have been brought their contribution, good or evil in this regard. In front of everybody, everybody’s deeds or thought will be shown plainly, in order to everyone to be judged for his contribution to those deeds and thoughts, of for the part taken to them by the human life that has come to an end. The people from yore will see the fruits brought by their thoughts and deeds in the generations which followed to them, and the ones living at the end they will see the inheritances of their forerunners which they have fructified or which they have left them fruitless. The ones from yore will be judged for the facts from after them, and the people from the end they will be judged for they have fulfilled or not the facts from before them. We will be judged for all the good calls made to the entire world by the apostles, by the martyrs, by the saints, and for all the examples given by our forerunners and not followed by us. We will see the intensity of their feeling, upon which we have laid the layer of our lack of sensitivity, for the false development of our humanity. The ones from yore, they will be judged for all the evil seeds they seeded within world, and they will be rewarded for all the good sees which they seeded within world, seed which will be proven fructified or not, at the end. The entire history will be again in front of all of us, not only with the facts happened on the visible plan, but also with the facts happened on the invisible plan, and even with the facts that could have happened or which couldn’t have happened, burdening or rejoicing everyone, with its totality for what was good or evil done within it. Then we will see that the past hasn’t died. The Christian teaching about the bodies’ resurrection and about the universal judgment it has, amongst others, also this sense that it gives a last appreciation, valid for eternity, of everything that has taken place, that nothing is left to perish in forgetfulness. The universal judgment is a factor urging to do the good within world, as also the thinking at death is for the individual life.” (Stăniloae 1997: 239-240)

“Everybody will be gathered together in an eternal joy for everything they did good, endlessly increasing in the gift of God. Only a lack of end of the history it hands over what is more important within it, and in its past, namely the persons and their living as persons, to the eternal death. A contrary, only at the end of the history in a consummation of everything that took place and in an eternal joy for the done and made eternal good, or in an eternal torment for the done evil, the creation is taken out from the relativism which

otherwise it would have remained eternal, and the good is place as immovable criterion of our deeds and the eternal value of all the person it will be revealed.” (Stăniloae 1997: 240)

“Nothing from the totality of the human life on earth will remain covered, not noticed, not valued, not appreciated, or not condemned, but for all the things everybody will be take accountable in good or in bad, and everybody will be imparted with a new understanding of all things. Properly-said, only at that judgment the meaning of the human history it will be unveiled, namely only in the light of the glory of Christ – glory not only as that of the One born out of the Father, but also as of the One Who has made Himself model man – it will be shown what the human life on earth and all the deeds from within it had to tend towards, and what measure they tended in. Many history’s events and many deeds of the people during history will remain covered until then, by equivocal, and many people who participated to them or who were authors of them won’t be able to realize until then if they were wrong or right, so that they won’t be able to full rejoice or get sad for them.” (Stăniloae 1997: 240)

“The divine judgment by no means will orient itself only according to the external and far from man facts, and not according to man’s inward state. The godlike light will show then what the man’s whole contribution of good or bad to the development of the mankind it stays like in a tight connection with the own state which determined that contribution or it has been determined by it. Each one will show implicitly in himself - like a shell bears the sounds of the sea – the echo of the entire history, his report with the entire human life unfolded in the world. But the meaning of the integral human life on earth, its finality, it cannot be deciphered clearly only by looking at in at the end. The new light from the end won’t be only a light resulting from looking at the entire unfolding of the human life, but also out of the revealing of a light which won’t see in itself. This is for not through itself this unfolding gives itself a meaning, but God Himself aims the accomplishing of His union with the world in order to make the people able for eternity.” (Stăniloae 1997: 240-241)

“Origen and Saint Gregory of Nyssa, starting from the verse 15: 28 from the Epistle 1 Cor.: “When all the things will be submitted to Him, then also the Son of God will submit all the things to the One Who submitted Him all the things, in order God to be everything in everybody”, they conceived the unfolding of the human life within world as the interval of time which the people have to obey Christ by conforming themselves to Christ in, by being filled up with His consummation, in common. Only then, when Christ will obey the Father together with all the people and with all the things, it will result this act of supreme happiness for the entire creation. Until then, the

world will still have something from an immanence exterior to God and so, something from an imperfection.” (Stăniloae 1997: 241)

“Given the man’s freedom, the end of the human life on earth won’t be necessarily equal to the incorporation of everybody in Christ, but only of the ones who want this. With this rectification, a quite important one, one can recognize that the world’s life is influenced by Christ’s participation to it, by His sufferance with the limbs not-fully made whole in His body, by the attraction exercised upon the people on earth by Him, and, by this, by His aspiration towards the full obedience to the Father, together with the ones brought to the spiritual union with Himself.” (Stăniloae 1997: 241)

“Of course, Christ as Person is obedient to the Father even now, but in His will be gathered together all the ones who want to be recapitulated in Him, all the ones who decide to maintain and to consummate their humanity, by bringing their godlike image to full likeness to Christ.” (Stăniloae 1997: 241)

“It is affirmed a profound and mysterious Christ’s solidarity with the entire unfolding of the human life on earth. Christ suffers together with the whole mankind and in the mankind, it is manifested His endeavor for our consummation, even if He doesn’t always encounter the collaboration of our endeavor. He strives for all of us to be framed in Himself, in order Him to submit us as a whole, namely with all the limbs of His body, to God-the Father.” (Stăniloae 1997: 242)

“Christ, since the moment He was crucified, He won’t be drinking the wine of the joy until He will drink it together with everybody in the Kingdom of Heavens (Mt. 26: 29). He is actualizing His sacrifice until the end of the world. The whole life on earth, in its endeavor towards God, it is a road of the Cross, a climbing towards Golgotha, and a crucifixion of the life together with Christ, through the power His crucifixion continuously pours it for the world - but the human life can be also a refusal of this road. The human life on earth is a continuous impartation with the Cross of Christ but, fighting this impartation there is also a continuous refusal of it. The human life on earth is an admixture of sticking to the evil and of fighting the evil, or repentance for sins and of overcoming the sins, but also of committing the sins. It is a life with Christ and out of Christ’s power, but it is also helplessness and a refusal to walk on Christ’s Road.” (Stăniloae 1997: 242)

“The saints, like Christ, they aren’t only in a passive waiting for the end of the world, but they too contribute through the power of their sufferance and of their love, to maintaining and developing the Christian truth in it.” (Stăniloae 1997: 243-244)

“Not only Christ hasn’t entered the full joy while the life of the mankind on earth is still lasting, but neither the saints have. They too are crying for our sins. In this sense they are imparted with Christ Who is sacrificing Himself. That’s why the happiness of the souls from the provisory state it isn’t a full one.” (Stăniloae 1997: 243)

“Not only the saints are waiting for the end of the world, but there is also an aspiration towards the end within the believers on earth, as towards the point where they will be fully united with the Lord and where they will be consummated in Him and where they will be resting in Him. (...) Namely the Christians aren’t waiting for Messiah as a totally new and unanticipated truth, like the people of Israel do; but to the Christians it is characteristic a waiting and a hope for the full manifestation of Christ and of the glory of His truth and love within world, through the world’s consummation on a plan differing from the present plan.” (Stăniloae 1997: 244)

“The Orthodox teaching has a confirmation about an end of the world it the tendency towards an end and towards a consummation manifested in the world’s historical life itself, through its nature, but which tends towards an end through Christ too.” (Stăniloae 1997: 245)

“One of the interpretations given to the unfolding of the creation as destined to an end as a whole it sees the essential reality of it in the communion of the subject as person with other subjects as persons. Thus, on one hand, the historical unfolding of the creation through the character as subject of the people, as factors of the history, it requires an order of the full liberation of the subjects from the order of the objective and it fight for it, and on the other hand it cannot accomplish it in its frame. This means that on one hand the creation in its present form it must die. But not in order to definitively remain in death, but in order to definitively resurrect into another existence, in order to accomplish there its aspiration towards consummation. “The end of the history it means crossing through death but in order to resurrect.” (Berdiaeff)” (Stăniloae 1997: 245)

“The end of the history as a whole it will be lived as a death, as the end of the man too, and not only like a crossing without interruption of a stage experienced as inferior, into a superior stage.” (Stăniloae 1997: 246)

“The Kingdom of God will come after the creation will have achieved for the totality of the world structures corresponding to that Kingdom of Righteousness, of Peace, and of Equality and, at least for some Christians, the more advance living of these relations in God. The eschatological perfection will come after the mankind will have strived to do everything in its powers in order to come as close as possible to the eschatological perfection. When that perfection will appear, it will understand that it

needed just that, namely it will have prepared itself for receiving it with understanding?” (Stăniloae 1997: 250)

“Christ helps to the coming of the eschatological perfection by leading this creation towards Him and it fulfills it in Himself, at its end, not only as a factor working within it and in its totality in a somehow unknown mode, and the Christians in a more conscious mode, but also as final Judge of it. The conscience itself of a final judgment which we are to be present at, it gives the Christians the power for activity within history, for leading the history towards the Kingdom of God. Everyone will be judged in front of everybody, in front of the final result of the history. Through this it will be shown that everybody is called to work the good and not only in the close circle of his fellow humans (in the egotism of the married pair which avoided giving birth to children, in the egotism of the own tribe, of the blood relatives etc. or in **the egotism of the nation**), but also for the general causes of the mankind. That’s why also the dead ones from before they will be again judged then, for then it will be seen the measure their deed determined on, the ones who lived after them, to work the good or the evil, for the whole mankind and for the mankind’s development.” (Stăniloae 1997: 250)

“The saints and the angels watch, in an exciting mode, how the following people live and end their lives, praying for them, helping them, and keeping the crowns prepared for them. But we too, on earth, we have a duty to contribute to the good development of the history out of a responsibility for our forerunners too, knowing that they will be judged again, at the end, for the result which the history will reach as whole.” (Stăniloae 1997: 250)

“The savior declares that nobody knows the day and the hour which he will come on, “neither the angels, nor the Son, but only the Father” (Mt. 24: 36p; Mk. 13: 32). “That’s why, take vigil, for you do not know the hour when the Son of the man comes” (Mt. 25: 13; Mk. 13: 33; Lk. 12: 40). Only to the Father it belongs to appreciate that moment. All the calculations starting from arbitrarily interpreted numbers (Daniel 7: 2; 9: 25; Apoc. 12: 14 etc.) which establish the days, the months, and the times, as precise moments, they overlook the border God has laid to the prediction power of the man, and to establish the real meaning of the Revelation’s symbols, which are prophecies to be fully clarified after their accomplishing.” (Stăniloae 1997: 255)

“Given the border the Savior laid, one can only make suppositions regarding the general conditions of the historical moment which would justify the end of the world.” (Stăniloae 1997: 255)

“The sense of the spiritual progress it can have many meanings, and that’s why the end of the world cannot be foreseen precisely.” (Stăniloae 1997: 255)

“The Church Fathers and the Orthodox theologians presented, at their turn, the moment that could cause the end of the world, as a state characterized by ambiguity.” (Stăniloae 1997: 255)

“Although the history could be considered as ripe for the end, when the history it will have reached the mentioned phase, the end will be actually still brought by God. Only He alone sees when the history is ripe for the end, for the unveiling of its meaning as a whole.” (Stăniloae 1997: 255)

“The apparition of the history’s meaning it is the same with the apparition of the Word of God, Whom the Apocalypse describes as coming on a white horse and being called as Faithful and True and judging and battling into justice (Apoc. 19: 11 and the followings). The Word of God is the Rationality of God, which is as such the meaning of the history’s unfolding. He will show Himself on the open sky. The sky will open in order to burst out of it the meaning, the rationality of all the acts committed on earth, and this Rationality comes riding a white horse, namely quickly overthrowing the whole hypocrite rationality (word) and the whole liar truth wanting to oppose Him. He is *faithful* not for he believes, but for He is faithful to the world He created for a meaning and which He wants to fulfill in Him; he is *faithful* to the ones whom He promised the eternal happiness if they will work out of the faith in Him, And He is *true*, in opposition to all the lie mixed with the human life. The rationality from above, according to which all the rationalities manifested within history have been created, it will appear in order to fully lighten the target which they have been wanting to advance towards, and it will show how much they have advance or not towards it.” (Stăniloae 1997: 256)

“According to the Holy Scripture, though it will be impossible to surely predict the end of the world, there still will be some signs which can possible indicate with some probability the closeness of the end. Of course, these signs are submitted to some ambiguity. That’s why, the Holy Scripture says on one hand that the end will come unexpectedly, but on the other hand, it gives some signs of the end’s coming.” (Stăniloae 1997: 256)

“Saint Apostle Paul presents the ambiguous character of the end’s appreciation, by declaring that people will doubt about it. That’s why the end will come “like a thief”. “You must know that in the final times, the mockers will come with mockery, who will walk according to their lusts and they will say: Where is the promise of His coming? For since our parents passed away, all the things remain as at the beginning of the creation... And

the day of the Lord it will come like a thief; then the heavens will perish with a great noise; the natural elements by burning they will undo the earth and the things on earth will totally burn (2 Pt. 3: 3-4, 10).” (Stăniloae 1997: 256-257)

“On one hand the signs of the end mentioned by Scripture seem to be very specific. On the other hand, due to the equivocal that will still persist, neither these signs could be identified with total surety. These signs are: “preaching the Gospel to all the people (Mt. 24: 14); 2) conversion of the Jewish people to Christendom (Rom. 11: 25); 3) multiplication of the lawlessness and the getting cold of the love amongst people (Mt. 24: 10, 12), the falling of many from faith, being deceived by liar prophets (Mt. 24: 4 and the followings), the multiplication of the wars and of the news about wars (Mt. 24, 67), great natural disasters (Mt. 24: 7, 29); coming of Enoch and Elijah (Apoc. 19: 1); 5) coming of Antichrist (2 Tess. 2: 3-11; 1 Jn. 2: 18) who will work with his liar apostles all sorts of signs in order to deceive the people; substituting himself to Christ, he will persecute the chosen ones of the lord (Mt. 24: 5, 11); 6) the showing on the sky of the “sign of the Son of man” (Mt. 24: 30), namely of the cross.” (Stăniloae 1997: 257)

“The end of the world will come when the world will be completed from spiritual point of view, or when the body of Christ will be completed, as a unitary and harmonious spirituality. The unity of that world must comprise the totality of the forms of individual incorporation of the divine-human spirituality of Christ. Of course, the fullness of the union it will be achieved beyond.” (Stăniloae 1997: 258)

“The definite contour of the spirituality it probably refers not only to the limited number of persons in whom it is experienced, but also to the modalities of experiencing and expressing the spirituality of Christ by the world of the created spirits, without excluding the living of the indefinite by them, and an advancing in the Infinite and One Christ done through each modality. The persons group themselves on earth in order to experience richer modalities of incorporating the divine spirituality of the Head of the new humanity, Christ, in various and always changed connections. But in the future world each person, through representing a modality of incorporating the infinite Christ’s spirituality, he will have and he will understand in connection with it all the other in an infinite fuller mode than here, for each person will live the whole spirituality of Christ, of His mysterious body, but in different form. And on the other hand, the entire godlike and human spirituality concentrated in Christ, the Head of the body of the deified mankind, it will be actualized through the limbs of this Body of His. Nothing form the treasure being in Christ will be left unvalued in His mysterious Body, due to the countless natural capacities, elevated by grace, which represent His limbs.” (Stăniloae 1997: 259)

“Combining the reasons for the history’s development towards its end with the reason of history’s stopping when God will want that, one could say that the world will come to an end when, on one hand, there will be no people to grow up within world people who to complete the world from above in order to express someone of the Christ’s features, and on the other hand, when the ones appearing within world they won’t take anything from within world in order to develop the world in its frame. The world will come to an end when within world there won’t be possible any development of the infinite spirituality concentrated in Christ. The exhaustion of the history in this role of it, it won’t be either accidental or forced by the divine Providence, but it will be due to a mysterious convergence and meeting of this one with the divine order, which doesn’t exclude either the human liberty or the godlike work. The refusal of God to reveal new depths through creation, it will coincide with the helplessness of noticing and developing these depths. The exhaustion of the creator or revelator of spirituality power of the history, it will be a sign that the world from above will have been completed. By combining the two causalities in explaining the history’s end, it is answered the eventual affirmation that the history, coming to an end through an exhaustion of its possibilities of noticing and developing within itself the virtuality seeded in it by God, and concentrated, actualized, and unveiled in Christ, it is a failure of the work of God.” (Stăniloae 1997: 260)

“The events concerning the coming of Christ as the cause of the world’s transformation and of the resurrection of the dead are shrouded in the deepest mystery. They have an apophatic-spiritual character. Through them the plan of the immanent existence is being transcended. They will take place somehow simultaneously. The world will be transformed at lightning speed. In the same time, out of the bosoms of the transfigured earth there will come out the pneumatized bodies of the dead and the living bodies will be transformed in resurrected bodies. Simultaneously, there will take place the second coming of the Lord. Properly-said, the light of His resurrected body will transform the mode of existence of this world and it will be the cause of the resurrection of the dead. That’s why the day which all these things will take place in, it is called the day of the Lord.” (Stăniloae 1997: 260-261)

“The word of Apostle Peter that the world’s natural elements will burn (2 Pt. 3: 10), it is itself shrouded in mystery. It could mean that the new world is anticipated by a decomposition of the present world, proving that the way of existing of this world, which has been adapted to the people’s life from after falling, it must cross through a true decomposition in order to be renewed, like the man must cross through death for the same reason. But this act of consumption preceding the apparition of the new way of the world’s existence must take place at lightning speed, for Saint Apostle Paul says

that the living ones will be transformed in an instant (1 Cor. 15: 52), and therefore the transformation of the world and the resurrection of the death will have to take place in an instant too. The undoing of the present world's way of existence, it will be in the same time the world's apparition in a new way of existence, an effect that is uncharacteristic to the material fire. This burning at the lightning speed it has a superior cause, and it has as purpose the cleaning up of the world of the slag of the evil and a placing of the world in a state of spiritual transparency. But maybe that burning is a combination of superior and natural causes." (Stăniloae 1997: 261)

"As the Lord comes, on one hand He burns the callous way of world's existence, and on the other hand He renews the world, adapting the world to His resurrected body and to the new bodies of the people, whose resurrection will be caused also by the coming closer of the Lord's resurrected body, through the power irradiating out of it." (Stăniloae 1997: 261-262)

"The present way of the world's existence it is adapted to the necessities of food; in this way of existence the matter is in a continuous transformation. It is a way of existence that is dominated by the laws of decomposition and re-composition. It is a way of existence which the world has taken because of the people, and not vice versa. That's why the creation is waiting for the unveiling of the sons of God, in order itself to show its true way of existence (Rom. 8: 19). In the renewed way of the world's existence will reign only the "stabile movement" of an increasingly greater union." (Stăniloae 1997: 263)

"When the people's bodies will be transformed, being liberated from corruptibility, it will be transformed, in solidarity with the people's bodies, also the world's way of existence. And as the resurrected bodies will be like the resurrected body of Christ, this body of the Ghost present within it in an overwhelming manner, it is the force, the dough which will transform the whole world in its likeness. That's why one can say that the second coming of the Lord in the resurrected body, it will coincide to the transformation of the world and to the resurrection of the bodies, both of them being cause simultaneously by Him. When He will want to enter the full pneumatological-corporal solidarity – not simple and not-full as in the present – with this world, the world will be transformed according to His image." (Stăniloae 1997: 263)

"Without materially disappearing, the world will be bathed in spirituality, so that not the spirit will be seen through matter, but the matter will be seen through spirit, as says Saint Gregory Palamas somewhere. The subject will reciprocally experience one another in an unmediated manner, being they full of a spirituality that overwhelms the matter, like two people experience one another in a consummate communion, by watching one another in the

eyes, and by forgetting about the existence of the material reality. This makes the subjects no longer be exterior to one another, but to be reciprocally interior.” (Stăniloae 1997: 263-264)

“From the writings of Saint Simeon and of other Church Fathers it results a gradation of materiality, of corporality, and of sensitiveness in the created world, in its levels and stages. The new world and our resurrected body, they will reach a maximum degree of immateriality and of spirituality through the deification according to the grace, but still keeping the materiality and the sensitiveness according to the nature and all of them becoming environments of maximum transparency for the pneumatized soul, and for the Godhead. Like the man’s face and even his entire body are a spiritualized matter in comparison to the animals’ bodies, which are at their turn on a level of animated matter, in comparison to the minerals, likewise in the state of resurrection the entire world and the human bodies will reach a new and supreme level of solidarity. But it still remains matter, like a sheet of glass still remains a sheet of glass and the solar rays crossing through it receive through it a certain beauty and a new mode of becoming sensitive, given the glass’s capacity to become a special environment for conveying those rays. “For we will become like the angels, not by nature, but by worthiness” (Theophanes Kerameus, hom. 10, P.G., 132, col. 397). The transfigured matter, in the state of resurrection, it still remains matter.” (Stăniloae 1997: 264)

“If the world remains an object to us, it will be somewhat a world exterior to us, but which is consummated through works of art. The world will become - after the end of time, o. n. - of a great beauty, for it will be clean, for the corruptible bodies will no longer need the world for consumption and the people won’t fight one another, full of worries, in order to provide the necessary things out of world. Thus, the beauty conditions and expresses the highest revelation of the personal spirit, of the connection of the spirit with the reality in a communion with other subjects. As much clean spirit is in a song, in a poetry, as much beauty is in it and to this extent, it can become a soul’s content and it eases the intimate communion between persons. The new world won’t have anything within it from a simple exterior object, nothing imposed, nothing to incite to fight and lust, but it will be revealed as means of clean love and of God’s manifestation as Person, as means of communion between people and God and amongst people themselves, the world being fully assimilated subjectively and inter-personally in its pure beauty.” (Stăniloae 1997: 268)

After transfiguration (o. n.) “The entire world will be then a soul’s content in a great degree. By this the world will be eternally new. This is for on the measure we will increase in our capacity of knowing God, we will see increasingly more through the world’s beauty His richness and we will

praise Him, knowing ourselves, in the same time, in the whole our undefined richness.” (Stăniloae 1997: 268)

“Unlike the present way of the world’s existence, which the divine light crosses with difficulty through, in order to give the things and the person from the world the brightness of the godlike beauty, the new world will be of a unimaginable beauty through the effect produced in it by the plentiful pouring in it of the godlike light. Everything will be of an untold beauty, for everything will have a deep spiritual signification and it will reflect clearly the infinite Spirit that will be crossing through everything. And that beauty, by being so obvious and ceaselessly new, it will be impossible not to be admired, song, a fact that will make the people then, as the angels too, to ceaselessly praise the Lord, the source of the beauty.” (Stăniloae 1997: 269)

“The world (after transfiguration, o. n.) will be thus a construction of objects, an ensemble of works of arts with a profound spiritual signification and richness, a ceaseless environment of revealing the spirit’s realities, towards communicating the spirituality which the world will be transparent to, it will be like a familiar expression of it, as a means and as a intimate content of his soul’s life, an intimate organ of his spiritual social life, of communion with God and with the fellow humans. Each one will spiritually fully absorb it within himself, and to each one it will be wholly consummately familiar and still inexhaustible, as environment of manifestation of the plenitude of the godlike Ghost. The world will be fully personal to each one, and it will be the common body of everybody; each one will inherit the whole earth. (...) The man’s spirit will no longer feel himself stranger to the seen world, for the seen world will be spiritualized and he won’t be perishable, but eternally in this world.” (Stăniloae 1997: 269-270)

“To the spirituality of this world (the world after transfiguration, o. n.) it belongs the incorruptibility too. The incorruptibility is also solidarity with the incorruptibility of the resurrected bodies. If the resurrected bodies do not eat and do not drink, if they do not receive and they do not eliminate any matter and therefore they aren’t corrupted, the substance of the world must be according to them. Saint Maximos the Confessor says that the present corruptibility of the substance is due to the sin. The world could have in the future life another form of existence and another movement. And the man cannot feed himself out of it otherwise then: he can feed himself with its irradiant and life-give energy. And the world’s life and the movement can be relentlessly revelator and helping to everybody’s increasing in communion. It is a life and a movement through which the world will remain the same, as it is shown by the song we sing, by the word we utter, but which become more intimate to us and reveal us other and other beauties and meanings, and they feed through their spiritual power not only our soul, but also our body too. There will be a movement on the spiritual

vertical line, on the line of the spiritual convergences and of the increasingly full assimilation of the matter by the spirit. The undefined faces of the reality must not succeed to one another through the disappearance of other and other, but to coexist, by revealing in themselves other and other depths and complexity in order to be contemplated, towards interior common increasingly accentuated assimilation.” (Stăniloae 1997: 270-271)

“The resurrected bodies will be in solidarity with the renewed world. Methodius of Olympus put the bodies’ resurrection in solidarity with the renewal of the world, on the ground of the argument that God hasn’t created anything in vain. The bodies’ death and the end of the present way of existence of the creation, they are due to the sin which entered them, and their death has the purpose of cleaning the human body and the world’s substance of the callousness caused by sin, in order they to be brought back to existence clean and spiritualized, namely thinned.” (Stăniloae 1997: 271)

“Unlike the ones who were saying that the people will be like the angels and therefore they won’t receive again bodies, Methodius of Olympus mentions that God has a purpose when creating the people as people, and the angels like angels. It will be insulting to God, if we cogitate that God later changed his mind and He will transform the people in angels. Each of them will keep his place forever. Therefore, the people will resurrect with the body.” (Stăniloae 1997: 272)

“It is difficult to determine the way of existence of the new world, and it is even harder to determine the way of existence of the resurrected bodies. Saint Apostle Paul gives us only six general determinations of those bodies, opposed to other six determinations of the present bodies. If the bodies are now: weak, natural or psychic, corruptible, mortal, earthly, and covered in dishonor, those bodies will be: full of power, spiritual, incorruptible, heavenly, and dressed up in glory (1 Cor. 15: 42-52). But each one of these determinations comprises a richness of meanings difficult to determine in details.” (Stăniloae 1997: 272)

“The notion of “spiritual body” mustn’t be understood as a body having only the “form” from this life and not the substance too.” (Stăniloae 1997: 272)

“We must avoid accentuating too much the fact that the resurrected bodies cannot consist except of luminous, sonorous, odorant, caloric etc. manifestations. If that had been the case, they would have been totally mixed together. Each resurrected body has a specific unit, a unitary subsistence, though, on the other hand, they are neither totally juxtaposed nor totally separated as the bodies on earth. Its specific unit must correspond to the specific unit of the human body. This integral and specific

unit of the body must be felt in any luminous or sonorous body's manifestations. Like each cell or limb remain irreducible in organism, but all of them are in an internal communion, so will be the bodies too." (Stăniloae 1997: 276-277)

"On one hand the bodies must be so united amongst them, so that each individual to experience the connection with everybody, to rejoice of everybody's life, knowledge, and happiness. But in the same time, each one must have the feeling that his body is different from the others, to taste the happiness of the whole in another manner than everybody, in own form, without being stranger to him the others' forms of tasting happiness. Also, each one must experience in the universal communion each other one as what that one is, not-confounded to others. The universal body cannot mean a sinking of the bodies in a one body. Even in this world there exists an interpenetration of the persons, but no one I confounded to another. I have my ontological definition, but I am not separated from other or from the world. I am in others and they are in me. Even in communion, the units interpenetrate one another. I am in the world, the world is in me, but I still remain myself. Even if it is used the expression of "universal body", in this "universal body" I will distinguish my body from the others' bodies and my unique body it different from the others'. Each person remains as *uniquum* not only in his soul, but also in his body, in the tightest communion. Where the beauty would have been, if each one had had everything as anyone?" (Stăniloae 1997: 277)

"Berdiaeff sees in the Kingdom of Heavens a becoming subjective of the objective. Florensky, on the opposite, he sees the Gehenna in a sinking into subjectivism, in an extreme weakening of the relation with the objective reality, as *you*. It seems that the truth is in a synthesis of these states and in this synthesis, it can be expressed too the relation amongst the resurrected bodies or between my personal body and the universal body. Everybody's bodies will be lives by each member of the Kingdom of Heavens as some contents of his, as united with his body, but not as identical to his body, and not as a universal own body distinctively. Each one by making subjective the reality of His fellow humans, he doesn't confound it with his own self. This is for in the same time in this universal body each one distinguishes his personal body, as the visible expression of his self, from the others' bodies, as expressions of the selves of some fellow humans in the supreme communion. This is the aspect of objectivity. There will be a consummation and a becoming universal, of the relation of love between *me* and *you*, in which, on one hand, each one feels himself as representing and carrying the dual dialogue, not existing but only as part of this whole, and on the other hand, he distinguishes his own self from the other's self, so that *me* and *you* remains *me* and *you*. The souls go still in this world further in their unification through love, than the bodies do. We feel the bodies not

only like an environment for communication, but also as an obstacle in the way of the full unification. There it will be possible an equally tight union between bodies too, without the bodies losing their individual existence. There will be a union rather through irradiations, through energies, than through substance.” (Stăniloae 1997: 277-278)

“The future life will be an endless Sunday, or the retrieved Paradise, and the inaugurated eschatology, the moment of the aurora with its wonderful “suddenly” and the undying light of the eighth day which God will be everything in all the things in.” (Stăniloae 1997: 303)

“The end of the eternal life isn’t a simple turning back to the beginning, a coming back to a departure point where the temporal cycle can restart, but it is an advancing in the same infinite. It doesn’t mean advancing in a linear endless time, for it stays at the end of the time, but it means advancing in an always tasted infinity, which we will never have enough of. If the life is a movement, it won’t be a “transforming movement” of the beings, says Saint Maximos the Confessor, but it will be a stable movement or a mobile stability, a movement maintaining the creatures eternally in what they are and in the One Who is - in the same time strengthening the creatures and growing them up. This is for it is an unmediated movement around their first unmoving cause, which being imparted with, increasingly, with their cause, they aren’t being corrupted.” (Stăniloae 1997: 304)

“The basis of the future world, as established by Jesus into His Person through resurrection, it stays in connection with this world and it influences this world, preparing it for its entire transformation according to His form. The other world belongs to the present in Jesus Christ, presently hidden, but it is also a reality of the future. The eschatological reality is both present, like a parallel to the history and like a hidden force of the history, but it is also the future, having to begin in its unveiling and full manner, from the final end of the history. The present - but hidden eschatology -, it does not stay separated from the form of this world, but executes over it an attraction. This attraction has two aspects: through one aspect it makes us to feel ourselves close to it in the whole course of the historical life. It is like a light which accompanies us: to some people it is more powerful, more intuited, and to others it is lesser so. Through the other aspect of the attraction, the eschatology is shown to us like a zone which we can fully enter only at the end of the historical life. In fact, the contemporary eschatology of our historical life it is shown close to us only in order to determine us to prepare ourselves for truly finding it at the end of the historical path, which leads us to it not shorting the path with any costs, but by conceiving it like a fulfillment of a duty towards the fellow humans and towards the historical ensemble which we were placed into. The present eschatology is like a friend who makes himself felt from the other side of a

wall, advising us to walk parallel to the wall towards the end of it, where we will find our friend and we will be able to embrace him.

Only in this way can be solved the dispute on the question if the eschatology is the parallel reality and opposed to the time, or it is final-historical¹³⁵.

¹³⁵ This dispute is characteristic to Protestantism, which oscillates between a rationalism according to which this world does not wait for anything, knowing only about the communication from history with some timeless values and between a tendency in the style of Luther, according to whom the man in the life from here he does not receive any divine grace, but he lives exclusively by the faith in the future receiving of the grace. Though extremely Lutheran, the dialectic theology has declared itself in favor of a parallel eschatology, and, R. Bultmann, a leading representative of this eschatology, says: "The waiting for a future end of the world in time, it belongs to the mythology" (Jesus, 1926, p. 53). See more details about this idea of Bultman at Paul Althaus, w. c. And for similar ideas, see the works of K. Barth, and also of Fritz Buri, *Die Bedeutung der neutestamentlicher Eschatologie für die protestantische Theologie*, 1935, p. 42-45. A more just position at the Protestants, in these regards, it presents Paul Althaus. Based on the first three editions of the work "Die letzten Dinge", published in 1922, 1924, 1926, Fr. Buri, w. c. p. 47, he declares the Paul Althaus eschatology analogue to the one of the dialectic theology - namely a timeless one and not a final temporal one. But into the fourth edition from 1933, P. Althaus explains his critics against the final temporal eschatology not in the sense that he does not admit the future life that follows to the present life, but his intention was only to revive the thoughts which were accustomed to consider that the end will not come until all the "signs" from the Apocalypse will be fulfilled, until the history will not be accomplished like an organism. He wanted to show that in the end of the history may come anytime, and how anytime it may come the end of the man, even he is not old. Like the New Testament communities were living with the thought that God will arrive soon, likewise we must live with this thought. ("Die Erwartung der Parusie hat die gleiche Aktualität wie die Erwartung des Todes. Auch in diesem konkreten Sinne, der ständigen Möglichkeit des Endes ist jede Zeit für uns, die wir sie erleben, letzte Zeit", w. c. fourth edition, p. 265). The „signs" which are weighted by the theology to calm down that the end in not close yet, are explained by Althaus like being determined by the events contemporary to the writer of the Apocalypse, though they can have a permanent-historical application. Look how Althaus interprets his position from the first two editions of the book, considered by the critics an opposition to the final-temporal eschatology: "In der Eschatologie die Aktualität der Enderwartung wieder zur Geltung zu bringen, die Eschatologie in diesen Sinne aus der Theorie wieder zur Theologie zu machen, ihr den theologischen Ernst zurückzugeben, war mein eigentliches Ziel von der ersten Auflage dieses Buches an, der eigentliche Sinn, meines Kampfes gegen die endgeschichtliche Eschatologie", p. 267. He highlights in a more accentuated manner the present reality of the eschatology – based on resurrection – and, in the same time, its character of final target which the world is attracted towards, Walter Küneth, in his work "Theologie der Auferstehung", München, 1935. "Into the resurrected Lord it is put the beginning of the eon of the resurrection and, through this, the ultimate and eternal reality takes its beginning. Into resurrected Christ is comprised in advance the entire existence of the new eon, the resurrection of Jesus is an anticipation of the new world of God. Through these, the resurrection of Jesus gains the character of a crossroads of the times, but thereby the old eon is still there when the new eon begins... From this beginning of the new eon in the resurrection of Jesus, it does not result the abolishment of the old one, but there is a relation of opposition and inwardness of them (das Verhältnis eines Gegeneinander und Ineinander der beiden Aeonen", p. 242-245). The eon of the resurrection – like anticipation – is, according to Küneth, so much hidden, then there is not any continuity between him and the old one from the surface. It is not hidden in the sense that we do not even know about it, but beyond the knowledge about it through faith, it does not leak anything from it upon us, over the old eon, which our being is constituted of. (Beide Aeonen stehen in dem Verhältnis der Gegenwärtigkeit in Gleichzeitigkeit in zeitlicher Beziehung, sachlich gesehen aber in dem Verhältnis des Widerstreites. Der alte Aeon ist die sichtbare und gegenständliche Existenzweise, der Auferstehungsaeon dagegen die unsichtbare und nichtgegenständliche Wirklichkeit", p. 245 – 246). But this news about the hidden eon of the resurrection we cannot have it except through a divine grace which comes from it. Consequently, there is a certain communication between the new eon and our world. This communication has, of course, some limits. This eon cannot pass through gradual evolution into the next one. Until the catastrophe of the end, it remains inapt to transform itself into the other one. The power which descends from the eon of the resurrection it does not totally change this perishable world

The influence of the present eschatology over us it does not want to get us out from history, by calling us to retreat, like through reflux, from our historical life, to its bosom, into a state of contemplation. The present eschatology, a contrary, it compels us to walk the path to the end with fidelity and conscientiousness.” (Stăniloae 1993)

“But to the eternal life of the happy communion with God would be partakers only the ones that have become capable of it, through faith and the love for God and for the people, during their life from here.

Only in association with this faith and by serving it, the culture has served to the illumination of the deepest mysteries of the existence. Without faith and love, the culture is blind and blind are they who pass away only with the culture from the life from here.

After these considerations it is now the moment to ask ourselves: when the history will come to an end? There may not be about a determination of the moment which the history will end in, because this must remain hidden to the man, but there may be a clarification of the way which the history will fulfill its role in. Of course, God could put an end to the history anytime He wants, without waiting for a fulfillment of the history’s meaning, but for God, usually, He makes the work of His will to appear also like an effect of the natural development of the human works, the end of the history is most probable to means also an end of history’s possibilities. It is, so, to believe that the history would end when the living into it would have nothing more to offer, either because there will have been exhausted all the possibilities of multiplication of the knowledge of the world and of increasingly noble behavior of the man in this limited framework, or because of, through increasingly terrible sinful decay of the most people, the order could not be reestablished, and an even more prolonged disorder will make impossible the continuation of such a progress.

and the perishable body, in a gradual way, into an incorruptible order. The bodily corruption is the frame which power which comes to us from that order must work into. But into this frame it can be accomplished a huge spiritual-ethical progresses on this earth. The history would be dispossessed of any tension if there wasn’t this possibility of individual and collective spiritual progress in its frame. The earthly destiny of every individual could be considered fulfilled from the moment in which he has had the possibility to decide for faith or for faithlessness. The history is transformed in a static figuration, in this Protestant conception, despite its unrestrained tension for ever higher targets. But into the range of this eon it is never possible to reach an absolutely perfect target, namely the quietude. This world without tension it cannot be cogitated. And this means a permanent relativity. It means that through this world it is not possible to arrive where it tends. The passing in the perfect eon it cannot be but the work of God, not that of an evolution full of efforts, what does not mean, though, that this has not its importance. Walter Küneth is right when he affirms that the end of this world and the showing of the other one, it will not happen in the actual form of the time, but he is also not right, when he considers that in our world it does not exist an effort towards that perfection, helped by the powers which descends from the hidden eon of the present resurrection of Jesus Christ.

The big and the small Apocalypse, like also the experience, until now, of the mankind, they plead for an interweaving of these two cases, in the sense that during the passing of the time, the fight between Christ and Satan and between the disciples of the First One and the servants of the last one, it will increasingly radical, increasingly bitter, until it will be decided in favor of Jesus Christ¹³⁶.

Of course, the history does not pass in a continuous way into eschatology. "The eschatology supposes an interruption, a transcendental - into this stays the idea of the end. Though, according to the evangelical Apocalypse, like also to the Apocalypse of John, the world must become ripe for the end and the history ends inwardly, when the history will have fulfilled its work"¹³⁷. The end does not come like a *Deus ex machina*. "But the work of the history it is not only an algebraic sum of an endless string of works of the persons isolated into their random chaos, but a positive whole, enchained after an organic law and this law is Christ, "(1Co:8:6) (...) by whom are all things, and we by him". In the other words, the history of the mankind after the embodiment, with all the fervor of the fight between the light and the darkness, between the Christianity and the Anti-Christianity, with all its though dialectical antithesis, it is worked the work of Jesus and are lost the ones who, with their attention absorbed only by the singular moments of the historical tragedy, but its antagonisms, they see it in its totality only under the appearance of Antichrist, of general decay and depravation, reducing it, if not at a zero, to a negative measurement. In any case, not this is the content of the Apocalypse with its figures about the tragic antagonism, but also the victories and the establishing of Christ like a ruler on earth, after the first resurrection, like also the descending of the heavenly fortress at the end"¹³⁸." (Stăniloae 1993)

¹³⁶ To be seen in Fr. Buri, w. c. p. 84-5 similar ideas about the progress of the world in good, but also about the intensity of the parallel growth of the bad, in the so-called theory of the history of salvation (Heilgeschichte), represented by M. Kähler, A. Schlatter and W. Koepp. The work of H. W. Schmidt, *Zeit und Ewigkeit*, it is an attempt to theologically – systematically establish this conception and to philosophically demonstrate the possibility of the passing of the time into eternity (die Möglichkeit eines Übergangs der Zeit in die Ewigkeit resp. des Eintritts des Ewigen in die Zeit). "Die Halbzeitlichkeit der abgefallenen und sündigen Kreatur mündet Kraft Gottes wundermächtiger Gegenwart ein in die Herzlichkeit der Vollzeitlichkeit", says Schmidt, p. 309 or: „das Heilsgeschichte besteht darin dass Göttlich-Vollzeitlichkeit immer mehr die verhüllenden Momente seiner Offenbarung ausscheidet, bis zuletzt mit der Parusie des Christus das zeit-immanente Ewige alle Zurückhaltung innerhalb des Offenbarungsvollzugs fallen lässt und sein ungebrochenes Wesen eideutig veranschaulicht“, p. 321.

¹³⁷ S. Bulgakov, p. 461.

¹³⁸ S. Bulgakov, p. c.

Evil

“The Christian explanation of the evil it is the only one which doesn’t tie the evil to the essence of the reality, to the essence of the eternal reality, or to the reality created by God, while still taking the evil seriously. And the Christian explanation of the evil is the only one saving the existence itself of the liberty in the reality of the existence. Any other explanation compromises irremediably the existence, and it denies the freedom, namely the human dignity itself. If the evil had been created by God, the evil would have been tied to the essence of God and to the essence of the creation, as it would have been eternally tied to existence.” (2003: 471)

“On the other hand, neither the existence of the evil from the world and from within man couldn’t be explained only through the human freedom. If we want an explanation which takes in consideration the size of the evil, but it doesn’t see the evil as an attribute of the reality which overwhelms any hope of the man to get rid of evil through freedom, we will have to admit as supplementary origin of the evil the freedom of some spirit which are more powerful than the human spirit is, capable of a much bigger evil; though, not an origin of the evil in the freedom of the divine almighty spirit, because of this would make impossible the salvation of the world from evil and God would no longer be God.” (2003: 471-472)

“Although there are some people who succeed not to be subjects of the evil, actually, many people remain subjects of the evil. It seems to us an incontestable fact that this evil it is bigger than the sum of the evil things the people do to one another, that there are some amplifiers above the people, which amplify the evil committed by people on such a measure than the people cannot get rid of evil only by themselves. The threads of evil which tie the people to one another are twisted and thickened to composing a complex of connections which is impossible to undone.” (2003: 472)

“The evil manifests proportions and powers which cannot be explained only by our freedom. But, on the other hand, the man can keep the evil under control, and the man can be delivered from evil almost entirely, as subject who commits the evil, but not only through his own efforts, but through his efforts helped by the power of God. So, the evil isn’t undefeatable by man, in his quality of evil doer subject.” (2003: 472).

“As long as he is mastered by evil, the man almost always still preserves in himself remnants of good, which exist against evil, and powers to turn back towards good, powers of restraining the evil and of repenting for committing it. The Christian faith considers that only the demonic ghosts no longer preserve within them any remnant of good. The evil has become to them a “second nature”. But even the evil caused by the more powerful ghosts, it

still appears as having its origin in their freedom, and not in their being, the evil being relentlessly consented to by the evil ghosts' freedom. But this lets us understand that, even if all the people had ceased to be subjects of the evil, the evil would have still blown upon their life from other voluntarily sources, from above the people. But the people's possibility to be set free from their quality of subjects of the evil, it shows, in the same time, that the evil they people would suffer it doesn't belong to the essence of the reality, but it comes from the freedom of a more powerful beings." (2003: 473)

"Just by the fact the evil doesn't belong to the essence of the reality, to *ens*, or to the essence of a part of the reality (a fact that, actually, it would have irremediably compromised the whole reality, for it is impossible to separate a part of the reality from another), it is proven as not lasting from eternity and as having within it a certain weakness." (2003: 473)

"The evil that hurts and that torment the most, it is the evil a person produces it through his freedom. The physical evil, or the evil committed unintentionally, it doesn't hurt so much the one who suffers that evil, as it torments on somebody the evil somebody commits it still being aware he could avoid doing it. The evil as physical fatality (death, illness, disasters), or as product of some superior forces, or a consequence of the committed evil, it can sustain a sentiment of the tragic and it can be endured like a cross, with a patience that spiritually fortifies and that is savior. Only the evil intentionally done by a person, it causes within the one who suffers it a moral pain, a sentiment of injustice, of misunderstanding, and in the doer that evil it causes the torments of the regrets, or a moral alteration when these torments are absent." (2003: 473)

"The Christian teaching says that the evil, in its proportion that is biggest than the one explainable through the human freedom, it has its origin in the free decision of some created spirits which were good in the beginning." (2003: 473)

"Explaining the evil through the personal freedom it expresses only one of the evil's aspects and not the other one too, which is stronger after the evil had been installed into existence." (2003: 473)

"The evil isn't only a lacking of content act of the freedom, but it is also an act the content of which it consists in a use of the powers of the human nature but in a manner opposite to this nature." (2003: 473)

"The evil means also a minus in existence, a minus that continuously grows up. Seeing this, the Holy Fathers said the evil is a non-existence (*μη ον*), or that it is an existence without consistency. The evil isn't a total absence of

existence, but it is a blunting, it is an essential weakening of the existence, a depriving of the existence of what truly constitutes the support of the existence (to ov). By this, the evil that entered the existence, it distorts the being and thus it weakens the existence. Though, this distorting and this weakening it has its origin in freedom, and the duration of it is has its origin in consenting to the freedom. The evil isn't installed within being without freedom and it is not maintained without the consent of the being. Through will, the being can be healed, but only through the will helped by the grace of God, which is an act of His will, having its source in His being, and which cannot be crooked or weakened." (2003: 474)

"The crookedness and the weakening of the human nature it is shown in the passions caused by the acts contrary to the good, namely contrary to God. These passions master upon the man, they show a weakened nature, in which are moving impulses, which the man cannot keep them under control. This is the result of the evil. The devil has too, such a passion. That passion is not a bodily one, but it is a purely spiritual passion. It is in the beginning the passion of the pride, and then of the hatred towards God and towards the people." (2003: 474)

"The paradox of the evil consists on one hand in the fierceness of these passions, and on the other hand, it consists in the weakness of the one who is mastered by these passions. He cannot get rid of these passions, of their force. The devil cannot get rid by any means, while the man can get rid by the help of the godlike grace. It is about a strange mix of weakness and of the will of remaining in that weakness. And the weakness has in it a mix of violence. The weakness it consists in the fact that the one enslaved to it, he cannot get rid of his passions, he no longer has the power to work differently. The envious cannot get rid of envy, and he cannot see what it is good in the envied one. The evil is a violent helplessness, or it is a helplessness of the violence, unsure of existence." (2003: 474-475)

"The evil is violent not in building up the existence, but in diminishing it and in destroying it; this is the violence of the helplessness of strengthening in existence, the violence of the greediness of strengthening on account of others. It is a reality's avalanche of collapsing towards nothing by wrongly searching for its enriching; it is the violence of a reality which wants to keep itself in existence but without God, the source of the existence, and without the voluntary and loving contribution of the others, which he doesn't ask for because of his pride. But the collapse has its cause in the free will and it is sustained by it." (2003: 476)

"The pride explains the rebellion and the disobedience of the fallen angels. But the rebellion and the disobedience imply the previous condition of a state of subordination and the refusal to remain in that subordination.

Thus, a further explanation of the evil it consists in the will of some created spirits, inferior to God, to upraise above this condition of theirs, and therefore in a tendency of theirs, to be by essence more than they actually are. In this it consists the positive force manifested in evil: in the tendency seeded by God Himself in the spirits inferior to Him, to elevate themselves upper than they are. The evil stays not in the actualization of this impulse, but in its wrong actualization. They wanted to become like God, namely source of the existence, but without developing themselves in connection with the source of the existence, namely not through God, not in connection with God, but without God, by themselves, in an independent manner. But just by doing that, they get out from the communion with the sole source of the existence.” (2003: 476-477)

“Christ came for the people, through Him, “life to have and plentifully to have it” (Jn. 10: 10). All over the New Testament it is accentuated the fact that the people *have life and they are called to life* ‘in Christ’. So, God wants to satisfy the thirst for life and for increasingly more life of the created spirits. But the evil ghosts and the people have fallen off this life, by wanting to satisfy this thirst outside God. In this it stays the positive force of the evil but also its weakness.” (2003: 477)

“If the evil had been existentially tied to the body and to the world, the embodiment of the Son of God would have been meaningless. Likewise, if the man had been irremediably taken in master by evil. Only for the evil hadn’t been essentially tied to the man and to the world – and for the evil hadn’t been produced out of exclusive initiative of the man, who wasn’t only author of the evil, but also a passive victim of the evil, and who protested by what had remained good in him, relentlessly, against the evil he is attracted to -, the Son of Man embodied Himself having the power to break just through the body the devil’s things (1 Jn. 3: 8).” (2003: 485)

“The evil cannot conquer by itself. The evil adorns itself with the flower of the good. The man preserves in himself an indelible remnant of the good. The man must deceive himself with the opinion that the sin he is being committing it is justified by the good. The evil is ambiguous because of the helplessness of standing by itself. From here comes also the perversity any tempter must employ in order to convince somebody to do the proposed evil, by presenting that evil as being good. Of course, the one who lets himself to be deceived he preserves in his deceit a dose or lack of sincerity. He consents to be deceived and he realizes that he is being deceived. But the need to deceive himself it is a minimum good remained within him, like some sort of shaky bridge, the evil enters by using it. Without this, the evil cannot enter him.” (2003: 491)

“The evil offers sweetness or an initial good, but it shows its destructive effect in the end. The devil doesn’t need to deceive the man too much regarding the beginning because of the beginning is conqueror by itself. The devil needs to appease the man’s soul against fearing the end, or against the consequences of the evil deed. As long as the voice of God, which was resounding in the profound and sincere conscience of the woman, it tells her: ‘If you eat from the tree, you will die with death’ and she opposes this fear to the tempting whisper of the snake, the snake keeps telling her, by deceiving her: ‘You won’t die, but you will be like God’, and then the snake strengthens this appeasing, concerning the end of the evil deed, by showing her the initial sweetness.” (2003: 492)

“According to the interpretations of the Holy Fathers, the knowledge of the good and of the bad, achieved by joining the activity of the senses with the sensitive aspect of the world, it consists in a knowledge of the passions born within man, and according to the special interpretation of Saint Basil, it also consists in the fight against these passions. By and large, out of the patristic interpretation it turns out that, by falling, the man was given the knowledge of the evil within himself, but the man hasn’t been totally overwhelmed by evil but he preserved a position against the evil too, but without succeeding in bringing this fight to the victorious end.” (2003: 493)

“Although understood as some people’s entering the communion with God, by His will, or as some other people’s lack of entering this communion because of their refusal, for God doesn’t behave totally passively, the divine judgment is necessary in order to specify the more of the creatures’ eternal life. Through such a judgment it is highlighted God’s character as Person, but also His interest in people. Besides this, it is highlighted a supreme criterion of the good and of the bad. This criterion is God Himself and He is also the supreme instance deciding between good and bad. One can no longer know what is good and what is bad, and there is no a last instance deciding in this regard. The supreme criterion of the good it cannot be known except by the One Who is the Good Himself. He is the supreme Person, as last source of the life.” (Stăniloae 1997: 175)

“Only if the dark has been totally or partially scattered by light, we will realize that the dark doesn’t mean a permanent state, and that our target is and it has been the light, and only then we will be penetrated by all the evil of the darkness.” (Stăniloae 1993)

“To be bad and to do the evil are again a state of interpersonal relation. It is the noncompliance not with an impersonal law, but with what fits to other persons and, in the last analyze, to what fits God, not in an arbitrary way, but according to the indication of His being. To be bad and to do the evil it means to have not love towards the other, to not see the other one, not to

promote through your love the growth of his subject, it means to see and to be preoccupied only with yourself, and not to search for the true communion.” (Stăniloae 1993)

“Who doesn’t feel the chocking and the overwhelming which sometimes the dominion of the evil actualizes with, upon him, or into the almost permanent blemish which flows his life of thoughts, words and acts in, and that there is no bigger evil than the one which can start from his individual hypostasis, or that this hypostasis is the instrument or the environment of manifestation of a power of the evil greater than his spiritual power? Here it is the sin which resides in a nature which everybody possesses, in solidarity with all the people. The own sinful deed adds a personal index, but the overwhelming fund is the common sin, called hereditary. Through each man, not only that human individual offends God, but He is offended by the entire mankind. This happened also through the Adam’s sin. His mutiny was an act of personal will, but its first birth has produced a sinful force which exceeded a personal will, by infecting the human nature’s entire extent, which is no longer of a single person. This universal-human effect of an act of personal will, it cannot be understood otherwise than as not being an act created the general-human force of the sin, but it stood at the door, like an extra-human force, which the act of personal will just opened the gates to, in order to invade inside. The will of the first man played a decisive role, but not because had had the power to create the sinfulness of the whole mankind, but because, by staying under the pressure of a superhuman force, and by being possible to surrender or to resist, he yielded himself and, through this, he gave the pus way inside to, into the human nature’s content. The voluntarily sinful acts of the other people do not bring an effective multiplication of the mankind’s sinful background, so they have not a decisive role like that of the first man.” (Stăniloae 1993)

“The ocean of evil circulates freely into the content of the human nature, due to the breach caused by the yielding of the first man. Revealing to each human person it is not the sum of sins of the forefathers, but the background of sins which has dwelt into the general-human nature through the transgression of the first man, and which manifests through the sinful acts of everybody. This extra-human force, which pressed tempting over the will of the first man and which, through the first yielding, it has dwelt and it moves into the entire human nature, by being more powerful than the whole the human will together, it must be borne by a hypostasis on the measure of the supra-human intensity of the evil which spreads it. It happens us often to feel the generous and confident impulses of the soul, broken by an unseen influence, later identified into a person who stalks us from shadow, with enmity, with hate, and with envy. The influence in good and in bad it

is conveyed from distance, not only through eyes and speech, but also through the concentrated thought, through the simple presence, more or less hidden to the bodily sight. In fact, we feel the force of the evil in each of us, like it could not come, in final analyze, from the human nature, which wants so much the good, but from a foreign source and as having a more powerful intensity than the human nature can give to it. The irrational sinful will, against all the argument and all the evidences which plead within us in favor of for the good, it cannot be explained otherwise but like coming from a foreign abyss, from reasons which are foreign to us, which we cannot understand, which are not ours.” (Stăniloae 1993)

“The evil manifested through the man’s will it is more intense than the one which the man would have been capable of doing and the restoration of his divine majesty must be equivalent to the whole this objective evil, but the man, thought, he can be saved, because of this giant evil, although impropriated and done through his will, it is not due only to him. The man must see the authority of God reestablished in report with the entire offence which was brought to God, even if this is not exclusively the product of his will, and the nature must be purified. It is needed a sufferance which to be able to remove, from the entire human nature, a supra-human evil; it is needed a sufferance which to defeat the satanic evil, by expelling him from the human nature and by restoring the good in the human nature.” (Stăniloae 1993)

“The evil without the possibility to work for conquering new victims, the evil reduced to himself, it includes the supreme unhappiness in this. The evil individual, as long as he is still free in his movements, he soothes his internal disgust and his loathing through the illusion that he has work to do, through the pleasure to corrupt what is still good, through the hope that he will have work to do continuously and he will gain domination upon others, maybe upon all of them. But when this possibility is cut off, and the obduracy in this state is definitive, the unhappiness reaches degrees which we could not even imagine. While it still has power, the evil get himself drunk with a certain satisfaction. The evil remains helpless, definitively helpless - it is the supreme unhappiness.

To the question how Jesus Christ defeats the evil at the end, how He stops the evil to activate any longer and surrounds him? we have not to expect the answer that through an angry expedition of His, at the ultimate end of the patience.

The evil is defeated through the showing of Jesus into His godlike glory, after His believers will have resisted all the devilish efforts to conquered them and after the adherents of the Satan will have cut all the possibilities

of shaking off of their master. And the victory means the definitive separation of the evil ones from the good ones, and the banishing of the evil ones from any domain over which they could apply their plans and their works of conquering.

They are banished away from the creation of God. The fact that the Holy Scripture describes the eternal place of the sinful ones like a (Apoc. 20: 10; 14: 15; 2. Pt. 2: 17) "lake of fire", like a "(Mt. 13: 50) (...) the furnace of fire: there shall be wailing and gnashing of teeth", like the (Mt. 22: 13) (...) outer darkness", and the happy fate of the righteous ones whom He brings in connection with a new heaven and a new earth, born after this world will be burned, all these make us to believe that the condemned ones will be removed from the ensemble of the creation, thrown far away from it, outside. They would be unable to enjoy anything, from what is outside of the emptiness of from within them.

All the relation between them and the great order of the creation will be broken. The Universe, into a new form, it remains like ground and like reason for joy, to the righteous ones.

The darkness is the layer of opacity which is laid between the sinful ones and everything that exists outside them. They won't be able to see anything, and the sight is the first condition of communication with something.

The evil ones will not be able to plan anything against God. They will burn eternally into the furnace of fire, being subjected to the endless burning of the fire from inside themselves, which is not something else but the evil which, by no longer being able to spread it over the world of God, it endlessly torments them. The condemned ones will wail and gnash their teeth, not because of regret - because they no longer have the power of repentance - but, on one hand, because of the torment they endure, and on the other hand, because of the spite not to be able to do any evil anymore. It is the wriggling of the enchained evil.

In his way, not the righteous ones are removed like an exception from the ensemble of the creation of God, but the ones who have made themselves the tolls of the Satan.

These ones, through the nature of the evil from them, they put the distance of the egotism between them and the reality. The communion appears like an appanage of the good. There will be the final state of full closing into their own isolation, into the horror of the total and irremediable loneliness, which is not something else but the state of completion of the evil from within them.

The creation will be saved, in this way, into a new form, which will be not something else but its state of consummate union with the Creator." (Stăniloae 1993)

“Even the devil’s existence as existence is a value too, in its quality as gift from God - daringly said Saint John Damascene.” (Stăniloae 1997: 181)

“The demons are not so much witnesses, as they are bitter accusers, exaggerating the mistakes done by the deceased one, whether those mistakes aren’t so grave, and they feel that he may escape them. But just by increasing the soul’s fear, they make him to hope entirely in Christ. Therefore, from a point of view, the result of their accusation it turns towards good. This is for they are quickly banished away from the soul who hopes in Christ, by the good angels which straighten the soul’s conscience and give him courage. The demons do this on the ground of carefully and greedily recording all the evil deeds and thoughts of the people whom they tempt, and they follow these from the sky they invisibly fill up, according to the word of Saint Paul (Ephes. 2: 2; 6: 12). This is for, as there is no material void in creation, likewise there is no void of spiritual forces and of their action either they are good or evil. The demons aren’t either on the plan of the divine transcendence nor in the human and material reality, but between those ones.” (Stăniloae 1997: 195-196)

“The demons, from this intermediary plan, they try to get us out from our concrete reality, but in the same time they try to impede us to unite ourselves with the godlike reality. They are creators of confusions, through unreal, disordered, and liar constructions; they are our tempters, through the phantasmagorical world of some images they make exaggeratedly attractive or repulsive, or of some deceiving abstractions. They try to get us out of the state of watchfulness, by deceiving us with attractive images, with dreams, and with baseless hopes, by engaging us in insane actions. Without unveiling the mysterious but real depth of the things, and the difficult to obtain good results consequently to our endeavors, they dress up the things and the persons in superficial tempting beauties, or in exaggerated unpleasant abominations, while they promise facile successes to our reckless and venturesome actions. They attract us on the plan of the inconsistent, fickle, and phantasmagorical “sky”, in order us to get out from the solid reality and from the narrow paths of the tiresome climbing towards the true good, which is the communion with God as supreme person and with our fellow humans. They are the enemies of the seriousness and of the responsibility, by deceiving us with everything that is pleasure, fun, facile success, and superficial thinking. They are our unseen leaders on the facile sliding of the falling from the humanity which must be maintained and developed through watchfulness and relentless tiredness. Like they fell from the true height of angels, likewise they aim to lower us from the true humanity, or to impede us from accomplishing the true humanity, thus

impeding the God's great plan of the creation and of the salvation.”
(Stăniloae 1997: 196)

Evolution / *Progress*

“God, in His action of making us consummate, He orients Himself also according to the new circumstances we are living in, and this interminable action itself it is understood always under new aspects by us.” (Stăniloae 2003: 95)

“The Christendom cannot be useful to any historical period - therefore neither to the present time - if it won't bring to that time something that only the Christendom can bring: the connection with the infinite source of power of God become man. Only thus the Christendom can help the progress, through a relentless spiritualization. We, the today's theologians, we can and we owe to reveal more than it was done in the past, the Christian humanist contribution of the main act of the Revelation that culminates in Christ - as the Embodiment of the Son of God, His sacrifice on the Cross, His Resurrection and His Ascent as man - with the consequences coming out of them for the serving of the progress and for the spiritualization in general. This is the positive meaning of the opening of the theology towards world, but by remaining faithful to itself: to pay all the attention to *saeculum*, in the sense of recognizing the consistence and the value of the world, and of the help the theology must provide it to the world towards a true development of what constitutes the true Christian humanity. The dogmas of the embodiment, of the resurrection, of the deification, all of them have a great contribution to this progress of the human in its authenticity.”

“A Christian theology that is a complete one and it is open to a true progress, it must be animated, of course, also by the hope of the eschatological future, but this hope and this perspective are upheld by the present experience of a continuous progress in spiritualization and in bettering the loving relationships amongst people. Towards the future one advances through the present spiritual progress, out of the pure source put at the foundation by the Revelation culminating in Christ, realized to thousand years ago, as we are assured by the biblical documents and by the witness of the Christian centuries until today.”

“The theology must be anchored in the unchanged foundation laid by Christ, but in the same time the theology makes accessible the good things of Christ, to the today's people, and it prepares these people for the full participation to the good things of Christ in the future age, constituting by this a ferment of the progress during each period of time.”

“The progress takes the shape of accentuating more, once an aspect, and then another aspect, from the inexhaustible richness of the dogmas, according to the preoccupations and to the spiritual age the believers of that time they have. But this more strongly accentuated aspect opens the

increased understanding of the whole content of the dogmas and it promises a future advancing in understanding that content.”

“The theology is progress promoter, helping the spiritual progress of the Christian mankind towards the eschatological universal and consummate communion.”

“The Orthodox Churches always upheld the progress aspirations of the peoples. In the Christian East it has been highlighted the idea of an energetic and giver God Who communicates to the people increasingly higher energies on the measure of their growing up, in order to bring them to always higher stages, therefore to the benefit of the world and in order to lead the world towards consummation.”

“The conception about the knowledge through union and about our progress in knowledge as progress in union, it is solidary with the understanding of the time as road to eternity, towards the union with God in love. The progress in the love of God it is the progress in the union with Him, and this is the progress in knowing God and in knowing the creatures, to fully knowing them in the full union and love, which is equivalent to the “eternal life” (Jn. 3: 16).”

“In addition to this, the relations with each person bring to the man always new problems to be solved; the relations with the fellow humans create always new social situations, always new problems in the reports with the nature. The human nature couldn't have reached the consummation, if hadn't subsisted in various hypostases. The endless progress it is accomplished by the human nature - both in knowledge and in responsibility - in the endlessly various relations amongst the many hypostases of this nature.” (2003: 421-422)

“This work of God is related to the category of the ‘new’ by excellence: ‘Behold, I make all the things new’ (Rev. 21: 5). This is the final perspective God opens it to us. But for this final novelty, the people must become new since now (Ephes. 4: 24; 2 Cor. 5: 17; Gal. 6: 15). Not only at the end all the things will be made new, but since the first coming of Christ (2 Cor. 5: 17). And this isn't a novelty that becomes old, but one we must walk and increase ourselves within. ‘For us also to walk in the renewal of the life, or to serve in the renewal of the ghost, and not in the oldness of the letter (Rom. 6: 4; 7: 6). Walking ‘in the renewal of the life’, or ‘in the renewal of the ghost’ it means to be always open to the new. For ‘the ghost’ is always alive, namely He doesn't remain the same. This is the ‘stability’ in the movement of the ascension, of which speaks Saint Gregory of Nyssa, stability that is in the same time movement, and without which the human being no longer

remains in continuous novelty, and by this the human being falls.” (2003: 514)

“The law is the repetition, according to an external norm, in the monotonous horizon closed by egotism and by death. Walking into ‘the renewal of the life’ it means living above repetition, by gradually passing the good and the love and the knowledge from a stage to a superior one, as Saint Gregory of Nyssa says. God is the relativity of any reached stage, or any obtained result. Each reached state is only a stage towards a higher state. ‘Sharing the freedom’ is above any stage one can reach. We advance towards that freedom, by always being free of any reached stage.” (2003: 515)

“God opposes to the absolutization of any reached inter-human structure and state. God manifests His efficiency in maintaining the spiritual horizon of the human being free of any degree or form of reached inter-human structure and relation; God manifests His efficiency in the impulse given to our nature in order to find the ways leading towards always better inter-human relations, towards the target of a humanity of maximum height, indefinable in advance.” (2003: 515-516)

“It seems that the world in general it will follow, from the point of view of the social structures and of the intellectual-scientific development, a progress line. And the opinion of the majority of the more recent theologians is that the Christendom mustn’t oppose this progress, but to support it, for this progress can be also the basis of a spiritual progress.” (Stăniloae 1997: 255)

“It has been affirmed that there does not exist a spiritual progress of the mankind, because each time discovers another aspect of the reality only by sacrificing the previous spirituality. The mankind has not discovered yet the mechanical order of the Universe with all its laws, but by losing its capacity to see that in the Universe there isn’t only a mechanical order, but there are also a biological one and another spiritual, which obey other laws¹³⁹. But, even if the line of the progress is not continuous and it is not inscribed its route – somehow phyllo-genetic – in all the consciences, there still exists a progress. After the past mechanistic époque, we stay at the beginning of one which seems to have the capacity to synthesize the mechanistic perspective with the biologic and spiritual ones.

Any vision about the world from the past times it determines or it enters, like a wider synthesis, the future visions, even if not in the immediately following époque.

¹³⁹ Professor PhD medic K. v. Neergards, Die Aufgabe des 20 Jahrhunderts, Erlenbach-Zürich, Eugen Rentsch Verlag, 1940.

Even more, any individual icon about the world it influences the icons of the fellow humans, which, at their turn, they influence mine.

The vision of the world and of the life it depends on the perspective which we are placed everyone into, according to the time, the place, and the spiritual-bodily configuration¹⁴⁰. This vision is modified with every new element of knowledge, of experience, and of absorption of other visions. My spiritual contents are differently ordered, there are established amongst them new relations, it is widened the horizon in total, another point reaches to the center, a new light falls on more peripheral corners and its rays modify the sight of the whole¹⁴¹. Each of these individual and collective visions, which are modified in time, it comprises an aspect of the world, by understanding the world not like an objective reality, like it isn't possible to be, but like a relation between me, the world, and the fellow human creatures.

Each of them comprises a truth and, because that truth determines the future ones and it is absorbed itself into those ones, the form of the world becomes increasingly adequate to the complex reality, which through this it is also created further more. If after a time a vision seems not to be true anymore, not to forget that it has conditioned the new truth or it has been absorbed itself into this new truth. Every man left a trace in the big drawing which is being built by the entire mankind, respectively in the common endeavor to get closer, through knowledge, to the real world, but also to bring further the world's creation¹⁴².

¹⁴⁰ Karl Heim, in *Glaubensgewissheit* 1923 and *Glaube und Denken*, 1934, vol. I, p. 90, and the followings, taking into account also the theory of the relativity, he considers that any face of the world depends on a "centre of perspective" (*perspektivistische Mitte*), which is not anything else but the "*self*" which is always into a point of the space and of the time (even if it seems to him that does not change the space, he still changes it, because also the space flows with the time, forming with the time and with the contents from them a whole in continuous development, according to the theory of relativity).

¹⁴¹ Louis Lavelle, *De l'Acte*, p. 46, "Et tout résultat nouveau que j'obtiens change tous les autres, j'obtiens des rapprochements imprévus. In n'y a pas jusqu'à mon point de départ même qui me paraisse chaque fois nouveau. Dès lors il est impossible que mes connaissances puissent s'accroître régulièrement selon une droite; elles forment au contraire une solidarité selon une droite elles forment au contraire une solidarité circulaire qui ne comporte aucune commencement". According to Simon Frank, any new determinant from the unity of the Whole determines more exactly the contents determined earlier, because the determination of a content constitute into the establishing of the reports with as many as possible parts from the One, who we know in different degrees in each moment (*La connaissance et l'être*, Paris, Aubier, p. 207).

¹⁴² Louis Lavelle, w. c. p. 43 : "Ma vie trace en lui (dans l'univers) un sillon qui est nouveau par rapport à moi, mais qui este éternel par rapport à lui". "Car, par rapport au système, tout être qui vie a une position unique a privilégiée, de telle sorte que sa perspective sur le monde ne vaut que pour lui seul: elle est, dansé un système qui n'est connu que de lui. D'autre part, son existence tout entière, e une suite de rencontres; mais chaque rencontre este transformée pour lui en occasion, de telle sorte que le monde reçoit pour lui une signification spirituelle et personnelle que le système même ne réussira point à traduire... C'est a dire que, si nous restons toujours in contact avec le réel, nous découvrons successivement des vérités qui s'ajoutent. Ainsi doit se former sans que l'on ait voulu un système qui este celui des choses elles-mêmes... ", p. 47.

But the report of the individual man with the world it has no other goal, but to accomplish him. In this way, every one transmitting his perspective to another one, he contributes also to the accomplishment of that one.

The perspective of everyone gets richer with the perspective of everybody. All the consciences grow up solidary, and increase the knowledge of the creation, and the creation itself, in solidarity¹⁴³.

Behold another reason why every individual will be held accountable, at the final judgment, for the development of the entire mankind. This responsibility for the whole, we feel it, otherwise, each of us, in the bosom of our conscience¹⁴⁴.

But in this process of consciences' growing up, by the widening and deepening the perspectives upon the life and by multiplying the creation, the central factor is the divine Revelation. At its light it is being clarified the existence, and its truth is being verified and deepened by the endeavors of the knowledge of the mankind. The Revelation is the main factor that urges the consciences towards the continuation of the creation of the world on the ascendant line, indicated by its sense, for it determines the people to a noble activation, to the creation of the relations of love and of righteousness into world.

One could say that the world will end, so, when there would be exhausted not only the possibilities of deepening the sense of the world, in the light, of the Revelation and vice versa, but also the possibilities of conformation of the world to the ideals comprised into the Revelation.

The mankind, which will continue beyond the history, must carry with itself a conscience, into which the light of the understanding and the way of living of the revealed truth it must reach the maximum amplitude which it could occasion its living into history. One would say that only the people from the last period, they would have such a conscience and, consequently, they will have a better situation in the existence which will continue, though it is not a personal merit that they have lived later. But between the generations of

¹⁴³ "Chaque conscience a besoin de tout les autres pour la soutenir. Et si l'on voulait dire qu'il suffit qu'elle reste en rapport avec l'infini même de l'acte où elle puisse dans un dialogue solitaire, on montrerait que les autres consciences sont précisément pour elle les médiatrices grâce auxquelles elle entre en communication avec lui d'une manière de plus profonde, par une série indéfinie de suggestions et d'épreuves qui mettent sans cesse en jeu des formes nouvelles de participation", p. 185.

¹⁴⁴ "Notre responsabilité à l'égard de l'être total est un témoignage en faveur de son unité ; il n'y a point d'être particulier qui ne se sente compatible de l'univers entier ; il sent qu'il doit prendre en main le charge même de la création" (p. 90). "Le moindre de nos gestes ébranle le monde ; il est solidaire de tous les mouvements qui le remplissent" p. 89. "Tous les gestes que nous faisons modèlent tour à tour toutes les formes du réel, les multiplient, les transforment et prennent leur part de responsabilité dans l'acte qui les a créés", p. 91.

people there is a close solidarity. Like from the previous generation the ulterior ones receive their faith and the reason of experience and their own knowledge, in the same way their plus of understanding it will be shared to all the previous generations, through the communion into which will be called all the people, at the final judgment and after that. All the previous generations contributed to the production of this plus; all of them must be partakers to it.” (Stăniloae 1993)

“A condition of the progress towards good, which can be thought also a cause of the last step of the egotism and disorder, it is the multiplying of the people. Through the form of His Son Who made Himself man and sacrificed Himself for the people, God submits us, through this fact, in the most acute form and more pressing, to the test of the love for people. Through the multiplication of the people, He forces us or to raise up to the supreme capacity of love and sacrifice, of restraint and patience, or to fall into the supreme petrification, carelessness, and perpetual hatred. When people were rarer, they neither were so categorically challenged to the decision of love - of a practical love and not a theoretical one - nor to the one of hatred. The problem of the distribution of the goods was easy. Everyone had the means to live and some of them could freely rejoice of their land. With the time passing, the faces of the people increasingly crowd our sight, forcing us both to categorical attitudes of love or of adversity, but also to the need of voluntarily or forcedly share our piece of bread with them.

The man, indicated to us like the supreme duty, by the humanization of the Son of God, he becomes, through the multiplication of the human species, increasingly more, the test of fire which we grow up in love through, or we fall into spiritual death. Only if we impropriate the faith in Christ, the faith commanded by Christ, which is the same with the conviction that through our fellow human we are welcomed by God's claiming, we can raise ourselves up to the height of this exam and we can grow up on the measure its pretensions increase. Otherwise, the social problem become so difficult to the mankind then it succumbs under its burden, but it succumbs choked by hatred which erupts out of it like from a volcano. On the radical decision of the mankind, for or against Christ, like a supreme valorization of the human face of the fellow human, there hangs the continuation or the end of its existence. So, not the mankind by itself is the one causing the end of the world, but the way the mankind answers the its answer the exam which it is called and advised through Jesus Christ to, and which becomes even more pressing and demanding.” (Stăniloae 1993)

“When the progress of the righteous ones in their capacity of communion with God, with the fellow humans and with the creation, it will have reach, by the influence of Jesus Christ, the maximum possible degree in the

earthly life, then Jesus will show Himself to us together with all the ones capable of communion, consummating the communion of everybody from all the times and changing the form of the present world, on the measure of its consummate communion. The entire Church will resurrect on the plan of the new world together with the Lord. Then Jesus will submit the saved and changed to the face world, to the Father, but He will also submit Himself together with this new world, for God to be all in everything¹⁴⁵. From then it will start the day of the full brotherhood amongst people and of the consummate filiation in report with the Father.” (Stăniloae 1993)

“One could accept the Farrer’s affirmation that in Christ took place a “rebirth of the images” in the sense that all our words are based on the real image of God into Christ, on describing the human with the most adequate image of God which the human is filled up with. In this sense can take place also an adaptation of the words about Christ to each historical period, a usage of other and other verbal symbols and images in order to express the imagination of the fundamental and definitive images of God into Christ. But removing this or these fundamental images it cannot be done without leaving the Christendom. The theological progress consists only of expressing these fundamental images by using other words. But this progress isn’t actually a Revelation, because of no longer taking place the discovery of essential and new fundamental images about God, of some images which to exceed the image of the humanity of Christ.” (Stăniloae 2005: 30)

“The infinity of the progress of the progress towards infinite it is shown especially in the continuous consummation of the man. The man can never reach the end of the kindness with his deed, or the end of the understanding, or of the gentleness relatedly to others. The man always sees that he must advance even further. This shows that the man doesn’t advance towards infinity except through communication with other persons and, in the last analysis, with God. The man must recognize those as borders, but also as life sources of him. If those hadn’t been borders, the man wouldn’t have had to advance beyond himself and those ones wouldn’t have been life sources and voluntary horizons transparent to him.” (Stăniloae 1995, I: 15)

¹⁴⁵ “Dem Parallelismus mit der Auferstehung Jesu entspricht weiter die Auferstehung der Gemeinde als enthüllende Vollendung der Herrenkirche. Das Schicksal der Gemeinde das Hauptes ist das Schicksal der Gemeinde; darum im schließt die Auferstehung nicht allein den Einzel, sondern zugleich das Kollektivum der Kirche. Ein verselbständiger Ewigkeitsindividualismus der die Auferstehung nur in Ichbeziehung sieht, hat in christlicher Eschatologie keinen Raum“. „Die Auferstehung des Kosmos ist die Vollendung der ursprünglichen Schöpfung Gottes zu einer neuen Schöpfungswirklichkeit“. W. Künerth, w. c. P. 254.

“The progress in the history of the salvation, determined by Revelation, it is a progress in knowing and accomplishing the meaning of our existence in God, as direct and consummate communion, with the Absolute as person and, in Him, with all the persons of our fellow humans; it is a progress in knowing and accomplishing the salvation plan God has.” (Stăniloae 2003: 40-41)

“The progress in the resemblance of the believer to the Son and Word of God, it is accomplished by the fact that Himself comes, through the history of the Revelation, increasingly closer to us. Then, by taking Himself our image, in order to restore it by uniting it with Himself as Model, he elevates us to our full actualization, through elevating and ascending our humanity accumulated in Him, as basis of our resurrection and ascent. It is in the same time a progress in our spirituality, without which we won't be able to resurrect into glory and to ascend to heavens.” (Stăniloae 2003: 41)

“Christ is the target of the creation and the One leading the creation towards that target. He gives the unfolding a sense. The Christians see this leadership from Christ and they contribute to the creation's advancing, but they also continuously surpass in their increasingly deeper living any point the creation's advancing has reached.” (Stăniloae 1997: 249)

“The godhead of Christ and His savior acts cannot be considered as a formal coat of the time which the New Testament was written at.” (Stăniloae 2005: 6)

“The question is: what the existence's consummation or plenitude - without beginning and non-submitted to temporality and to monotonous and unsatisfactory evolution connected to it - it consists of?” (Stăniloae 1995: 7)

Experiencing God

“We do not deny the fact that the *me-you* relation it is a place of experiencing God. We neither deny the fact that the human being cannot fully experience on himself except in a relation with another human being, and in the most accentuated manner in the loving relation with another human being. But we add to that: the human being cannot be either outside the relation with the nature. All three of them form an inseparable whole: *me-you-nature*. But accomplished in this frame, as ontological given, the human being can experience God, and on himself, also in relation with the nature.” (2003: 517)

“But where it continues into the past to, this sending from man to man? Until to that man who showed himself to the people who were listening to him and seeing him, as being so different from them, through the certitude of his belief, than those ones were sure that God`s work is active in him in a way which overwhelmed the work of God from any man who believes. His faith has an overwhelming massiveness, an imperial impetuosity; his faith raises itself transparently like the stone peaks of some huge mountains, and over the man who remains, considered in himself, an insignificant remnant. That man speaks with amazing clarity and evidence about God and of His will. It is something in him that has been never observed in another man, so that the ones who have come in relation with him they have realized that here has been produced a direct intervention of God, filling up and tightening the soul on a measure and intensity that are not possible to be produced through the faith of another man. He himself confessed that he was awakened not through another man`s belief, but by directly experiencing God.

The man at whom we meet the absolute certitude of faith, without receiving his faith from another man, because neither was him capable to give it to himself, he couldn`t acquire his faith except directly from God. This is the prophet and he is one of the organs which the divine Revelation descends through, into the human society.” (Stăniloae 1993)

“God must be cogitated only in this direction of a Subject. But He is the absolute subject, He is *causa sui* in the eminent meaning, whereas neither His existence He does have it from a force above Him, but Himself is the source of it. To Him we must attribute, if not all the ways of existence, but surely the superior ones, and the most superior way of existence is to be a subject. God is the full Subject, by being the absolute Sovereign of His acts, and by not depending on anything and by having - more than anybody - the existence for Himself and into Himself like a good which He enjoys of, not like a good for others, neither needing others in order to be confirmed into existence. The fact that we are experiencing the existence of a man in the second person, when for us it is made the passing towards the subject,

when directly speaks to us, like being more intense than the one of an object, or like the one of a man in the third person, when he makes for us the passing towards the object, it is one more reason that God can be conceived only like a Subject. In report with the objects or with a man in the third person, we are experiencing a less existence, because we are too full of ourselves and they have not sufficient power to awake us in the front of a new reality differing from us. The fact of thinking at them, it doesn't place us in a real enough report with them, but it makes us to close in ourselves.

God, when He is experienced *de facto*, He must be experienced like a reality Who imposes us like an existence of maximum intensity - not like a passive and powerless object of our thinking, but like a voluntary Subject Who confines us. In the Old Testament, God calls Himself: "I Am That I Am" (Yahweh). It is his adequate name. From all the realities of the world, the one that we experience like a more intense reality it is the man in the second person, because then he is speaking in the first person, by manifesting his will, and he makes us to be silent and listen to him, he snatches us off the magic circle of the egocentrism, and then we are not only us active by thinking and action, but he is too. That's why we experience God more adequately when we hear that He speaks in the first person, and we keeping silence with fear and trembling. When we start speaking about God, we got out from the unmediated experience of His presence and of His existence of supreme intensity. But the man can tell His most adequate name: "I Am That I Am", because it would be an impiety the man to substitute Himself to God and to speak in His place these words. That's why the Jews pass over the word Yahweh when reading of the Holy Scripture, and they only listen to it, or, putting under its consonances the vowels from Adonai, they read Jehovah. In fact, the words Adonai-Lord, with their meaning of sovereign authority, they are the most appropriate to actualize in man, when utters it, the experience of the mastering power of the overwhelming reality of God.

From all these it results that God is Subject, and the man shows God's image, precisely in this noblesse title of His being." (Stăniloae 1993)

Faith

“The revealed supreme Person implies in Himself the evidence, but he doesn’t impose Himself without our faith. This is because the contact with the supreme Person, or with the supreme Truth, it cannot take place without the free opening to Him. His evidence it is a fact that it is unveiled to the free acceptance or to the faith.” (Stăniloae 2003: 52)

“(…) generally, the word of the Scripture has power when communicated by a believer to another man, either by repeating that word as one can find it in the Scripture, or by explaining it. For in the faith between them is being working the Holy Ghost. The faith, as work of the Ghost, it comes to somebody through another person, but only when that other person communicates the word of the Scripture he had learnt and he confesses it with faith, or with the sensitiveness of the communion into the Ghost. (Stăniloae 2003: 52)

“There had to be in the beginning persons who believed without reading the Scripture, but after coming in contact with a person who gave them the faith in its content and, on this basis, they believed in this content: uttered at the beginning, and then fixed in writing. This Person was Christ. And the full sight in His divine depths and the sensitiveness for them it has been given to those believers by the Ghost of Christ Who worked in communicating that sight and sensitiveness.” (Stăniloae 2003: 52)

“When attributing this role to the words, we do not mean only their reading and their precisely repeating, but we refer to their content, which is the confession about Christ. But even in this case it is involved the continuous reading of the Scripture in the churchly community, by some persons, which refreshes its undiminished and its unaltered content in this community. The Scripture guarantees, in this sense, the preservation of the living and unaltered faith, within Church, although at its turn, the Scripture has been valued by the Ghost of Christ, by **the Ghost of the faith**, and it has been preserved in the community of the Church through the Holy Ghost, since the Church’s foundation, after the intense contact of some persons with Christ.” (Stăniloae 2003: 56)

““In addition to this, the ones who receive their faith from others, on the basis of the Scripture’s general content communicated to them, through an ulterior frequent contact with the Scripture they penetrate increasingly deeper in the Scripture’s richness of spiritual meanings, being increasingly convinced that all its words couldn’t have come except from God, for they have in themselves the endless depths of the godlike life. These meaning increasingly strengthen the faith received through another person as a gift from the Holy Ghost; those words increasingly answer the thirst of knowing God, and the way the faith expects God to be.” (Stăniloae 2003: 59-60)

“Without Scripture the faith would weaken and its content will become poor over time and that content would become unsure in the bosom of the Church; but without Church, the Scripture wouldn’t be actualized in its efficiency, because there would lack the conveying of the Ghost, from the ones who believe to the ones who receive the faith.” (Stăniloae 2003: 57)

“The faith is founded on Revelation, but the Revelation doesn’t take place without faith. These two are complementary to one another.” (Stăniloae 2003: 75)

“Not the faith produces the Revelation, but the faith it occurs out of presenting the intention of the supreme Person to reveal Himself, and the faith is left to fully articulate in the moment the supreme Person reveals Himself. It is something analogue to the fact that not by faith produces the revealing of one of the fellow humans in what he has intimate and vivifying for me; but if there isn’t within me some kind of a presentment and if there isn’t within me some kind of an expectation, both of them regarding his capacity of revealing himself – that presentment and expectation come out of faith simultaneously to his revealing – his revelation won’t take place. The revealing and the faith cause one another ever since their preliminary phase.” (Stăniloae 2003: 75)

“The human nature is created by God Himself so that the human nature to be able to receive, through faith, His revealing.” (Stăniloae 2003: 76)

“God speaks to us as Person to person. The faith is the experience of this communication.” (Stăniloae 2003: 162-163)

“The eyes of the one who believes, they have been opened and he sees God in everything. Then “to believe” it becomes something totally rational and “not to believe” it becomes irrational.” (Stăniloae 2003:163)

“We must know about Christ, and we must believe in Christ with the whole our determination. And we receive this faith from the existent priests and Christians, who believed before us, and they have received it from the ones from before them, and so on to the Apostles, the first ones who knew about Christ and who believed in Him. The history is necessary for us to enter our present connection with Christ. The faith of our forerunners means the presence of Christ and of the Holy Ghost, in the present moment, within them. In this sense, Christ comes through the Holy Ghost from them, and it was so, all the way to the Apostles: a presence since this moment, of His, within the ones who believed before us, it is His, the spring of the grace within us, in His Church, and the Church unites all of us who believe.” (Stăniloae 2006: 124)

“We cannot build up a teaching of faith based on a philosophical theory, while the Holy Scripture and the faith of the believer say the opposite to our theory.” (Stăniloae 1997: 161)

“The faith is the certitude about God’s existence, like a supreme reality as Person, which does not stay in the continuity of substance with us and with the nature, and about the things which have been communicated to us, by Him, through the Revelation. The believer is sure that sometimes he is in a personal relation with God, like being in a similar report with a second person; though God is unseen.

The first and the most important feature of the faith is that of not being a simple inward phenomenon of our soul, but of being a relating to a reality that is not confounded with the act of belief, or with something which is part of the human being. The belief can be conceived and it can exist only like a part of the dual whole: faith – and – the object of the faith beyond it.

Even more than the knowledge, the faith lives out of the surety of the reality of the object beyond it. The heart of the faith is the certitude. No knowledge can have such certitude. And the certitude refers just to the trans-subjective reality of the object of the faith.

However, because by and large, the knowledge also lives out of the certitude of its objects, the analysis of the report between faith and reality it can use the indication offered by the order of the natural knowledge.

Into the knowledge we deal with acts “through which the conscience affirms a reality as it transcends itself”¹⁴⁶, get over itself to something from beyond her, forgets itself, it counts, and it looks towards something else than its subject. That is why this witness of conscience it may provide grounds, and it is shown by the fact that not through any act, the conscience transcends itself and affirms a trans-subjective reality. Our subject has the faculty to discern between experiences clasped with a trans-subjective reality and between dream and fantasy¹⁴⁷. Otherwise, the conscience is the ultimate instance at which we can challenge ourselves in the matter of the objective reality. Any other testimonies hang also by the conscience, and present themselves all together with it. The denial of the objective reality is deprived just by this last support of testimony of the conscience.

N. Hartmann¹⁴⁸, by wanting to prove the trans- subjective reality of the objects of the knowledge, he showed how much the act of knowledge is flooded by emotional acts, which also have a transcendent character

¹⁴⁶ JOHN CULLBERG, *Das Du und die Wirklichkeit*, Uppsala, 1933, 176.

¹⁴⁷ JOHN CULLBERG, i.c.

¹⁴⁸ Das Problem der Realitätsgegebenheit, Berlin, 1933.

launching from beyond conscience. He discerned three groups of such emotional acts which accompany the knowledge:

Essential receptive acts, in which something happens to the subject - he endures something: the acts of experience, of living, of suffering, and of enduring. In these acts the subject does not master or observe, but he is mastered, and touched by something (*Modus des Betroffenseins*).

Pre-receptive acts, which precede experience or living: waiting, premonition, the condition in which the subject is ready for something, the fear, the worry, and the hope. In these acts the subject is in the anticipation of pressure mode (*Modus des Vorbetroffensein*). It is in them a certainty that "something is coming".

Prospective – active acts, through which the human being anticipates spontaneously the future, he is asking for it, and he is challenging it: the wish, the will, the action.

In all these acts we experience a "harshness of reality" (*die Härte des Realen*), either it presses on us before any own initiative, or it reacts, it resists our action. This pressure or resistance, we feel it particularly in the meeting with other persons, from where it follows that this conscience of the reality culminates into the conscience about other persons¹⁴⁹.

The pressure and the reaction which we feel it, from the trans-subjective reality, in these acts, shows that reality it is not a simple appearance, a phenomenon produced by our conscience, but a true transcendence of our subjectivity.

Making abstraction of the concrete and psychological particularities from the analyze of N. Hartmann, John Cullberg¹⁵⁰ found out that what distinguishes the structure of act of conscience through which it is affirmed the trans-subjective objects of the reality from the structure by which is not affirmed such a reality, it is for, in the first case, the objects impose themselves to conscience like entities which cannot be arbitrary changed or considered as not existing, like it happens in the second case. An

¹⁴⁹ N. HARTMANN shows that in the acts through we want to do something to the persons, we are experiencing, in addition to their reality, also with the reality of moral values, like being independent by our subject. Even from the first moment of our intention regarding the others, it turns towards us like a riposte, the merit or the guilt, through which we are experiencing agree or disagree with the moral values (pg. 24). But if these values, neither are not depending on us (but they are above us), nor by all people together, they also cannot exist like independent entities. They must be based into a supreme will, sovereign of the entire reality. Concretely, the emotional experience of the moral values, their feeling, it is also a feeling of God.

¹⁵⁰ W. c. p. 186.

imagined castle it depends on me how to imagine it, in a way or another, but a real house forces me to know it like it is¹⁵¹.

Many of those told about knowledge it may be applied to the faith to prove, in the same measure, the reality of its object. The faith it is also an act through which conscience concerns about something trans-subjective, through which it transcends herself. Her core, it is an act of knowledge, the confidence about something from beyond the immanent world. The difference with the common knowledge consists only in the subject, which is beyond of all that is seen and in the measure that it is known and understood the content of the object. But an unfavorable importance to the faith cannot have this difference, since the fact to be seen it is testified by conscience, and she testify just as certain, also about the reality of her object of faith. Through this we do not think that the visibility of some objects was a fact produced by conscience, because in such a case it would not impose so keenly and it would not be a characteristic only for some of them, but we say that only through conscience the reality can be ascertain and only the conscience is the instance for confession.

In the last analyze, it can be said about the known world: I believe that it exists, and about the world of faith: I know that it exists¹⁵².

But, even more than the proper knowledge act, the faith it is dressed in emotional-transcendent act and states, which, also, are fitted perfectly by the characteristic found by N. Hartmann at the analyze of the facts which accompany the knowledge.

At last, the general feature that Cullberg finds in the structure of the act through which the conscience transcends itself in knowledge, namely the force which the object imposes itself with like real to the knowledge, we fully find it as determining the act of faith too.

The believer cannot overlook God like being real, he cannot think something out of what he knows like being revealed by Him, else than he is convinced that it was revealed to him.

N. Hartmann does not establish like criterion of the trans-subjective reality, the physical character, but the “harshness” which it imposes itself to us with, by making us to “endure” it, to “experience” it, to “live” it¹⁵³.

¹⁵¹ Through this orientation towards ontology, the philosophy get closer again to Christianity, because the fundamental feature of Christianity is the belief in reality as a product of God.

¹⁵² We do believe that this affirmation is a fundamental one, being of an ultimate importance, like many other that priest professor PHD academician Dumitru Stăniloae stated through all his wonderful and genius works. (*translator's note*)

¹⁵³ W. c. p. 16.

He even says that the “experience” in discussion “must not be identified with the empirical in the scientific and gnoseological understanding. There is a difference of another kind, more elementary than that one, and more enrooted in life, more human and more fundamental in the same time, more appropriate to the use of language than that of the empirical knowledge”¹⁵⁴.

But if it is like this, we do not have any right to not recognize that the religious experience, more intense and more stable than all others, would not be produced by a trans-subjective reality, like itself it is convinced.

N. Hartmann speaks about an experience of being pressed or carried out by a trans-subjective force, to which cannot correspond something real¹⁵⁵, even if that something remains hidden to the knowledge¹⁵⁶. But the experience of a part from reality it stays in direct report with the degree of participating to it. When you are a simple spectator, you cannot experience some realities which unfold next to you¹⁵⁷.

One might object towards the applying of the ones found in knowledge, that the objects impose themselves to all human subjects like being real, while the object of the belief only to some of them.

But the fact that it imposes to many it is a full proof about its reality. Neither the realities knowledgeable on natural way, particularly those of spiritual life are not known and or not confessed by all people. The philosophers affirm too often the experience of some spiritual realities, which not impose to all consciences, like the world of objects does. It is true – even if this fact also it is denied by many philosophers – that everyone could reach the knowledge of them. But who tell us that would not reach all the people to the knowledge of faith’s realities? In any case, the fact that the overwhelming majority of consciences are sure about themselves cannot be explained, taking account by the analogy offered by the domain of knowledge, but only through the incursion of some signs or data of the object of the faith in these consciences.” (Stăniloae 1993)

“The second main feature of the faith is that it arises into the human being in a miraculously way. The human’s certainty about divine reality is born otherwise than natural world’s knowledge.

We will continue to analyze the act of faith from this second point of view, by trying to find out the way which a human comes to believe in. What we will

¹⁵⁴ W. c.

¹⁵⁵ W. c. p. 17.

¹⁵⁶ “Was es eigentlich „war“, war mir geschah oder zustieess, kann mir verbogen bleiben“ (p. 18).

¹⁵⁷ L. c.

conclude through this analyze it will contribute to more a complete understanding of the reality of the object of faith and of the real existence of a divine Revelation.

If you ask anyone who believe, on which way the faith has dwelt in him, the answer will be that through the sermon or the life of another, if he has acquired the faith at an old age, or through the parents, if he has come with his faith from his childhood. There is nobody who gains his faith through nature, namely from the impersonal seen world. First of all, practically speaking, such a case is impossible. Any human being, before gaining the capability to contemplate the nature, he lives in report with other older people, with his parents, with the ones who raised him up. Usually, in every religious society, the man receives the faith in that phase of his life in which it hasn't been clarified to him a special report between him and the nature. In case he lost his faith latter on and he gained it again by contemplating the nature, this would not be a proper kind of a new faith, but it would be a re-awakening of the first one. But it is not heard about somebody to re-ignite his faith only through a pure contemplation of the nature. Every individual who lost and re-gained his faith he met one or more people who manifested through word or deed the certainty of faith and this fact produced also in him, suddenly or gradually, a rebirth of faith. The nature can have an auxiliary role, of consensus of what he has been hearing from others and it has been rebirthing in him. Even less faith it is born, through the nature's contemplation, into a man who hasn't received his faith in his childhood. A pagan won't reach the faith in Christ if he does not enter a Christian society, or if he hasn't met a missionary. By and large, nobody come to an articulate faith, a sure one, other than through a man or through a society confessing that faith.

The nature indicates God, but its speech is not so clear or so sure. The nature's speech with a general and not-precise character, it clarifies itself only for the one who has received the faith from another man. Nature indicates a reason, a source, a cause beyond it, to which we come by sudden intuition or by tightened logic, but it does not unveil clearly the features of this reason. That's why some people think this reason in a pantheistic way, others incline to consider it like a person, but neither the first nor the last are sure. Even if they consider God like a person, they will at most reach the true idea of God. But from here to certitude, which constitutes the being of faith, it is an abyss which the man cannot pass over by his own initiative and efforts. And we also can tell this need for searching and for finding the supreme reason of the world, it is the ground on which the power from above finds a proper place for anchoring itself, in order to produce the faith within man, and it is the natural organ which can be transformed by the descent of divine grace into the spiritual eye of faith with a clear and certain sight. Karl Bart's affirmation that into the human being does not exist any remnant from God's face on which to hook the gift of faith and therefore, the

one who believe in God`s word is exclusively God Himself – The Holy Ghost placed in man believes to the Word, so all is an inter-Trinitarian action – leads to an absurd denial of the Revelation¹⁵⁸.

But this predisposition towards faith it doesn't come to completion - in a proper faith - through nature¹⁵⁹, no matter how important a role the nature has in the recollection of the man, in his stimulation towards searching and thinking of what's beyond nature; even to searching for and to thinking at God.

But just because it is a man like us, he couldn't give to himself, by himself, this certitude which we are feeling like an element from above the world, the man through whose mediation the faith is produced within us, he couldn't reach his faith otherwise but like we do, through the certitude of other or of others. So, each man who believes, he refers, on one hand, to another man, who believed before him, and on the other hand, to God Who shows Himself in an unspeakable way but surely being working into the faith from whose he received his own. The faith is the product of the man-to-man report and of God`s work Who is active in this report. The faith is born from man and from God in the same time, or from God through man. Everyone`s faith indicates towards the past and towards heaven.” (Stăniloae 1993)

“Thereby, the transmission of the faith is appropriate and necessary to be done on this way, from man to man, so that, together with the act of the faith transmission, to be born also the complete subject, the communion subject in each individual.

Besides, the human being appears to be the most appropriate for producing the faith in his fellow humans, whereas the absolute resistance that be encounter at man, like subject, makes us, through itself, to realize that we cannot identify us to the absolute reality, but we are thinking about a common principle, superior to us and to him¹⁶⁰. Through an essential structure, which can be depicted only from much more perspectives, each human conscience from a spiritual society it is to all the others the most

¹⁵⁸ To be seen among others concerning this question: J. FEHR, *Das Offenbarungsproblem in dialektischer und thomistischer Theologie*, Freiburg (Schweitz), Leipzig, 1939, p. 46. FEHR gives also the following quote from BARTH's book, *Christliche Dogmatik im Entwurf I Band* (München, 1927): “If God reveals Himself, this means that God Himself enters in the arena like the known one and the one who knows, like the one who speak and hears” (pg. 39).

¹⁵⁹ It isn't here about natural revelation, which it is the discovery of God besides Christ not only through nature, but also through man, so also through a tradition which remained from the primordial state of man.

¹⁶⁰ LOUIS LAVELLE, W. c. p. 407-8. “Or votre volonté est pour moi beaucoup plus qu'une chose... Elle este ce qui précisément m'oblige a ne point m'identifier moi-même avec l'activité absolue... et a remonter jusqu'a un principe commun au qui nous participons tous les deux ».

adequate intermediary of the bond with God¹⁶¹. Besides this, God, by revealing Himself to us, always through a subject, who in this quality he has the power to claim us, he makes us experiencing more adequately His character of Supreme Subject, who claims us with an absolute power.

God, by arranging on this way the propagation process of the Revelation, He wanted to make the man realizing how much is in debt with his fellow human on which depends his faith, and how much is obliged, at his turn, to other fellow humans, whose salvation depends, to some extent, on him. Through the same act of faith dwelling in me, God wanted to bind me to Himself and to fellow humans, because the sin is isolation in a way or another. If each one had obtained the Revelation bypassing his fellow human, he wouldn't have bound in his conscience the most important act of his existence and the permanent condition of his spirituality on another, and, thereby, the tendency of pride from man, not receiving such a manifest disavowal, it would have found even more ground for affirmation." (Stăniloae 1993)

"The faith's transmission moments coincide to the moment of culminant encounter between *me* and *you*, in what these subjects have as more intimate, and as more proper. That's why, in order to raise up to the receiving of the faith, you have to raise yourselves up towards communion, and towards the discovery of the self and of the soul of the fellow human. But you cannot produce the faith by yourself, no matter how hard you force yourself to reach the consummate communion, neither can you produce by yourself the perfect communion. It is here also God into the work. In any case, though, the peak of the faith is one with the communion. And you cannot reach it except within the frame of the social rules' reports, even if you urge yourself too, in order to surpass the legal minimum of these reports, and to search for your fellow human's soul, or even if the faith of your fellow human with whom you are in such reports, it snatches you from the beginning. The conveying power of the faith is conditioned, at least to the one from whom it is done the conveying, by the moral raising up over the minimum asked by the law of his social quality. A father won't not transmit his faith to his son if he isn't regarded by his son as being a good father. A merchant won't be able to convey the faith to his clients if he doesn't become an honest merchant. Not the goodness of the father neither the honesty of the merchant makes to raise the faith within the soul of the son or of the client, but their certitude. But the certitude is not felt like a reality where is not together with it also a great moral height into the frame of the reports upheld by the creational rules. Behold therefore, how these

¹⁶¹ Idem, W. c. p. 402: "... les différences puisement entrer en communion dans une société spirituelle ou chacune d'elles sont pour toutes les autres médiatrice entre l'acte pur et son être propre ».

rules are not only frames, but they are also an auxiliary of faith transmission. Far from being there any opposition between these reports - which qualify the subjects in a way or another - and the communion report, when these ones meet together in their pure intimacy and they transmit their faith, the first ones collaborate to producing the last ones.” (Stăniloae 1993)

“Searching for the origin of our faith in one of its coordinates, namely in the horizontal one, we have seen that on the uniform road we arrive to the prophets, namely to those people who know that they do not receive the certitude of the faith from their ancestors and, however, they have it. The positive experiences, clear and indubitable, are added to confirm them the surety that their certitudes come from God.

By and large, the faith, that meant the belief and the certitude of the divine reality, like something beyond the personal self and beyond the immanent world, it cannot be produced either by the immanent world of nature or by historical persons. This negative fact we all of us are experiencing it. The faith can be caused only by the divide reality itself. The historical persons they can only occasion us the faith. That’s why, when they occasion us the faith, the ones who receive the faith through them, though they have an experience of the divine reality, they realize that the reality is beyond the causing persons. The experience of the faith, distinguishes all the time between the instrument which causes it, and God, like its object or ultimate and true Source. The faith feels when it has met God.

Who can put in words these characteristics of their experience in front of God, and the reason of their certitude about His divinity? They, though, were able to expose their experience in Gospels, so that Jesus from Gospels actually reveals Himself as being God. And it is certain that they were capable to transmit this experience of them, also in preaching from person to person.

Fr. Gogarten has highlighted a lot, the word spoken by Jesus Christ, like a revelator factor of His Godhead. By the fact that Jesus was a historical Person Who spoke from outside, He proved His objective reality, not as produced by man. But, if He had seemed like any other man, He would not have established the faith in Him like God. This historical contingency would have not been, in the same time, the Absolute in the ones from around Him, in order them to feel that they can lean themselves onto Him, like on the ultimate reality.

The word of the fellow human has two reasons:

- a. to address us a calling of love, to getting out from selfishness and to recognizing him like a reality equal to us, in order to enter the communion, and
- b. to answer such of calling or to fulfill our calling.

The word of any man does not fulfill these two functions but relatively. It is not able to determine us to decide for a categorical answer, a total one, to decidedly get out from our self, to let go all our things and to be at his disposition; or, if not, to categorically declare us as enemy of him. Any man's words have not but a relative echo within us. The word of Jesus had upon His contemporaries this absolute power in a positive or negative sense. Namely, His word wasn't addressed only like the pretense of somebody who does not claim but the appreciation owed to his equal, only the proper love for his fellow human, but, from Him it sounded besides this – besides humbleness from man – the absolute pretention of the supreme Master to be followed, to renounce to all our things for Him. And in this respect too, Jesus was revealed like complete man and complete God, like humbleness and sovereignty met without neutralizing each-other. Not humble like a man and master like a God, but the same subject also humble and sovereign, or humble into sovereignty and sovereign into humbleness, God leaned down to the height of the man and the man raised to the height of God.

But, also through the second function of His word, Jesus was showing Himself like the incorporation of the absolute. From His word was radiate the perfect love and, precisely through this, His call sounded with categorical authority.

In Jesus, "the fulfilled word" welcomes us, like it said Fr. Gogarten¹⁶². Jesus does not only utter the word, but He is identified to it, He is the Word itself, by being One with the communion maker character of the word. His being is not fallen from the height of the word to the state of selfishness. He is the wholly human word and the wholly godlike word. There is a close connection between these. The wholly human word cannot exist, except only in connection with the absolute word, namely the godlike one.

In front of Jesus the people experienced not only His Godhead, but also their sin. Actually, these two experiences are close clasped together." (Stăniloae 1993)

"Of course, the faith, in the precise sense of the word, it is necessary. No matter how overwhelming Jesus Christ would have manifested through word and deed, an ill will could slip from under the power of the speech and of His manifestation of a godlike subject." (Stăniloae 1993)

¹⁶² Ich Glaube an den dreieinigen Gott, p. 152-3 : „, das erfüllt Wort ".

“In this way, the faith in Jesus Christ like God, or the experience on which founds and with which the faith is one and the same, it is born out of two factors: one objective and one subjective. Through the subjective factor it is seen the objective one. So, it can be explained his apparent value of decisive, or even unique, factor. This, though, it does not mean that the subjective factor could be produced without the prior existence of the objective one. The subjective factor is stimulated by the objective one, without this one to force the first one to produce himself.” (Stăniloae 1993)

““The faith is the first step in the spiritual life. “The faith is by nature the beginning of all virtues. Thus “the good, by being the end of the virtues, it is concentrated inside the faith”. The faith is the concentrated good, and the good is the actualized faith (Saint Maximos the Confessor, *Quaest. Ad Thalas*, q. 55; G.P. 90, 564).” (Stăniloae 1992: 95)

“Actually, one cannot start any action against passions, and one cannot lay down the beginning of any virtues if there isn’t the faith present as an impetus. The restraint, as steadfast effort, it needs to be legitimated through faith, and the fear of God presupposes the faith in God. It is right that the restraint and above all a virtuous life, they strengthen at their turn, the faith, but their first engine has been, though, the faith. Before any virtues, and before any man’s effort, we must somehow receive the faith within us. For we have the faith through the godlike grace, it was needed that the grace to precede any good thing which we start walking towards. Thus, the good beginning is laid down by God through Baptism. The whole our virtuous life isn’t but an unfolding of this good beginning that has been laid down by God. Of course, there isn’t about an automatic development, one without our assent, but it is about a development wanted by us and helped by us, through the whole our straining.” (Stăniloae 1992: 95)

“Before any virtues we must have the faith achieved at or strengthened by Baptism. But our faith’s efficacy it depends on our collaboration in order us to advance on the road of the virtues, towards consummation. Thus, the faith is a virtue too, it is a good thing, but it is shown as a good thing through our collaboration. This collaboration, in the beginning, it consists of simple will to believe and not of the will of doing something. Unavoidably, the first straining of our will in order to do the good, it cannot have any other object except: to believe. Even from our side one cannot start from somewhere else, regarding any changing of our life in good, except from believing. And the one who wants to believe, he reaches being able to believe. But the fact that by wanting somebody to believe he reaches to believe, it is due to a presence of a previous grace within us. This is for by

his simple will of believing, the man couldn't even reach to believe. Empirically, the man tends to imagine that everything depends on his will, in order the necessity of his contribution to be accentuated. But on trans-empirical plan, there is present the grace as help. Even the fact that the man is able to want to believe, it is a gift of faith, but it doesn't force him to believe. Starting with the moment which somebody wants to believe on, he actually reached to believe - and the grace hidden within him since Baptism, or the faith as virtuality, it has been actualized by the fact that the man has brought his contribution too." (Stăniloae 1992: 95-96)

"Before starting on the road of the purification, the man needs to strengthen the faith he received at Baptism, through his own will. But the faith being my relating to God, I cannot strengthen my faith except by starting to think more often at Him, and not in a theoretical mode as to a theme of philosophical cogitation, but like at the One on Whom I depend in all my things, and Who can help me in my insufficiencies. The thinking at God is concretized, or it is maintained, by shortly and often remembering Him, done with awe, with the sentiment that we depend on Him. Such a word focuses our thoughts towards God, or towards Jesus Christ., towards what he did for us, as basis for our trust that He is going to help us now again." (Stăniloae 1992: 96)

"The need for faith as first level of the spiritual ascension it comes, though, out of the way of the passions' stirring up. As we have seen, the decisive moment in stirring up the passions it is the sliding of the rationality from its natural position, because of being attracted by lust awakened into conscience. On that moment the lust of the innocent affect it receives power and it becomes condemnable. The sin commences on each time through a falling of the rationality, through a falling off the truth, through rationality's sliding on a wrong road, and by forgetting the rationality's purpose. Therefore, here is where we must bring the first strengthening, namely at the first outpost which the enemy can conquer. Namely, we must strengthen the rationality in order to resist. This strengthening is being done through faith. The faith makes the rationality standing steadfastly in an intellectual attitude, in a conception of life. Of course, the faith isn't, at least at the beginning, and intellectual proof convincing the rationality through a stringency of exclusively gnoseological order. The faith is mostly achieved, by will, and therefore it is a virtue. The faith has a double aspect: intellectual and voluntary." (Stăniloae 1992: 97)

"The faith is, on one hand, a conception, a point of view, and on the other hand it is an act of will. The faith is an intellectual-voluntary synthesis. But neither the sliding away of the rationality isn't a purely intellectual act, but it is a voluntary act too. Neither the rationality has taken the side of the lust only because of being convinces by purely intellectual reasons concerning

the truth represented by the lust, but it has done this also through a weakening of the will, rather pretending of being convinced on an intellectual way than really being convinced. Consequently, in order to bring the rationality back to its firmness from the beginning, one need more than a purely intellectual act, which to simply convince the rationality about the judgment mistake it has committed, but there is needed a moral help too. As the rationality has fallen, for it has wanted to fall, likewise it is made steadfast by faith, for it wants to become steadfast. The falling is an intellectual-voluntary act; fixing the falling it must be done through such acts too.” (Stăniloae 1992: 97-98)

“The faith gradually grows up to all-luminous evidence. But the faith grows up on the measure we fulfill the commandments and achieve the virtues. This is for through these ones we show that we feel the presence of God and we open ourselves even more to Him. This means that the faith is present from the beginning, but it grows up through all the virtues we later achieve. Besides, each virtue once achieved won’t be lost if we persevere on the ascending path of the Christians spiritual life, but it remains even after the following virtues are born out of it, growing up and receiving superior qualitative modifications, under the influence of the new virtues, in order to be coordinated with those ones.” (Stăniloae 1992: 99)

“The faith is the first virtue which we hit the road with. The faith is the little creek which the creeks of the other virtues are added later to, together becoming the big, all-comprising, and impossible to be turned back river of a totally virtuous life. In love there are gathered together all the virtues. Meanwhile, the faith, without being lost, it has gradually gained evidence, and in the phase of the love the faith becomes a contemplation of God, as love is contemplation too.” (Stăniloae 1992: 99)

“The faith couldn’t be from the beginning a properly-said knowledge. From the primordial state of contemplating God, there is a long way to go, in order to liberate his mind of the darkening brought by passions. For the time being, we are imparted with a glimmer, and only on the measure which we are thinning the passions’ layer of mud on, the glimmer of the faith in the darkness which we are at the beginning in, it become a blinding light. Getting rid of the ignorance from the beginning it grows out of fear.” (Stăniloae 1992: 100)

“The faith is sight above mind. This is shown by Paul in his Epistle towards Hebrews. “Through faith, he says, we *understand* that the ages have been created by the word of God” (11: 3). No mind has understood this. Any mind says that the world exists from ever. Therefore, the faith isn’t a natural power, but it is a supra-natural power, given us by the Son. (...) The faith makes the whole mind’s science seeming like a fool. Not the one having

science, but the one having faith in his heart, that one has Jesus Christ within himself.” (Stăniloae 1993, 2: 59-60)

“The fact that somebody doesn’t believe that Christ as embodied Son of God, came into world, it won’t mean that the world has been objectively emptied of Christ, of that Christ will cease to be present within world; it only means that that one doesn’t see Christ within world, as light, because of his spiritual eyes being blind. Such a man doesn’t see either the value of the people as worthy to be loved and loving creatures, despite they having that value. This doesn’t mean that the world is no longer an environment which the people could help on each other, out of love, by imitating Christ as their role-model. Thus, the lack of faith in Christ and the lack of knowing Him as luminous light, it can be seen also out of the lack of love the nonbeliever has for his fellow humans, while knowing Christ as the One Who highlights the value of the people and Who gives them power to love, it can be seen in the people’s love for one another. If the Son of God has made Himself man, in order to love us, what mustn’t us love the people like, and to not see Christ in their working love? This is said by Apostle John in one of his Epistles, when explaining the words of Christ from the Gospel the Apostle John wrote: “Who loves his brother, he stays within light. And who hates his brother, he walks into darkness and he doesn’t know where he is going at, for the darkness has blinded his eyes” (I Jo. 2: 10-11). This was said by Christ Himself: “The one who walks into darkness, he doesn’t know where he is going at” (Jo. 12: 35).” (Stăniloae 1993, 3: 52-53)

“Only the mode of the supreme existence as union of eternal Persons, of-the-same-being, limitless and in a fully free love, it imposes us with as a really supreme and explicable mode. Any other mode would have been submitted to some limitation, namely to a non-full love and freedom, and, therefore, it presupposes an existence superior to the man. Thus, a supreme existence, which a total free love exists in, it is on one hand conform to the most rational thinking, and on the other hand it exceeds that most rational thinking, as a mystery. And, because the understanding of the things which are superior to the strict law, it exceeds the things which are submitted to that law, and it requires an effort for exceeding the things submitted to the law, this effort equals to faith. Thus, the mode of the supreme existence becomes acceptable, on one hand through faith, and on the other hand through rationality. This is the mode for accepting the supreme dogma. The supreme dogma, for being a dogma of the full love and by not being imposed forcedly, it requires from us the freedom of the faith, united with the most rational acceptance. The fullest rationality is united with the faith. A supreme rationality or light, without faith in it, it isn’t rational at all.” (Stăniloae 1993, 3: 158)

“These acts of God differ God clearly from the world. Through them God differs from the mythology’s deities, which were, in the last analysis, personifications of the nature’s forces and of the human passions. Even if those deities were projected by the popular fantasy as existing beyond the world, their manner of acting within world had a certain regularity, it was tightly related to the same natural phenomena and human passions. They were acting cyclically.

Even in this fact, one can see that the Christendom isn’t mythological and therefore it doesn’t need any “demythologizing”.” (Stăniloae 2005: 8)

Family- Marriage

“At God, the Ghost cannot have the role of attracting One of the Two to an alternative communion with Self in order to rekindle the love of One for Another (...), but only that of maintaining Them in Their distinction, for all the three godlike Persons stay face to face. At people this happens rarely and in completely. At the people it always must take place a moving of the sight from one towards another, when there are three persons present. Although, sometimes this take place also to the people, when the love in the three ones is full and equal. The parents look together at the child; the child looks simultaneously at the face of his parents; a parent looks simultaneously at the face of the child and of the other parent. No one becomes, when all the three are present, *him* to the others two. No one is actually the *third* one in what regards the order or the love or the honoring. In these cases, the two ones are to the third one *us*, and the third one is *you*; and the two ones are *you* to the third one. At God, the Three Ones are somehow simultaneously: *Me, You, You.*” (Stăniloae 2003: 324)

“Christians are allowed to use the things, and to unite themselves in marriage as man and woman. The things can be used, not for pleasure but for maintaining the life within body, and for knowing and praising God. The love between man and woman must always take the form of marriage. Only thus the woman is actualized for the man in the plenitude of her being and the man as well for the woman and between them there is accomplished a real unity. Through marriage, the man’s love for woman exceeds the passing, narrow, and egotistic sensuality, as well does the woman’s love for her man. Only thus they provide help to one another, in the spiritual ascension towards God, in their true accomplishment.” (Stăniloae 2006: 151)

“The Mystery of the wedding is a holy act, in which, through the priest, it is imparted the grace of the Holy Ghost, to a man and to a woman who freely unite themselves in marriage, which sanctified and elevated the natural bond of the marriage to the dignity of representing the spiritual union between Christ and His Church.” (Stăniloae 1997: 119)

“A first question that raises related to this Mystery is that referring to the place this Mystery is granted in the string of the Holy Mysteries. This question regards the place of the Mystery of the ordination too. If the committer of all the Mysteries is the priest, why it is not the Ordination the first to be mentioned, or the last one? What the Tradition of the Church places the Ordination after the Baptism, Chrism, Eucharist and Repentance, but before Wedding and the Holy Unction. A first answer would be that through the first four Mysteries, the man is placed in a direct relation with Christ, and only indirectly he is placed in serving relation with the other people, whilst through the Mystery of the Wedding the man is, firstly, placed in a tight relation with his fellow human, and through the holy Unction the

man is given help for his body, and only through them the man is placed in relation with Christ. So, this would justify also the placing of the Ordination after the first four Mysteries, which place the man in direct relation with Christ, whereas the man's salvation depends on these four Mysteries, and the priest's role is that of helping the people to achieve their salvation." (Stăniloae 1997: 119)

"The four Mysteries placed before the Ordination, they give the man the grace which the man by collaborating with, he achieves his salvation, but the fructifying of this grace it is fully achieved through priesthood and marriage. The most people live the fullness of the marriage relations by achieving the virtues as fruits of their collaboration with the grace, or as forms of their sanctification in this uninterrupted and intense relationship. Once entered this relationship, its quality determines, in a good sense, all the man's other relationships within society, which the marriage multiplies. So, the Mystery of the Wedding and the Mystery of the Priesthood help the believers, through the grace they give them, to due apply the graces of the other Mysteries, in the concrete familial and social situation which are living in, through nature, the most people; or, in the churchly role assumed by others, these Mysteries helps them in the relationship they are with their fellow humans in, in marriage and in priesthood, and in the multiple problems and in the relations the mentioned one impose them, in order to encounter God, or to develop their relationship with Christ, especially through a fellow human they united themselves with, for their entire life, or with the believers which they are responsible for. The Wedding and the Priesthood as Mysteries, they make obvious the fact that the person doesn't accomplish himself except in communion, that the person and the communion are two inseparable factors; they make obvious the fact that the Mysteries have their fructification in the responsibility of the people for one another. From this point of view, the priesthood is a richer fruit of the other Mysteries, and therefore it is justified the Priesthood to be placed after them, and before the other Mysteries which these ones come to fruition in." (Stăniloae 1997: 119-120)

"The fact that in marriage God is being known through another, and in the Holy Unction through the relief received from Him in state of sickness (through body), it makes that these two Mysteries to be placed at the end, after the priest has set the man in direct connection with Christ through the first four Mysteries. But the fact that the mediated form which Christ is known through the last two Mysteries it still is a directly knowing Him, through the transference of another or of the weakened body, and therefore it is not a simple deductive or posterior knowledge to the knowing of the fellow human or of the sick body, as also the fact that both the marriage and the sickness are concrete forms the graces of the other Mysteries are fructified in, it connects these two Mysteries to the bother four from before.

But the priesthood is even more connected than to the four previous Mysteries, through which Christ is received as personal Savior, and to the two last Mysteries, through the more responsible relations with the people which the fructification of the received grace must be manifested in.” (Stăniloae 1997: 120-121)

“The marriage as natural bond, for life, between a man and a woman, it is founded on the fact that the man and the woman only together they can compose the complete humanity. (...) Neither God is a sole person. Because if this had been the case He wouldn’t have been love, and He even wouldn’t have been entirely a person – namely God. That’s why neither the man would have been the image of God, if the man had been a locked-up monad. If this had been the case, the man’s existence would have been entirely a torment, if the man would have existed. The Genesis says that God made Eva for He saw that “it isn’t good the man to be alone” (2: 18). God created Eva not only in order to help Adam, but to protect him against loneliness too, for only they reciprocally complete one another, they are the full man. “Man and woman, He made them and He blessed them; and he called his name man (Adam), on the day He made them” (Gen. 5: 2). The man is a complete unity, and therefore image of God, for his unity of man it is accomplished in the personal not-uniform duality, but complementary as man and woman: “And God made the man, in the image of God He made him, like man and woman he made them.” (Gen. 1: 27). “Speaking about two, God speaks about only one”, notes Saint Chrysostom. And Saint Cyril from Alexandria says: “God created the coexistence”.” (Stăniloae 1997: 121)

“Getting Eva out of Adam it means that Eva was virtually comprised in Adam even before her bringing to existence. But she was in Adam not as something identical to him and therefore she isn’t the result of a simple development of Adam. The man is bipolar in himself. Only thus the man is a dialogical being. The dialogue partners must have both something common and something different, more different than a same sex individual has for another individual. Adam was always Adam-Eva. One can say that these two aspects (masculine and feminine) of the man are in such a measure inseparable in the love of God, that a human being taken isolated and considered per se, it isn’t a full human being. If that had been the case, such a human being wouldn’t have been but half of a man, in an existence isolated from his complementary – he would have been only a half non-uniform to the other half.” (Stăniloae 1997: 122)

“The bodily complementary difference expresses and it conditions a complementary difference of the souls. But this doesn’t make each of them less human. But the unity is lived by each of them in another mode and in a reciprocal completion. Each of them is equally human being, but the human

integrity they live it only together, in reciprocal completion. In other words, this human, differentiated and complementary unity it is a conjugal unity. The human being is a conjugal being. The human pair from Paradise was a conjugal pair. This was the paradisiacal marriage, having its basis in the dual human nature. But it had also a grace.” (Stăniloae 1997: 122)

“In order to be a consummate unity, the marriage requires a perfect love. That’s why the marriage must be indissoluble. Thus, the marriage had from the beginning the attributes of the unity and of the indissolubility. The man had, fully, in the perfect union with a woman, everything that essentially completed him; and the woman had the same. The passing from the bond with a woman to the bond with another woman, or from a man to another, it doesn’t provide to either of them the full completion through a perfect union. The feminine is perpetually searched for, but without being fully found, in that full self-giving and for life; and the masculine, likewise. Each half remains, more or less, an incomplete individual, more or less in a loneliness.” (Stăniloae 1997: 122)

“The full union between a man and a woman, corresponding to a perfect love, it is imperishable. This is because each of them has found in another not an object, whose possibilities of satisfying are limited and who hides himself as person when treated like an object, but an inexhaustible and eternally new person, in his capacity and imagination of self-giving.” (Stăniloae 1997: 122)

“The marriage as natural bond, it has been weakened and disfigured in many ways, after falling, through the egotism unchained and developed by the falling. By this the marriage has lost the grace related to the primordial state. Although, the marriage hasn’t been abolished, it its essence. This is for either the human nature hasn’t been destroyed.” (Stăniloae 1997: 123)

“The man is so much completed through woman, for the woman is the other half of the species, and only together with her the man form the whole human being, and only in union with the woman the man is accomplished as man. Likewise: the woman. This is for the man is the one completing the woman, and vice versa. And if the man doesn’t complete the woman and he isn’t completed by her, he is not accomplished as man, neither the woman as woman. Thus, in his woman, the man has the whole other half of the species, and vice versa, so that no one needs another man or another woman.” (Stăniloae 1997: 123)

“But any man or woman isn’t only a uniform exemplar of a species’ half, but he bears also the unique characteristics of an unrepeated person. By living together, the two persons configure one according to another, so that the man is completed as person also through his woman, and vice versa. Each

of them becomes some kind of co-person and both of them form a co-personal unit. That's why the man who would pass from a woman to another he no longer accomplishes himself as person, defined through the cohabitation with a sole person as his woman. His personal traits will become fluid, and undefined. Properly-said, he will become rather a species-individual, because of being deprived of a true and permanent communion; he is rather a uniform individual of his species than being a person. In him are developed rather the species' passions, not-harmonized and unrestrained in the traits of a person with spiritual characters highlighted in an own mode. Through education, their combined personal characters are achieved by their children too; or the two ones are influenced in time by the personal traits of their children. So, the people prepare themselves in order to become a universal co-personal community in the Kingdom of Heavens. This reciprocal personal configuration hasn't been missing either after falling, but it has been helped, somehow, by the nature's law itself. The Orthodox religious service affirms that: "Neither the sin from the beginning, not the flood broke the holiness of the marriage". (Stăniloae 1997: 123)

"Although, the marriage's natural attributes, the unity and the indissolubility, they were disregarded by many people and even by many peoples. But the conscience that the marriage is one and indissoluble was persisting amongst people. Out of this conscience the Pharisees asked Jesus the question: "It is appropriate to the man to leave his woman for any reason?" (Mt. 19: 4)." (Stăniloae 1997: 123)

"Christ strengthens again the connection of marriage between man and woman and he elevates it, out of the nature's order, in the order of the grace, comprising it, by His participation to the wedding from Cana, in the ambiance of the grace that was irradiating out of His Person. By doing there His first wonder, through His power from above nature, and by giving the pair, that was marrying, to drink the wine of the enthusiastic love poured by Him out of His grace, He wanted to show that it started the elevation of the human life in the order of the grace since the strengthening and the elevation of the marriage." (Stăniloae 1997: 124)

"Jesus affirmed directly the need for the marriage to come back to its unity and indissolubility from the beginning. He answered the Pharisee's question, why Moses allowed the woman to be left, by saying: "Because Moses, according to the callousness of your heart, he allowed you to leave your women, but at the beginning it wasn't thus. But I am telling you: Whosoever will leave his woman – and not for fornication – and he will marry another woman, he commits fornication, and who married the left woman, he commits fornication". (Mt. 19: 8-9)." (Stăniloae 1997: 124)

“Jesus reckons as committing adultery, the one who leaves his woman and takes another, for He reckons that the bond of the marriage hasn’t been abolished between the one who has left his wife, by the fact he has forsaken her. He says this also before, and directly, by answering the question if somebody is allowed to leave his woman, for any reason, except adultery. In this answer, He affirms the unity of the married ones, based on the fact that God made¹²⁴ the human being as man and woman, and therefore the one who unites himself with a woman he completes himself in such a total mode with her, so that they compose a unit. The man has become the whole man through this woman, and vice versa. God Himself united them by the fact that He made the human being as man and woman, by the fact that each one becomes the whole human being in the union with the other one, and this unity that each of them has found it cannot be disintegrated and redone with another partner. By no longer respecting one another as person, but treating one another as objects of pleasure that doesn’t last for long, these ones fall off the dignity of man, which they have received it through creation: “Answering, He said: Didn’t you read that the One Who made them at the beginning, he made them man and woman? And he added: For that the man will leave his father and his mother and he will unite himself with his woman and both of them will be a body. So that they no longer are two, but one body. Therefore, what God united, let the man not to divide” (Mt. 19: 4-6).” (Stăniloae 1997: 124)

“Based on the Savior’s word, the Orthodox Church doesn’t divorce the married people, except in the case that one of them has broken the unit between them by committing adultery. But the Orthodox Church doesn’t admit somebody to wed for more than three times. For the second marriage it is imposed a repentance and a forbidding from the Holy Impartation for two years, and for the third marriage – for five years. And in the prayers from this marriage, it is asked forgiveness for the sins of the ones who are wedded: “Master, Lord God.... Forgive the lawlessness of Your servants, by calling them to repentance, and give them the forgiveness for their mistakes, the cleaning of their sins... the willing and the unwilling sins, You Who know the helplessness of the human nature”. But when one of the husbands died, the other one is admitted to marriage without churchly divorce, because of considering the precious marriage as extinguished (Rom. 7: 2).” (Stăniloae 1997: 124-125)

“The husband’s “home” is the place where his wife is, and the wife’s “home” is the place where her husband is, or better said the “home” is composed by both of them, as expression of the “us”.

An edifice where the beloved one no longer lives, it has become deserted and proof that what was lending to it its character of “home” it was the presence of the beloved one. The one who love one another with the whole their heart, they open their heart to each other, namely their intimacy. This

heat that is open to the beloved one it isn't only the self-revealing of the subject in his infinite depths, but it is also the affection which this subject opens himself with in order to receive the other one." (Stăniloae 1992: 276)

"In *genesis*, God motivated, after bringing Adam to existence, the bringing to existence of another human being - namely Eva - by saying that "it is not good the man to be alone."

Through this word, it was indicated, firstly, the man's need for a woman, and vice versa. This was shown by Christ on the occasion of His participation to the wedding in Cana Galilee. The connection between man and woman is important for from of their union come other people to existence. And the union which another man is brought to existence through, it isn't only a bodily union, for the body isn't separated from the soul. Therefore, there is a special connection between a man and a woman, in order to develop within them a unity of thought and of feeling, which is not only to give birth to another human being, but to also give the born child a unitary education. But, besides this, the parents help on one another, by bringing, each one of them what is characteristic to him. Each one exceeds on himself in what is bodily in the union with another, and they do this not only in what regards the child they have brought to existence, but also as fulfilling an accentuated responsibility of one for another. The permanent connection between a man and a woman it highlights a special responsibility they have for one another, and also their united responsibility for their children and in front of God. By this, the family becomes a school, and it accustoms the human being to his responsibility for one another and in front of God. This is for, in their responsibility for their children, the parents feel the responsibility, the gratitude, and the urge for praying, in front of God. This is for He makes them as their children's parents, for in the birth of their children there is working the power of God too. The children belong to their parents, but they are given them by God, with a connection amongst them which they to exceed themselves through, as lonely beings, in order to be created within them a unity in thinking, in feeling, and in common request from God. The man wouldn't have been able to have another as a *you* permanently united with his *self*, if he hadn't had a *third one* in a common responsibility; in such a case, the human being would have been always changing a *you* for *another you*, and he would have always become a *you* to another, but he wouldn't have even been permanently united in this quality with the same one." (Stăniloae 1995: 100-101)

"An often changing of the man or of the woman, it doesn't accomplish the exceeding of either of them, for it doesn't actualize their common responsibility for a third one. The unity created between man and woman, through a permanent connection, it gives each of them a greater understanding for the other one. Each one helps and encourages the

another and each one also corrects the another in a lacking pride manner. They are one and they still are two. This dual unity gives them the power to get along with one another, to help one another, and to correct one another without humiliating on one another. Each one help, encourages, and corrects the another as on himself, through the responsible example he gives to another, forcing himself, for this responsibility and on this purpose, to be increasingly good. Each of them lives the another's successes as his own, and he feels responsible for another as for himself, for he lives the another as given him by God. They have in common not only the material things, but also the gifts and the joys of the soul. I need somebody to unveil me, to understand me, to make me whole, and to strengthen me as fully as possible; it won't suffice to me, if I fully unveil only myself; or, I cannot fully unveil myself without being also discovered by another, with love, in the good things, but also in the things which I must become better in. It is about a discovering of one another, that is, in the same time, a reciprocal help for advancing in the good things. And only the permanent husbands, who rejoice together and who tolerate one another, only those can accomplish this function. It is another meaning which the man needs the woman and the woman needs the man in." (Stăniloae 1995: 101)

"In the word of God: "It's not good to be the man alone", it is implied such a love between a man and a woman, who must become increasingly spiritual in the help they give to one another, in their common responsibility for children and in front of God. The two husbands wouldn't love on one another in a higher spiritual degree, if they moved towards one another exclusively and in a locked-up manner. It is possible to show the spirituality of their love by commonly manifesting that love for a third one, namely for a child. The joy of each one for their kid, it becomes thus even greater and, in the same time, it is being spiritualized. In this openness for their child, it is given also the need for openness towards the other people. This helps the husbands also to spiritualize their love." (Stăniloae 1995: 101-102)

"I see in the other husband new dimensions, when I see him loved by our child too. I love my wife even more when I see her loving our children. On the other hand, the mother remains mother only to her children, but she is more fully illuminated to me in her kindness, when I see her directed towards others too, but in another manner than as a loving mother. Neither other have to claim her love to be as the love she has in her quality as mother for her children, or as wife for his husband. The love has multiple dimensions and in each one of these dimensions the love can progress infinitely." (Stăniloae 1995: 102)

"Where does come from, this strength given me by another, by the simple fact that he stands beside me, or he tells me an encouraging word that reduces the stress related to the hardships which I am going to endure? I

see in the presence of another next to me, firstly, a judgment that relativizes the hardship which I give overwhelming proportions to, or the importance of the pleasure which seems to me that I will find it in a deed alluring me too easily. It is some kind of bringing me back to reality, to the true reality, beyond the superficial reality. I see that I mustn't absolutize the importance of the present hardships or of the present pleasures. I have more in another's person, who stays beside me, than in any hardship or than in any egotistic pleasure. And he helps me to discover, on myself, in what I have deeper and more imperishable within me, and he gives me the possibility of overcoming the present hardships or the temptation of the present pleasures. By this, my sight is opened on another life plan, a live superior to the perishing life. The another brings me to a greater sapience, when I am about throwing myself, recklessly, in present and dangerous pleasures, forgetting about my fellow humans and thinking only at myself." (Stăniloae 1995: 102)

Fasting

“Fasting with the body is in itself an act of spiritual growth. It is a straining of the will and a restoring of the spirit’s reigning upon the body. In the Christian conception, especially in the Orthodox one, the soul and the body do not live their life in an isolated manner, but, normally, the soul must spiritualize the body and the body must be then environment for the spirit’s work.” (Stăniloae 1992: 120)

“The Holy Fathers highlight that, as effect of the fasting, in addition to the weakening of all other body’s lusts, especially, the preservation of the purity, The ones who specially need to fast are the young people.” (Stăniloae 1992: 120-121)

Fear

“At Jesus Christ one can see in all the clarity these features of suffering passions, which at us are infected by sin and they can be only gradually purified. “There exists a fear according to the nature and a fear opposite to the nature”, said Saint Maximos the Confessor. About us we could say that the natural fear we do not have it anymore but in the form of the fear opposite to the nature. At Jesus it does not exist but the first one. The fear according to the nature it is the defensive movement of the being through contraction or retreat. The fear opposite to the nature is the same movement without the right judgment and with the loss of self-control.

Although integrally passive, this fear consistent with the nature or just because of that, it is more fully hold in the harness of the will, not the one of a gnostic will, but the one of a general will of the human nature, subordinated to the decision of the unique hypostasis from Jesus Christ.” (Stăniloae 1993)

“On us, any passion which starts from our nature and which, according to its meaning, it is irreproachable, it kidnaps us and it makes us sinful. Firstly, because the hypostatically specified will it is not a more accentuated degree of will, but one specified in an autonomist-sinful sense. The second one, because in our nature is mixed also the sin and it infiltrates itself through any suffering but not-sinful feature, according to its sense. We are servants of the sin through any lustily feature, and we are chained, “thrown”, into a sinful existence, because even the hypostatic free will through which we should aid ourselves, it is sinful too. In our case the “passion” is “passion” in the full etymological meaning of the word, because we cannot master it through our will. At Jesus the sinful passion does not exist, and the irreproachable passion is dominated by His will, firstly, right because the sin is not in Him, to give power to the passion and, secondly, because of His hypostatically specified will is the will of the divine Logos. Jesus is not definitively downed by the force of the hunger or of by the fear of death, giving up like a consequence of the temptation to remove them by any means. No matter how much the passion tormented Him, He remained with His will, not downed.” (Stăniloae 1993)

“Progressing, the faith becomes fear of God. On one hand, not the faith is born out of the fear of God, but the fear is born out of faith. This is for in order to fear Him, you must believe in Him. On the other hand, the faith cannot develop without crossing through fear or, the faith might be helped from the beginning by fear (Acts 2: 37). The faith isn’t purely theoretical either at the beginning, but it has, through the fear that accompanies the faith, an existential character. A faith which hasn’t reached the fear yet, or

which hasn't been accompanied by fear since the beginning, it hasn't gained a satisfying efficiency for starting the deeds." (Stăniloae 1992: 100)

"The fear of God is the opposite of the fear of world. The fear of God has the purpose of overwhelming the fear of world. The fear of world's pains and tribulations makes us throwing ourselves with the whole recklessness towards the world's pleasures and towards the prosperous situations which can spare us of eventual needs. The fear of world it tides us to the world, it makes us obeying the world, and it makes us not to listen to the higher calling from God that is made us by faith. That's why the world's attraction force, manifested not only through the addiction to the world's pleasures, but also through the fear of world, it must be counterbalanced by an even greater fear: by the fear of God. This is because of not being us able, from the beginning, to feel the joys which God will make us partakers to, and therefore not being us able to detach ourselves from the world for those joys, we must be detached from the world by an act of power, by an act of frightening, by a bigger fear, namely by the fear of God. That's why the spiritual writers discern two sorts of fears of God: the fear felt by servants – namely the fear of His punishment, and the fear out of love – namely the fear of not being us deprived of His kindness. The first one belongs to the beginners, while the second one belongs to the advanced ones. But neither the fear of God of the beginners it isn't totally weakness, but it is also a great power of facing fear of world – this last fear being only weakness and slavery and totally lacking the freedom. The fear of world we suffer it for it dominates us by weakening our will. The fear of God is a force that strengthens our will that makes us active factors instead of passive puppets. Even in the fear of God there is a power from God." (Stăniloae 1992: 100-101)

"Heidegger discerned between the fear of "something from within world" (Furcht) and the fear of world's emptiness from all over, namely of existing within world, which is felt as menacing on each moment with its platitude and nothingness, a modality of an own living making its intimacy transparent to everyone (Angst)." (Stăniloae 1992: 101)

"The man fallen in the grey form of existence he no longer knows the fear of platitude (Angst). This type of fear burst up sometimes in the man's conscience, as a short revelation of the intimacy that sees itself being drown and it wants to save itself. The man has become so much dishabituated of watching his intimacy in its face, and of an own existence differing from the common clichés, so that he gets scared by some revelations and he throws himself even more in platitude. This is the fear (Furcht) of something from within world, or it is the fear of losing something from within world. This is

the fear of not losing the occasions of pleasure, a fact that could turn him back to his intimacy, to living through himself, or of being deprived of the comfortable support of the world.” (Stăniloae 1992: 101)

“In the Heidegger’s theory on fear, we can find three truths which actually coincide to the Christian teaching on fear: first, that the man’s life on earth is inevitably accompanied by fear; second, that through this fear the human being has been given a shield against the danger of being drown within world; third, that the man has perverted this fear that must defend him against world and to tie him to God, Who is the Source of the authentic life, concentrated in the intimacy of the spirit, because of the man has transformed this fear in a fear of not being deprived of world, in a fear of not being detached from the world or of the existence in the world’s grey horizon, in a fear of living as spiritual being.” (Stăniloae 1992: 101)

“The fear of God that is born out of the faith in Him, it would be a invigoration of the primordial fear, a fear characteristic to the man’s spiritual fear, an invigoration of “Angst” - in Heidegger’s terminology. Although, in the primordial state there wasn’t only this fear of the man, of getting lost by being detached from God, but there was also a fear united with the trust in God.” (Stăniloae 1992: 102)

“Heidegger avoided to reckon “Angst” as the fear of God, and he reckoned it as fear of World, but not fear of losing the world, but fear of getting lost within world; he reckoned “Angst” as not a fear drawing the man towards world, as “Furcht” is, but a fear that warns the man regarding the world’s vanity. But we reckon that the primordial and fundamental fear of the human being, that of falling in the sin’s automatism, or the passions, of the world, couldn’t be explained without the man’s sentiment that he is responsible for preserving and developing his spiritual character. And the sentiment of this responsibility, the conscience that he will be hold accountable for his falling in the world’s arms, one couldn’t explain without the existence of a superior forum, of a spiritual character too, which the man depends on. If there had been only the man with the world, having to be hold accountable by nobody, for his complete assimilation to the world, the man’s fear of this perspective could have been totally unexplainable. In the fear of being merged to the world (Angst), it is revealed to the man his character of spiritual being, created for being tied to God Who can save his as spiritual being.” (Stăniloae 1992: 102)

“The fear of sin by getting attached to the world it is actually the fear of God. If through faith we are given a beginning of evidence of the Person of God, through fear it is increased to us the revealing of this evidence and this increasing we feel it as such a strong force than it is able to weaken or to break apart all the bonds tying us to the world: the addiction, the fear, and

the worldly care. God Who reveals us His power in fear, he makes us fearing not to fall in the sin's arms, or in the world's arms; He makes us not to fear of losing the occasions to be happy within world. The fear of God overwhelms the fear of world, namely the fear of not losing the world. The fear of God promotes, on the contrary, the fear of not getting us lost within world, by getting attached to the world; the fear of God gives us the fear of world in the second meaning, namely it gives us the fear of world as danger for our true and eternal existence." (Stăniloae 1992: 102)

"In the fear of God it is manifested the awareness about our eternal destiny of not being assimilated to the world. In the fear of God it is manifested the awareness about the nothingness which the world menaces us with; it is manifested the awareness about the fact that the world contravenes to our eternal destiny, a destiny that is provided by living through the own intimacy." (Stăniloae 1992: 102)

"In the fear of God we are revealed the awareness of an authority, constituted of a superior to us reality, and not by an inferior one as the world is, the awareness of an authority which we cannot disregard. We cannot do whatever we want, and we cannot sink ourselves within world for we feel the interdiction from, namely a forum which we will be held accountable by." (Stăniloae 1992: 102-103)

"In the fear of committing sin, in the fear of falling into the world's arms, which is one with the fear of God, we aren't aware of an immediate danger, but of a future danger, namely of a sufferance that will burden our existence forever. Besides, even the deep fear from within man's nature, that of not being lost within world (Angst) it is a fear of an infinite evil. From here it comes also the infinity of that fear. We aren't afraid of the fact that, by falling in the world's waves, we will actually disappear, but we fear that our existence will become forever insupportable. If there had existed only the world and the total losses from within world, that "Angst" which Heidegger speaks about, it wouldn't have existed. From here it comes out the awareness that the consequences of our falling won't be shown in their whole seriousness until after we will have crossed on the plan of the eternal life. That's why the fear of God is a fear of being us judged by Him, because His judgment will seal our fate forever; it is the fear of the last judgment and of the torment of a non-authentic, non-full existence." (Stăniloae 1992: 103)

"The fear of God is undetached from the thought at the final judgment. The Eastern asceticism recommends us to ceaselessly meditate at the final judgment, in order the fear of God to increase within us, and so us to avoid the sin." (Stăniloae 1992: 103)

“As the faith, growing up through the faith that spring out of faith, it experiences some transformations, likewise the fear still persists on the higher levels of the spiritual life, but it gets ennobled.” (Stăniloae 1992: 103)

“Some spiritual writers recommend us to think at death, as means of purification of passions. Obviously, not the fear of death scares a true believer, but the thought at being judged by God, a fact that follows after death. The perspectives of a definitive and total death it won’t preserve the fear within man – at most some boredom for the existence’s lack of sense. Only because death brought after it the judgment and an eternal life, one pays attention to death. Thinking at death in itself it is helpful too, at least to the beginners, because of bringing in front of the soul the world’s nothingness and the nothingness of the world’s promises.” (Stăniloae 1992: 103-104)

“Thinking at death it makes thinking at God more frequent – which the strengthening of faith started with – increasing thus the inward meditation. Or the fear of and the thought at death aren’t else but thinking at God associated to the awareness of the own sins and to the fear of judgment.” (Stăniloae 1992: 104)

“Because of this separation from God and from people we have fallen under the mastery of the death. But the death causes us the fear. Due to this fear, we wait for God embodied as man, and Who defeats the death through His lack of sin, and Who gives us too, the power of receiving the death and of defeating the death, despite the fact that we fear the death, a fear he kept too, as man.” (Stăniloae 1993, 3: 155)

*Fellow
Human /
Neighbor*

“God makes Himself known to us in all our difficulties, when we are trying to see our mistakes staying at the basis of these difficulties. Often, these difficulties occur because we have forgotten to see, in all the things we have, the gifts from God and, consequently, to use at our turn these gifts towards other people. This is because God wants to make out of us givers of His gifts, in order to grow up in the love for others by doing so.” (Stăniloae 2003: 147)

“Therefore, while things are good to us, and also while things are bad to us, let’s think at our responsibility we have for our brother towards God. In both cases this responsibility keeps awake, within our conscience, the thought at the Person of God, it keeps us in relation with him and it makes us thinking at Him. And this cogitation deepens our knowledge about Him. In the first case, God gives us the good things and he invites us to unite ourselves with Him and with others in love. In the second case, he rebukes us for we haven’t done this and He urges us to repent and to do in the future what we didn’t do in the past. In both cases God speaks to us, by calling us to answer Him through our deeds.” (Stăniloae 2003: 147-148)

“God addresses us and wakes up our responsibility in an especially penetrating mode, through the faces of the needy. He Himself told this (Mt. 25: 31-46). God highlights the incommensurable value of the man as man, before Him; this value is so high, so that Himself identifies with the man’s cause. In such cases we must think at the fact that, like God asks us to help other people, likewise he asks other people to help us in need.” (Stăniloae 2003: 147-148)

“In each poor and persecuted and ill man, Christ meets us, by asking us, through descent, for our help. In the stretched forwards hand of the poor there is the hand of Christ, in his faded voice we hear the faded voice of Christ; the poor’s sufferance because of the need and of the humiliation we keep him, it is the sufferance of Christ on the cross, a sufferance that we prolong it. In all the things God descends towards us and makes Himself known to us. Just this descent makes known His mystery above any understanding; this descent makes obvious His love, a love that exceeds any kind of love in the world.” (Stăniloae 2003: 147-148)

“Who does not feel, when he descends with his intimacy in front of the intimacy of his fellow human who is burdened by sin, that he wants to take and he takes, actually, this responsibility upon him, at least partially? And, from the burdened with responsibility ones, who doesn’t feel himself relieved of responsibility, when he has the luck to meet somebody in his intimacy, to listen to his confession and to be willing to relieve his destiny? But this descending into the intimacy of the humanity of others, it is only partially accomplished by the common man. So, also the relieve of others’ guilt, by

taking that guilt upon himself, it is only partial too, and from an extremely limited external circle of people, but there takes place a real passing of the sinful burden from one to another, at least partially, because otherwise we will be deceived by the generous sentiment that we can, by participating to responsibility, to relieve the other one, like also the sentiment of relieve which is lived by the other one when somebody makes himself responsible for that one. Like we told before, the ethical impulses of our being would otherwise prove to be some illusions.” (Stăniloae 1993)

Forgiveness

“As the human being added deeds to his past, he is increasingly preoccupied with repairing what he didn’t do as he should have, in his past. He regrets the unwilling lack of attention towards the people who were nigh to him, and he aims to repair that in the future. He relives, in another mode, those moments, and when repairing them he regrets what he did wrong on those moment. The regrets, as remorse and as modifications of the being, are more persistent to the one who wasn’t paying attention in a conscious manner, than to the one who wasn’t aware about that. By this, the human being becomes more attentive in his feeling. He becomes more sensitive towards his memories, and this sensitiveness makes him more attentive with the ones whom he disregarded, in order to gain their forgiveness and in order to gain the forgiveness from God.” (Stăniloae 1995: 137)

“The uniqueness and the unforgettable imprinting within me, of a person, it can be shown also in my helplessness of forgetting the evil that person did to me, when I am unable to overcome that evil and to see the positive mystery, full of riches, of that person, which overwhelms an evil act done by that person to me. But this also disturbs my sight directed upon myself, and it keeps me in an enmity that is one with the superficialness. By that I lower him and myself, on the level of non-spiritual beings. This isolates me from everybody, but it keeps me, in the same time, as tied through the evil memory and through the continuous lack of love, in a tormenting relation with them. That’s why is so necessary to forgive all the ones who wronged us, as it is also necessary to receive forgiveness from all the ones who we did something wrong, or whom we didn’t the good we owed them. This is necessary in order us to get rid of the tormenting memory of other persons and to restore forever our communication with them, as ones who become better and more open.” (Stăniloae 1995 I: 53)

Forsaking

“Usually, the successes which somebody has achieved through diverse restraints and by achieving several virtues, they expose him to the vain glory and to the pride. That’s why God established to come upon him annoyances, in order to heal him of these passions too, passions which have occurred in a new form after no longer being able to found themselves on motifs of wealth or on other vain brightness. Because of this, the ascetic feels those as some kind of forsaking by God, after he has been feeling God close to him always, helping him in his efforts. Given the positive purpose of this forsaking, the Holy Fathers called it as pedagogical or advising forsaking, and they discerned this forsaking from that forsaking in sense of rejection. This forsaking comprises not only the external troubles but also some inwards discouragements. It is what John of the Cross called it passive purification, which, after the trees of the passions will have disappeared, it will extirpate even those trees’ roots, and during which the man lives the sentiment of discouragement and of boredom and that of a void and of a dreadful aridity.” (Stăniloae 1992: 135-136)

Freedom

“Even when the human being deviates from good, namely towards evil, it won’t disappear all traces and desire for good, from within him, as his nature’s desire. Or, even if the human being denies, in his conscience and through his freedom, his connection with God, he won’t be able to abolish within himself all the traces of, or desire for: good. In the remained good, there is a root of a connection with God, more or less wanted, namely a root of the holiness. This is for being good it means being good to another person, so that it means recognizing the person as the highest value, connected to the imperishable God. And in this is hidden the feeling that above all existence, there stays the person, as connected to the Person or to the eternal and creator Community of Persons.” (Stăniloae 1995: 31-32)

“God’s freedom relatedly to the universe, it can give the man too, a freedom. If God, though He thought the universe from eternity, He still wasn’t forced to create the universe, or He could destroy the universe thought by Him from eternity and to create another universe which He could have thought at, or He actually thought at, choosing the universe He wants, for He can eternally think like that, and at diverse things, in order not to force either the people to fulfill those. God’s freedom from the foreseen things, it can also give the people a freedom referring to the things foreseen by God. The universe doesn’t force God, by any means, to something. But God can commit Himself to something and God doesn’t disclaim this voluntary commitment. And by this, God asks the human being to take heed to His commitment. And if the human being doesn’t do that, it means that the human being will show himself as disobedient to God, and that will separate the human being’s soul from God, and it will bring sufferance to the human being which can be even eternally prolonged, if the human being doesn’t repent.” (Stăniloae 1995: 35-36)

“The fact itself that the time isn’t used by the conscious creatures only in order to advance towards their union with God, it shows not only the creatures’ freedom, but also the fact that neither the creation and the leading of the universe towards the union with God, nor the time, they aren’t imposed by a necessity of God’s being, but they are deeds of His free will, and they have to be accepted by people in a corresponding freedom.” (Stăniloae 1995: 60)

“(…) our being remains free in relationship with this superior being. This relationship had its analogy in the relationship of a human person with another human person, relationship the freedom of both persons is preserved in. In this relationship, the man exists for another person and he serves that person, but by doing so he enriched himself. (...) in serving the

other persons he freely engages himself, and by doing the effort to bring joy to the persons he serves, himself increases in freedom and in spiritual content, not to mention the warmth of the life coming to him from the communion or from the love of those persons.” (Stăniloae 2003: 19)

“(…) the maximum union of God with the man who believes, it isn’t done without man’s agreement.” (Stăniloae 2003: 47)

“(…) Christ – the divine-human Person, He is the system, as comprising as it is also open and promoting the freedom, in the ones who want to be saved through Him.” (Stăniloae 2003: 79)

“The man uses his rationality in order to adapt the things to his multiple needs, and continuously moving. The man finds other conformities too between the things and his needs and, through this, other and other harmonies of the world, other beauties, and others dimensions of the world. Like the nature is in movement and the man can use the nature’s movement, likewise his needs are in a continuous movement. The man discovers thus the meanings of the things, which are, on one hand, the same through their continuity and therefore they can be known in common, and on the other hand they are always new in the development and in the discovered aspects, and therefore they can elevate the man to an increasingly higher spiritual understanding. The man does this for the components themselves the things are composed by, those components are elastic and mobile and they can be combined in diverse modes, but always inside some limits, likewise the human being can move himself gradually without exceeding a certain line of development. Therefore, it exists a certain elasticity of the modalities of combining the component forces of the nature likewise there exists a certain elasticity of the man’s living modalities and of spiritual-physical self-leading modalities. The physical nature and the human nature offer an always open space for exercising the man’s liberties.” (2003: 365)

“The nature’s passive contingency it corresponds the man’s contingency in freedom. Through freedom, the man himself disposes in certain ways upon the mode of his existence and upon the one of the nature. Through his freedom of choice, the man is image of God Who, as model, He could create or not, the world, and the man can be helped in his work of actualizing ones or others of the world’s virtuality.” (2003: 377)

“God continuously stimulates the people’s freedom in their attitude towards Him, through His remaining in a free report with them.” (2003: 404)

“The freedom from the established order, which represents the reached stage, it doesn’t mean a freedom also from an order that keeps open the

perspective for a continuous progress in the infinity of the love for God and for our fellow humans. Otherwise, the freedom can be a freedom that doesn't ascend in the love for God and for the fellow humans, but it is a pretext for passing from a passion to another. That doesn't mean achieving the liberty, but only changing the master." (2003: 519)

"Only serving God through love, God Who loves us, and also serving our fellow humans, out of the responsibility towards God, we increase in our freedom for we increase in our communion with the One Who respects our freedom. We understand this out of the fact that only in the loving and reciprocally serving and respectful relation between people, the freedom increases." (2003: 519)

"The Eastern Christian spirituality, with its dogmas open towards infinite, with the purifying of passions and sustaining the prayer rules, it is the best method for achieving the true freedom into God, and also for the progress in knowing God and of the fellow humans in the communion through experiencing; it is the best method ensuring the advancement on the line wanted also by the Providence of God, a providence that has reached its highest work into Christ. This is for the Providence reveals itself into Christ as a plan and as a real work in order to save and deify the creation into Him." (2003: 520)

"The freedom isn't a caprice, it isn't freedom for sinning – which would mean slavery, narrowing in egotism and in repeating the same passions which overcome our freedom; the freedom means liberation from the slavery that appears to be liberty, from the slavery that cunningly hides itself under the mask of the freedom." (Stăniloae 2006: 131)

"The freedom we are given by the Ghost, it goes hand in hand and grows up with the spiritual life. The Holy Ghost is the Ghost of the freedom, for He is the Ghost of the life and, by calling us to freedom and by helping us to increase in freedom, this liberty becomes reason for life to us. "The law of the Ghost of the life has liberated me of sin and of death" (Rom. 8: 2)." (Stăniloae 2006: 131)

"Saint Cyril of Alexandria related the power of the Ghost of making us free, to His dignity of Master of the Self. Actually, the one who masters upon himself he is free. But is free only that one who isn't dominated by passions and who can liberate also other from passions." (Stăniloae 2006: 131)

"The real freedom it is the willingly accepted slavery of the good, of the love of another, of the love for another, of the willing obligation for the neighbor's good, towards God Who asks us for serving the others' good and to our real good. Only in real freedom the serving is real too. There is the slavery of the

love which is in the same time the real freedom: not the freedom of the bodily love for yourself, but of loving your eternal good and the good of your neighbor, good that has as basis the love for God, the Only One in Whom is ensured our good and everybody's. The real good never is a good in exclusiveness, but it stays in free and loving relation with the other people. The one who doesn't serve the others, in this sense, he neither serves himself. In preserving this freedom - which is one with the slavery towards God, the One Who makes us really free - Saint Apostle Peter urged us against the falsifications of this freedom, by saying: "Live like free people, but not like having the freedom as cover for your cunningness, but like some servant of God" (II Peter 3: 16; see also Gal. 5: 13)." (Stăniloae 2006: 131)

"According to the law of the non-falsified freedom, we will be judged if we do not keep it (Jas. 2: 12). This is for only the law of this freedom obliges us interiorly to the love for God and for our fellow humans; without it we remain in the slavery of the egotism, which can only put of the mask of the freedom. The law of this freedom is the "consummate law", but it consists in fulfilling the commandments of the love and it will make us happy through our deeds and by deeply imprinting our being with the love (Jas. 1: 25)." (Stăniloae 2006: 131)

"The real freedom is shown in our effort of not letting ourselves to be enslaved by the passions - which always are egotistic - but of committing good deeds. This real freedom implies the effort of collaboration with the work of the Holy Ghost. The grace, far from enslaving our liberty, it helps us to be free for this collaboration with the Holy Ghost." (Stăniloae 2006: 131)

"The freedom of our collaboration with the Holy Ghost it is implied even in the fact that the grace is a work of the Ghost as Person and through it the Holy Ghost wants to bring us to the perfection of the love. In itself this collaboration with the Person of the Holy Ghost it is being manifested and it is increasing the love between us and Him, namely our consummation." (Stăniloae 2006: 131)

"You cannot become free for good or for love, except in relation with another person who encourages you towards good, who inspires you only aspirations towards good, and who communicates you power which increase your powers in committing the good. But this means that your own effort is necessary too, in order to use the liberty that is being awakened to you, to maintain it, and to strengthen it, in order you to use your powers which have been increased by the relation with the other person." (Stăniloae 2006: 131-132)

“But there is no absolute freedom or absolute free will. There is only a freedom that serves mostly to the evil, a false freedom, and there is also a liberty in good. Within the man who lives by his own will, given the weakness of the nature or of the will, the liberty is easily being brought towards evil deeds, or it hardly resists the temptations towards evil. Such freedom cannot decide by itself towards doing exclusively good deeds. The free will, or the absolutely neutral freedom, they are an arbitrary construction of our cogitation. But to the liberty to do good deed – namely to the real freedom – one cannot reach without being helped by a superior person, although there is simultaneously needed a free effort from the side of the helped person too. To the real liberty, or to the freedom to do good deeds, the human person doesn’t reach either by himself or by being forced by a superior person.” (Stăniloae 2006: 132)

“The true liberty isn’t an appanage of the singularized individual, neither of the individual locked up in immanent, but of the one who is in loving relation with God through the Ghost, but in this relation the human person receives, on one hand, the Holy Ghost’s help, and on the other hand, the human person at his turn he makes efforts for remaining in this relation and to still increase in it. In this relation with God and by God’s help, the man doesn’t estrange to himself, but only by this he really accomplished himself.” (Stăniloae 2006: 132)

“Each Church’s limb is approved by the other limbs and he is responsible towards them, for he is approved by the Church as whole and obliged towards the Church, having by this access to the whole Ghost, and being obliged to help to Ghost actualization as whole in all the gifts the Ghost grants. Each believer has by this the feeling that he is in the whole Christ and that he is obliged to help to Christ’s actualization, as whole, through the Church.” (Stăniloae 2006: 133)

“The Christian freedom supposes an absolute which the human being must fight for, or which he refuses. Without this absolute, the human being lacks any support, or any reason which to affirm himself for. On a plan of eternal and universal relativity, or of strict natural process, the struggle for freedom, which on one hand it supposes the freedom, and on the other hand it promotes the freedom, it would lose any stimulus. That’s why the freedom has two forms: it is the freedom achieved by fighting for the absolute good and for imposing the victory of the absolute good, and there is the freedom achieved by fighting for liberating the person from the enslaving passions, for the communion in love with the other persons fuelled at their turn from the communion with the supreme Person, or with God, in this communion being the true and supreme good. The one who has reached here, he has the true freedom, that freedom identical to the true and infinite good, which he no longer want go get out from, and which he is no longer able to get out

from, in the sense of an acquired helplessness. This is for he has in that freedom the ceaseless and endless novelty of the good irradiating from the supreme Person, and he manifests himself in the interpersonal communion.” (Stăniloae 1997: 172)

“Then there is the freedom that opposes this union of itself with the absolute Good, or it refuses the communion with the supreme Person Who is source of love for the communion with other persons. This freedom has something equivocal in itself. On one hand it allows itself to be carried away by the egotism of the enslaving impulses, and in this sense, it is a false freedom, and on the other hand, urged by these impulses, it opposes the true freedom which would rejoice of the communion with the supreme Person, by having the impression that this opposition is the true freedom.” (Stăniloae 1997: 172-173)

“Both forms of freedom – the one searching for the communion with God and the one rejecting this communion (o. n.) – become accustomed to affirm themselves in eternity, each one reckoning that itself is the true freedom. Thus, the one who isn’t in communion with God he won’t be ever brought out by God from this denial of His, which the man reckoned as being the true freedom; likewise, the one who is in communion with God he won’t even get out of this communion, for he feels increasingly justified in the true freedom, for he has in it the endless and eternally new plenitude of the life. So, God doesn’t impede either the ones who are in their egotistic narrowing to eternally remain in it, a narrowing that they interpret to themselves as being the true freedom.” (Stăniloae 1997: 173)

“The reality of the human beings’ freedom it is tied to the reality of the interpersonal communion and, in the last analysis, it is tied to their communion with God. A real freedom conceived outside communion it cannot be understood, and a consummate communion, and also a freedom in the eternal happiness amongst the human persons, without a fuelling of it through the communion with the supreme Person Who has become man, namely with Christ, it is equally inconceivable.” (Stăniloae 1997: 173)

“Of course, the God’s judgment with eternal effects, it hides a great mystery. A mystery at the height of the reality of human being and God. The great mystery on the man’s side it is that the human being can eternally stay in front of so many signs of the existence of God and in the middle of the greatest sufferance, in the unbearable monotony, and still to contest God and not to try the solution of getting out of all of these by accepting the communion with God. The human being rather could accept the senseless, the absurd in everything, than to accept the meaning through God. And this is due to the great temptation of the human being’s autonomy. The human being defends this autonomy of his, for he thinks that he can do everything

through it, for he thinks that he can satisfy all his desires which have enslaved him by becoming his passions.” (Stăniloae 1997: 181-182)

“The two mysteries cannot be separated, or God doesn’t want them to be separated since He has created the human being. If God had destroyed the sinner, God would have forgotten about the sinner in a despise gesture, and the human being would have lost his depth as mystery. Likewise, the relations between God and the human being. Also, God doesn’t make the human being partaker to happiness without the human being’s will, because of the happiness consist of receiving God’s love, by the human being. But the man doesn’t want to receive God’s love, and God doesn’t want to impose His love forcedly, because this would be also a human being’s emptying of his mystery. Even through the eternal hell it is affirmed the human being’s eternal value and freedom. If the man knew that by using his freedom against God’s will, he would be finally destroyed, he would be limited in his freedom. Only if the human being knows that he can eternally oppose God, he will really be free. The human being is free and he has a full dignity only if he will know that he is eternally unconditioned, namely he is eternally free. Of course, the human being wouldn’t have been free even if he had known that his free affirming has no consequences. If that had been the case, the human being wouldn’t have manifested any fervor in affirming his freedom. The free affirming assumes some risks. But the true risks suppose the persistence in existence of the one who takes those risks.” (Stăniloae 1997: 181-182)

“The unification of the entire human dynamism in the relentlessly increasing love, it reveals us the most profound aspect of the spirit as freedom. This is for the liberty is the infinite possibility of the clean spirit, always renewed, of ceaselessly surpassing its finitude. The freedom is the continuous ascension towards God, the infinite and unconditioned origin of the human spirit. The freedom is on one hand the mode of accomplishing our nature, and on the other hand it is in its essence the experiencing of the infinite. It is finite while standing unmoved in itself and it is infinite while moving towards God, through freedom.” (Stăniloae 1997: 301-302)

“Somehow, on earth is allowed latitude to the master of this world and to his servants, to do all the evil that they are capable of, in order their eternal condemnation to be fully justified. Also in this way, it is fully established the worthiness of the righteous ones to the eternal happiness and of the unbelievers to the endless torment.

Into the liberty let to the evil one on earth, it is also the cause for which in this eon the victory of the believers is nothing else but patience in sufferance. Like Christ, His mystical body lives in kenosis, in love, in

humbleness and patience, by being exposed to beatings and persecution, from the evil ones.

The victory and the greatness of the adherents to Christ it would shine at the end, in enduring the death of the martyrdom. Even in the acts which the evil thinks that it can celebrate his triumph in, there will still shine the victory of the Christianity.

The idea of an end of the history, caused by a progress of the man into evil, it could appear not according to the greatness of God Who could not admit to see the failure of the world created by Him and to be imposed the world's liquidation by people. In fact, God does not put an end to the actual form of the world because He is forced by this development of the things. We make abstraction of the fact that this development is partially due to Him too, because He put Jesus Christ like "stone of stumbling" in the middle of the history, like a face directed continuously and claiming towards history in its course.

But even if the history does not reach such a phase, the divine act of its stopping seems to be founded, God could not produce this act, but He let the people to tear themselves apart, and after this general tearing apart to start the history of their development from the beginning. Of course, this wouldn't be but a repetition of the anterior course of the history, not bringing anything new like an achievement of the spirit.

But God isn't a God of repetition, or of monotony.

The actual form of the world, by being temporal and relative, it seems like the spiritual progress cannot be but limited into its framework, enclosed into a certain circle. When the mankind will have reached, like whole, the limits of this circle, respectively will have cut off its possibilities of progress, the present form of the world will have ended its existence." (Stăniloae 1993)

"Evagrius and Saint Maximos the Confessor, they said that God leads the man towards the peaks of the consummation, on a positive way, and on a negative way too. The first way, called Providence, it attracts the man upwards in a positive mode, by the beauty of the good, by the rationalities of the things, by the inward urges of man's conscience and, by and large, by everything God has done and does for us. The second way, called as judgment, it comprises the diverse punishments brought to us by God consequently to our sins, in order to attract us away from evil deeds, and through diverse deprivations of happiness in order to urge us to search for the true happiness even more. As the Providence is a permanent activity of God, likewise His judgment is being exercises continuously. By the first one, God calls us towards the good things, by showing us their beauty, and through the second one, by getting us scared, with the contrary things, like

a Father guides his child on the right path; on the right path we encounter positive urges, while on the wrong path we encounter punishments.” (Stăniloae 1992: 134)

“The Providence’s way is a way followed out of own initiative, by voluntarily assuming the toils, and the way of judgment is the way which the one who hasn’t assumed willing toils is being pushed forcedly on. The first path is characteristic especially to the monks, while the second way is characteristic especially to the laymen.” (Stăniloae 1992: 135)

“By being the judgment permanently alternated to the Providence, it shows its efficiency at the beginning too, in order to urge the man on the ways of a cleaner life, making him leave a living dominated by passion and to chose a more restrained living. We must highlight here that the method of the judgment doesn’t cease even after some progress has been done in a virtuous life, but on the opposite, it will be intensified after advancing in that life in order to consummate that life. As neither the monk reaches satisfactory results, after some spiritual progress it comes upon himself too, some period of laziness and temptations, which to try him and to increase his virtue of being patient.” (Stăniloae 1992: 135)

“The method of the Providence determines us, especially to reject the pleasure’s temptations, namely the lust’s passions, while the method of the judgment determines us, especially to endure the trials through pain, which our passions of anger and pride are being weakened through.” (Stăniloae 1992: 136)

“The whole Revelation of God by free acts it shows God as not being conditioned by the world, but as taking in account the man’s freedom and as calling the man to unconditionally exercise his freedom.” (Stăniloae 2005: 11)

“Each moment of God revealing and each answer given by people Israel, it is a level of an action representing a suite of levels with ascending course. When the people Israel, as a whole, they definitively refuse to ascend the levels of this ascension, God direct His guiding work towards a small part of this people. In such conditions God no longer commits acts with positive consequences for the collective history of the people Israel, but he rather guides them through words and by describing a superior target which He wants to bring at, the ones who want to ascend towards that target. Instead of distinguishing between the people of Israel and the other peoples, the prophets distinguish increasingly more between the good ones amongst the people of Israel and amongst other peoples, and the bad ones: “And I will let into you gentle and humble people and they will fear the name of the Lord the remnants of Israel” (Zephaniah III: 12-13); “Search for the Lord, all the

humble ones of the earth, make judgment and search for justice and chose these things, in order to be sheltered on the day of the Lord's anger" (Zephaniah II: 3). (Stăniloae 2005: 13)

"The divine paradigm doesn't work alone upon the seen material, especially when it is about a created being, endowed with freedom. The created being is called to work, at his turn, to accomplishing his image according to the divine paradigm." (Stăniloae 2005: 112)

"As subject, I cannot make myself as exclusively an object, not even to myself. When I look at me like at a subject, I elevate myself, in this quality of mine, above the form of object which I have been to give it to myself by the fact that I am a subject. Only the subject can place in state of objects, what he sees, what he does, and what he knows. Bu I cannot make on myself, by any means, as object. Neither can another subject make me only as object. And by my quality as subject, I totally escape from under his power. I constantly ascend above me, as subject; when I see myself as object, I ascend upon myself in my quality as ultimate decisional forum upon my eternal destiny, by feeling myself crossed through by the responsibility towards the supreme decisional Forum Who rather helps me by this than to annul me as subject. I feel that, and in the same time I know that I can refuse my responsibility in front of the supreme Forum, though I am aware of the fact that I can do that only by taking the risk of not accomplishing myself as a true human being. Properly-said, only by living God as Person, I can feel my responsibility towards Him, namely: I can feel myself too, as person. And in the refusal of fulfilling my responsibility, there isn't an affirmation of my freedom as subject, but it is rather an acceptance of the reign of some inferior passion upon me, and that diminishes me as subject." (Stăniloae 1995: 115-116)

"The person's existence as subject, it supposed the existence of a creator Subject, of the person and of all the things which the person feel himself responsible for, having in this not only the need for taking heed to that Subject and to the things, but also a certain power upon things. Here is shown another paradoxical character of the human person, another unity of the contrasts characterizing the human person; on one hand, the human person is a subject who cannot be reduced to the state of an object either by himself or by other human subjects, and not even by God; on the other hand, the human person cannot dispose upon them and he cannot exist by himself, neither can he exist without them. The human person moves as self-subject, but he maintains, on himself, as such, by freely recognizing his dependence on a supreme Subject Whom the human person is responsible for himself, for other people, and for rightly using the powers which the human person has been given with." (Stăniloae 1995: 116)

“God is Subject for He isn’t alone, and He is subject for He isn’t, in any way, separated from other Subjects. And only for God is pure and threefold Subject, He can be a creator Who isn’t submitted to an internal necessity, or to some condition differing from Him. And God is pure subject also for He can manifest Himself as Subject, by creating subjects out of nothing, out of His pure love, and for He maintains us in life as free subjects, through His clean and full of all power love, for he wants to be lived by other subjects as threefold and purely loving Subject, and us to answer His love with our love as subjects. That’s why He gives us the possibility us to be subjects and he wants us to be subjects. But for He wants us to love freely, he gives us also the possibility us to remain subjects even in our refusal to love, and even when we make of others only objects.” (Stăniloae 1995: 116-117)

“The universe is given to all people in common, in order to be filled up and mastered, in physical and spiritual sense, in common. All human beings feel that the universe doesn’t come from themselves, and they feel that through universe they are compelled by their Creator to be together and to help on one another, because only thus they can master the universe. Only thus, each human being can have more from the universe, and he can better understand the universe’s meanings, which come from God. Only thus, the human beings increase in the love amongst themselves. The universe asks for each man to exceed himself, towards others and towards God. By this, God asks all the people to recognize their dependence on Him, and on one another. The universe lasts in itself, but what the human being needs from the universe, it is perishable. The human beings last for they aren’t objects, as the things from universe are.” (Stăniloae 1995: 120)

“Did God foresee also the crooked modes of the images of His rationalities? This is a question difficult to answer to. One can answer that God foresaw them, and so He accepted them, for He didn’t want to create human beings without freedom, because they will actualize the images of His rationalities – thought from ever – in crooked modes. God didn’t want to behave towards the human being as a rigid authority, by forcing the human being to actualize the images of His rationalities as thought by Him. God, by creating the human being as a person, He wanted to manifest Himself, in relation with the human being, as towards a person who is, in certain aspect, equal to Him through his capacity of disposing on his freedom; God wanted to be with the human being in a relation like with a free person, for He is a free person too. A human being who worked as an automat, he wouldn’t have been a human being. God wanted, in a way we cannot understand, that the human being to be capable of surprising Him. This is for the persons can surprise one another. That’s why, some persons strive to be as careful as possible with others, in order not to surprise them unpleasantly. But God isn’t threatened by the surprises He allows as possible from the human being. Through these surprises, the human being doesn’t reach to make

God uncomfortable, for God is the Creator and the Source of the life, for, by not remaining the human being in communion with God, or by rather crooking on himself through his will for crooking the things, the human being ends in the torments caused either by the poverty of his life or by the deformation of his life. This is for the cosmic nature annuls the evil effects of the human being's deeds, and the human nature torments the one who corrupts it, though the human being can give to himself a hideous form, non-annullable by God. And God has foreseen this, by and large, and He said in the Holy Scripture: "The ones who won't work the good things, they will be given the bad things." (Deut. 31: 29)." (Stăniloae 1995: 128-129)

"The Son of God ceaselessly preserves this freedom in the humanity He has assumed, as Hypostasis of it, so that He strengthens the humanity too, in freedom. He endures the irreproachable affects, of the humanity (hunger, thirst, tiredness, pain), the sufferings, and even death, not forcedly, but willingly. That's why He could defeat them. But He endured them in a real mode, in order Him to really defeat them, and, by that, to give us too, through communication with Him, as the One Who has become man amongst people, the power to endure them with a certain self-control." (Stăniloae 1995: 146)

"The Word Who has made the humanity as His own and Who communicate, on Himself, through it, to any human being, He works in a special mode in the human being who restores himself as a word responsible to Him. By this, God burns the human being with the fire of His love, and He awakens the human being from his carelessness, though He does that in an unseen manner. That's why, it is impossible to separate between the work of the transformative Word and the work of the human being awakened as responsible word." (Stăniloae 1995: 165)

"The love of God for the people, it doesn't disregard the value He grants to the action of each person, during their life in the material body. If the case hadn't been this, it would have meant that God doesn't take seriously the good or evil behavior each person had, or the effects of their good or evil deeds done to other persons. God doesn't forget the way the people used the power of love which they had been given with, neither at that judgment where, everything the human persons did, it will be shown plainly. But His love will be shown merciful on the ones who will confess, with repentance, the evil they did, and who won't be haughty for the evil they did, by pretending it as good, and by valuing their own judgment." (Stăniloae 1995: 213)

"The human being is an omni-lateral unity of contrastive components in continuous strengthening, but a unity that can become a unity of contraries, ones of these contraries fighting for dominating or even of

excluding the other components. In the first case, the man accomplishes himself integrally, through a continuous horizontal surpassing towards the world and towards his fellow humans, and through a vertical exceeding towards the Absolute Person, Whom the human being is thirsty for. In the second case, the man restricts his being in a contrary mode, to some of the components fighting the other components and choking them down. It depends on everyone's freedom towards which one of these two states he wants to advance." (Stăniloae 1995, I: 40)

"In his quality as dynamic image of God, namely in his desire of ascending increasingly higher, towards his uncreated and unchangeable model, the human person is given his freedom and responsibility, as another form of the contrasts' unity. Through creation, the human being is given to himself, but he is given not in order to remain where he is, but in order to ascend through his effort, on one hand, and by the help of God, on the other hand, in a continuous ascension towards his Prototype. And the human being can do that only by uniting the freedom with the responsibility. Only by uniting both of these, the human being can advance evermore towards God Whose image the human being is, but Who is free as well. On one hand, God is the unchangeable good for He is unlimited, and on the other hand, the good isn't imposed forcedly, but it need a great effort in order to be conquered. That's why, in a sense, in God, the good coincides to the absolute freedom. But, whom is God king to? The Christendom has an answer to this question: God is kind to the Son and the Son is kind to the Father. And Each of Them enjoys the kindness of Another, together with the Holy Ghost. In God there everything is kindness. God is the consummate kindness, from ever. And a consummate good it cannot weaken, namely it isn't submitted to change. But in God the freedom is full too. The man, because of not being in the consummate and unchangeable good, but being asked for continuously ascending in that good, he has a freedom for deciding against the good too. But this isn't a superior freedom, but it is an increasing one when exercised into good. The human being is created as free, but he is given too, the power of becoming, through himself, increasingly freer, or increasingly not-freer, namely he is given the possibility to use his freedom for changing himself ever-positively, or he can let his freedom unused. The freedom is to the human person a power which he can preserve and develop, or which he can let it weaken, by allowing to himself to be dominated by the unilateral lusts of his inferior components. The man is free, but he promotes his real freedom only by strengthening his being as omni-lateral unity of his contrastive components, a unity in God from Whom all the things are coming. By not promoting this, the human being set loose the evil." (Stăniloae 1995 I: 54-55)

"Through freedom, the human being is called to elevate, increasingly more, his integral being, in God. Thus, the freedom belongs to the human nature

itself, created, upheld, and attracted by the divine nature, as showed Saint Maximos the Confessor and the Fourth Ecumenical Synod.” (Stăniloae 1995 I: 55)

“In freedom stays the man’s dignity for the man was created in the image of God. The freedom makes the human being as especially partaker to God as Absolute. The man wants to be, by himself, as God. But the ontological absolute is only one: God. The human being is created in order to tend and to be united with this Absolute. Only thus, the human being can be increasingly more partaker to Absolute and to freedom. But in the human being’s impulse towards this Absolute, towards the existence through himself, the human being can see the absolute both within himself and within world – but that is a false “absolute”, that not nourishes the human being with life.” (Stăniloae 1995 I: 55)

“The human being cannot escape the authority of the superior forum. The human being’s value reconciles with the power given him by this forum. If the man had been able to escape that authority, he would have been emptied of responsibility and, so, he would have been emptied of the power that upholds the seriousness, in his conscience. And a human being lacking the sentiment of responsibility for himself, as a human being, he will no longer be a human being, but he would be an animal or a conscienceless criminal. Thus, the human being is maintained as human being and he is developed as human being both through God and through himself.” (Stăniloae 1995 I: 75-76)

“One cannot speak about responsibility without speaking about *freedom*. If the human being hadn’t been free, he wouldn’t have been responsible. And, if the human being hadn’t been a responsible being, he wouldn’t have been endowed with freedom. There is a tight connection between responsibility and freedom. Often, they speak about the human being’s freedom as about a feature not depending on any condition, as purpose, and also as not depending on any precondition, as cause. Jakob Böhme considered the human being as the one taking his freedom out of nothing. Maybe, he understood by this, that the freedom is a product of the human beings’ will. Actually, the human being is brought to existence as already endowed with freedom. So, he doesn’t take the freedom by himself. But the freedom which the human being is brought to existence with, it isn’t like an asset which the man ascertains as existing and functioning by itself, like his body and his soul exist and function. The human being is given his freedom as a feature he must receive and use by his own will. This is for it depends on him the way he uses his freedom and the mode he strengthens himself into his freedom. And this capacity is so important that, without it, the human being wouldn’t have been free. Thus, the freedom, on one hand, it is given to the human being, and on the other hand, the human being actualize his

freedom and he strengthens it. And The freedom is shown in the whole his work and being. The human being is free, for he doesn't work and for he doesn't preserve his existence in this life, except if he wants that, and what he wants it like. He can accept, by that, or he can refuse, everything God has given to him, or what God proposes Him to do with himself. In the fact that the man is free, it is shown not only that the freedom is the gift from God, but also that the freedom is actualized by the will of the human being too." (Stăniloae 1995 I: 80-81)

"Without any doubt, God has given the human being the gift of the freedom, in order to be used, by man's will, in accordance to the responsibility given to the human being, for himself and for others, in front of God. But as the responsibility's fulfillment is, likewise is the strengthening of our freedom which we achieve in front of God. But this gift, namely also the capacity of using it, it isn't taken away from the human being either when he doesn't use it in order to fulfill his responsibility. If the freedom had been taken away from the human being, in such cases, that freedom wouldn't have been a real freedom and the fulfillment of the responsibility wouldn't have taken place, for the human being wouldn't have been, actually, responsible and free." (Stăniloae 1995 I: 81)

"The human being is given the gift of the freedom and he is given also the possibility of using it however he wants, namely even contrary to his responsibility, but being preserved within him the possibility of fulfilling his responsibility whenever he wanted, and of strengthening his freedom." (Stăniloae 1995 I: 81)

"The human being sometimes refuses to consider his freedom as tied to his responsibility, because this seems to him as a diminishing of his freedom. And that's why, the human being sometimes prefers to affirm his freedom for himself, as not tied to any purpose or to any responsibility in front of a superior forum. In his freedom, the human being reckons that he has the right of not recognizing anybody as superior to himself, namely the right of being totally independent. Such a human being wants to be himself the superior forum, in order to be, like God. Maybe this is the meaning of what Jakob Böhme said, that the human being gets his freedom out of nothing, or that he doesn't want to base his freedom on anything." (Stăniloae 1995 I: 81)

"God lets the human being in his freedom, and therefor also in existence, even when the human being reckons himself as absolutely independent and when he manifests his liberty by showing his independence." (Stăniloae 1995 I: 81)

"God lets the existence to the human being, even when the human being uses the freedom in a mode contrary to the responsibility towards God, in order Him to show the human being in this, as a real image of His.

But in such a case the godlike image of the human being, it is crooked. Such a human being lives the absolute character as image of God, but in a crooked mode. Such a human being reckons on himself as having his existence by himself, and as keeping his existence by himself. But even in such a case, the human being is let to exist forever, namely to live, in a certain manner, the eternity and the limitlessness, but those are an eternity and a limitlessness emptied to extreme, as a depleted and monotonous eternity, all the way up, to feel, in the same time, his narrowest limit.” (Stăniloae 1995 I: 81)

“God lets the human being to live his freedom also in the case that he doesn’t use his freedom as united with his responsibility; but, when the human being lives his freedom united with his responsibility, this fact increases and deepens the human being’s life into God. God doesn’t impose the man, forcedly, to fulfill his responsibility. God, firstly, He conquers the human being towards doing that, by descending on the level of being the First to fulfill His responsibility for the man, towards God, in an absolute willingly mode, in order to fill the human being up with love for God, and in order to urge the human being, out of gratitude, to the same fulfilling of his responsibility, in freedom. This has been done by God by accepting to make on Himself man, and even suffering death for the man. Christ made Himself the servant of the people in order to determine them to make themselves, at their turn, willingly, as His servants, and servants to one another amongst themselves, and, by recognizing Him as the Greatest, by anticipatedly fulfilling a great responsibility. And He recommends the people to do themselves like that (Mt. 20: 26-28). If the people cannot see the Son of God as made man and fulfilling, firstly, His responsibility for them, the experience of the relations amongst people, as God let these relations, it makes the people realizing that, mostly, when one of them precedes with the fulfilling of his responsibility for another, the last one could follow his example, by being conquered by the one who had the initiative.” (Stăniloae 1995 I: 81-82)

“Neither God nor the human being made by God in His image, they do not ask somebody to fulfill his responsibility for them by forcing anybody to renounce to his freedom, but by making that human being to feel himself even freer in fulfilling his responsibility.” (Stăniloae 1995 I: 82)

“The one who affirms his freedom while disregarding his responsibility for other, he hasn’t the joy in him. Such a human being proves to be, in the end, a slave of his egotism, and locked up in himself. Such a human being is free, but he is locked up to the waves of life coming to him out of the others’ discontent and out of their impulse to show him their discontent through free acts of their answers. That is a freely chosen prison, but it still is a prison. That is sterile, withered, and despising freedom, a freedom freely

moving itself in the egotism's cage, in the cage of not caring for others and of the despise for the ones from outside that cage, but that is a tormenting cage through the narrowness and through the monotonous existence, that it makes to live the one who has himself locked up that cage." (Stăniloae 1995 I: 82)

"There is a great difference between the momentum we have here towards the godlike fullness and the momentum from the future life. Here the momentum is impeded, and it is narrowed by the bodily needs, by the impossibility of the mind to know directly the heavenly realities. "The Eight Day" will express the whole liberty of this momentum, and even this full freedom will be an unveiled experiencing of God, the One Who is All-Free and source of the freedom. (...) But we still are servants, because we are sinners, or because of not being yet liberated of the sin's consequences. We must endure the things of the first Adam, before reaching to receive the freedom of the Second Adam, Who, as the One without sin, He is free and that's why he wasn't submitted to death, but He willingly received the death for us, in order to open to us too the way to freedom and towards the full impartation with Him. The full liberty which we will reach at, it will be the unhindered opening of our subject towards infinite. And in this not-narrowed openness towards infinite, which opposes to experiencing the evil, it is revealed the freedom's nature itself." (Stăniloae 1997: 300)

Gentleness and Humbleness

“Out of the fact we have the righteousness out of the mercy of God and because we never have it fully, due to our insufficient efforts for receiving it, it comes out the necessity of our humbleness too.” (Stăniloae 2003: 260)

“In the true righteousness before God, it is comprised also our humbleness, namely the recognition that we have everything from God, out of His mercy.” (Stăniloae 2003: 260)

“The one who asks for the mercy of God, he is righteous just by doing that, for he makes an effort of humbleness and he recognizes what he has from God on the basis of His mercy, and therefore he is imparted according to the righteousness with the happiness from Him.” (Stăniloae 2003: 261)

“Christ leads like a man, but like a man Who is filled up with the infinite power and godlike glory, which aren’t though a power and a glory which are exercised by forcing the people, in a haughtiness towards people, but in a love and in a gentleness which want to ceaselessly prove to the people that Christ considers them as His brothers into humanity, and that Christ wants to elevate them to the same power and glory of the freedom and of the love Christ is at. Elevated to the glory and to the authority of God, Christ though remains man, and the truest man, and the model-man, we, the ones who believe, we must reach at. By believing in His-together-sufferance with us, which is in the same time His power which enters our being and elevates our being, the believers ask Him – in the same time – for His “mercy”, also granting Him the whole glory: “Lord, have mercy”. This expression means also recognizing Him as our Master, but also recognizing that This Master is endlessly merciful and loving of people and close to us.” (Stăniloae 2003: 78)

“Gentleness and humbleness are the flowers springing up from enduring the troubles and out of trust. The gentleness is born after through patience there have been eliminated from the human nature the anger’s passions. The gentleness stays immediately before the humbleness. “Like the dawn light precedes to the sun, so the gentleness is the forerunner of the humbleness”, said Saint John Climacus. The gentleness is a steadfast mood of the mind remaining unchanged when facing the honors or the reproaches. The gentleness means remaining unaffected by the upsets brought to you by your neighbor and to sincerely pray for him. The gentleness is the rock raising above the sea, remaining unmoved by the sea’s waves.” (Stăniloae 1992: 145-146)

“Through gentleness we get closer to love, which stays at the final end of the virtues. While the love is opposite to egotism manifested through passions, through gentleness we have reached the benchmark of the love. The gentle man has removed from within himself all the causes upholding his separation from people. Through gentleness he has taken the decisive step

towards unifying the human nature from within himself with the human nature from within others. The gentleness anticipates the smooth breeze of the dispassion, namely of the quietude that is in the same time the absence of the egotistic passions. The ones reckoning that the gentleness is a weakness, they can think at the gentleness's force of healing the human nature and of filling up the precipices from within the selves, at the good spell from within the gentleness, a spell attracting all the ones who otherwise tend to separate themselves and to put a distance themselves. Really, the man who is gentle is the only one gaining the victory upon earth." (Stăniloae 1992: 145-146)

"Through gentleness the soul gets closer to simplicity, which is the ideal of the human being. The gentleness also helps us to understand the infinite beauty and richness of positive content that is in the simplicity. The simplicity is a deep and more comprising wisdom, coming from transposing the man who is gentle in everybody's situations. Just because of this much comprising wisdom, the gentle soul no longer gets disturbed and no longer crosses from a state to the contrary state, for it judges each situation in a wider light, by taking in account so many considerations unknown to the passionate soul or which are intentionally forgotten by the passionate soul because of being, such a soul, obsessed with his unilateral passion. The much wise simplicity of the man who is gentle, it is due right to his lack of passions. On one hand, the man who is gentle doesn't have passions to hide, and on the other hand nothing impedes him to judge objectively, nothing urges him to crook his judgment or to pretend forgetting something. The cunning one is always in a state of duplicity, saying something but thinking something else, in order to cover up the ugliness of a passionate intention. He judges narrowly or crookedly and that's why he presents covertly each situation, as his momentary interest asks for it. He makes the impression of being smart. But his smartness is the art of falsifying and of covering up the truth, of presenting the crooking up of the true realities as knowledge. His art is that of giving the darkness an appearance of brightness. The cunningness of the evil man it doesn't obey the realities from beyond his egotistic ego, whilst the wisdom and the simplicity of the man who is gentle it is watered by the springs of the truth widely open in front of his mysterious intimacy." (Stăniloae 1992: 146-147)

"The humbleness is a nameless grace of the soul" (*The Ladder*, Step XXV). The humbleness is the opposite of the pride, the pride being the most resilient amongst passions. As the pride apparently elevates us, but in reality, it lowers us to the deep of the hell, being the most awful evil, the humbleness, by apparently lowering us, it elevates us on the higher level, occupying, as virtue, its place immediately before dispassion and love. While the pride as egotism is the source of all passions, the humbleness is the concentration of all virtues. If the pride tears the human nature apart in as

many pieces as individuals exist, the humbleness gathers the human nature back. If the pride deforms the judgment and it darkens the just contemplation of the reality, the humbleness restores the just seeing of all things. Each virtue equals to an increase in will. But this increase in will is founded on an increase in seeing the things justly, as the Holy Fathers said. The passionate man, if he has done something out of a personal interest, he will try to justify his deed through a general interest. The passionate man changes his entire conception about a certain sector of the life by pursuing that sin and he tries to convince others too, that they should work likewise, although until yesterday himself was preaching another conception. He doesn't admit that the objective truth is other, for he has sinned due to his weakness towards that truth, but he tries to crook the truth and the general guidance norm in order everybody to adopt his point of view." (Stăniloae 1992: 147-148)

"While the passions crook the way of seeing the things because of adapting the general and objective order of the things to an egotistic, private interest, each virtue, by being an overcoming of a passion, and therefore of the egotism too, it bring an increase in correctly seeing the things." (Stăniloae 1992: 148)

"The humbleness, as the highest and the most summarizing amongst virtues, by opposing the egotism – which is the source of the passions -, it is the fullest restoration of the true understanding of the natural reality, leaving to the love to understand the things from above nature." (Stăniloae 1992: 148)

"Because fighting the pride it doesn't start only after the victory over the other passions, but it starts right in the beginning, for, in a certain regard, even the fight against the other passions it means fighting the pride's egotism, or it must be accompanied by it, the humbleness has, according to Saint John Climacus, several stages." (Stăniloae 1992: 148)

"The humbleness, though seeming as a self-reduction to nothing, it actually is a turning back of our human nature to the state of being a window to the infinite and an empty room meant to be filled up with the godlike light. The window actually doesn't exist for itself, and the room which God conveys the light to, it doesn't see anything without light. Likewise, the man, only by accepting this role of not being but a reflector and a receiver of the godlike light, he can have a great destiny: that one of cohabiting with the infinite. If the man feels shame for this role, and if he fills himself up with his own smoke, he won't be able to see anything of himself too." (Stăniloae 1992: 150)

Gnosis

“Koeppen reckons as necessary a turning back to knowing God not based on the laws of a deductive rationality, but on really experiencing Him, or of His power working within us. Of this consists the Christian “gnosis”, differing from the pagan “Gnosticism” which is actually pantheistic and it doesn’t know the transcendent God through experience – God Who comes within us by the grace of His love.” (Stăniloae 1992: 34)

“The simplest division of the spiritual life is in: **the practical phase** or active, and **the contemplative phase**. The practical phase, the phase of the deeds, it is meant to elevate the being of the believer from the state submitted to the passions and to elevate him on the levels of the virtues to the love. The contemplative phase represents the gathering together of the believer’s being, his unity and simplicity, his focusing exclusively on God, the One and Infinite. The man from the practical phase is called *worker (working)*, and the one from the contemplative phase is called *onlooker, seer*. Often, instead of “contemplation” or of “contemplative” the Holy Fathers used the terms: “knowledge” and “knower” (Gnosis, Gnostic).” (Stăniloae 1992: 50)

God

“Because what it can be known about God it is obvious in their hearts and God is the One Who made those things obvious.” (Stăniloae 2003: 28-29)

“(...) through his supra-natural acts God showed to the conscious creature the possibility of rising up from the plan of the nature fallen under the slavery of death, which was awakening the man’s faith in the possibility of achieving the eternal meaning of the existence. The supra—natural acts of the direct Revelation of God, they give to the conscious creature the hope of being elevated, by the grace of God and through liberty, above nature.” (Stăniloae 2003: 29)

“This more direct standing out of God (...) it is shown in the fact that God sends special conscious organs, to whom He reveals Himself by speaking to them, in order those ones to communicate to other His thoughts and plans, which concern them.” (Stăniloae 2003: 34)

“The Eastern fathers made a distinction between the Being and the works of God. Saint Gregory Palamas didn’t do anything else but he insisted on the difference between the Being of God and the uncreated works sprung out of His Being.” (Stăniloae 2003: 150)

“Sometimes, while speaking about the variety of the godlike works, one forgets about mentioning that through each of these works is God Who works, the One in Being.” (Stăniloae 2003: 150)

“In the supra-existentiality of God resides the cause of the impossibility to define Him. This is because the words belong to the order of the existence, which is possible to define.” (Stăniloae 2003: 162)

“Like God is in Himself supra-temporal and supra-spatial, but he makes Himself present in time and omnipresent by descending to the relation with the created beings, which are temporal and spatial, likewise He is above almightiness, but He makes Himself Almighty by descending to the relation with all the things which have, by being imparted with Him, some power.” (Stăniloae 2003: 220)

“To God, no act is committed independently of His will. And the divine will doesn’t choose its objectives either depending on the conscience of a limited power or arbitrarily, but depending on good, for the good is one with His being. This is because God is “the subsistent good” as says Dionysus the Areopagite. Or, “to God the good coincides to the being”, as says Saint John Damascene. Any objective God would choose arbitrarily, that objective couldn’t be outside His being, or to be outside the dependence on His will,

being given the infinity of His being. Not being possible to work against Himself, it means not being possible to work against His being. And if the almightiness is solidary to the infinity of the divine being, being possible to work against it, it means falling off the almightiness. Therefore, there is only one thing God cannot do: He cannot fall off the state of being able to do whatever He wants.” (Stăniloae 2003: 223)

“God, being decided to work outside Himself, according to His being, or according to the good that is eternal interpersonal communion, he uses His power in order to create persons who move themselves towards the communion with Him and amongst themselves, on one hand, and on the other hand, to be set these persons in this movement by Himself, by coming close to meet them. On this purpose, on one hand, He seeds in them a power of natural movement towards Him; on the other hand, He strengthens this created natural power of theirs, with the uncreated power of His benevolence, a benevolence that comes to meet them.” (Stăniloae 2003: 225)

“God manifests out of the infinite reserve of His almightiness or of His supra-almightiness, as much as it is necessary for the preservation, for the salvation, and for leading the creature to the consummation of the communion with Him. God doesn’t manifest His almightiness in a capricious manner. The term All-Keeper, that is preferred by the Eastern Church, it highlights that the almightiness of God, in its report with the world, it has exited the indeterminate state and - voluntarily and out of love for the world – it has defined itself as power on a level that is bearable by the world and in the world’s benefit, and not against the world.” (Stăniloae 2003: 228)

“The Christian East put the accent rather on the love of God for the world, out of the desire to lead the world to the full communion with him in love, whilst the Occidental Christendom accentuated more the almightiness of God Who wants to keep the world respecting Him. At its turn, the *reigning* of Christ it never was considered without its connection to His kindness. It rather has been seen as the *reigning* “of the stabbed Lamb” (Apoc. 5: 12-13), like the term “All-Keeper” it has been associated to the one of “good, gentle, and familiar “Father”.” (Stăniloae 2003: 229)

“The attributes related to the spirituality of God are even harder to understand, namely they are even more apophatic than the attributes related to his existence. This is because if the existence and the attributes related to existence can be conceived from a formal point of view – and as being different from the existence and the attributes of the creatures related to it, by liberating them from their aspect of insufficiency and from the formal development the last ones have it -, the attributes of the spirituality of God present a resembling content, but not identical to the one of the creatures endowed with spirituality.” (Stăniloae 2003: 235)

“One couldn’t say that the knowledge of God, the Scripture speaks about it, it refers mostly to Himself, and the wisdom the Scripture speaks about it refers to the world. It is true that the Scripture often says that God gives knowledge referring to Himself, but also the wisdom he gives it, it refers, in the last instance, to Him also. And the acts of knowledge, mentioned in the Holy Scripture, they almost always refer to people, or to things.” (Stăniloae 2003: 252)

“Of course, we must admit that there is knowledge of God, which refers to Himself as differing from creation, but we do not know anything about that. It has been unveiled to us only knowledge that stays in relation with the world. If God says many things about His knowledge and action referring to the world, referring to Himself He says only as much as we need it in order to understand His relationship with the world. Therefore, we couldn’t make of the knowledge of God that refers to Himself a separate object of our knowledge. Here it has its place, the most categorically, the apophatic theology.” (Stăniloae 2003: 252)

“God is not righteous without being merciful, and He is not merciful without being righteous. This is for He is righteous to us through His free and merciful descent to us.” (Stăniloae 2003: 257)

“If He had been only righteous, God wouldn’t have been free; if He had been only merciful, He wouldn’t have taken into account the human efforts and He wouldn’t have encouraged these efforts. The human beings would have been reduced to passive receptacles of His mercy. The created world wouldn’t have had a true, consistent reality, and the human being wouldn’t have been able to grow up by their effort.” (Stăniloae 2003: 257)

“As righteous, God wants, on one hand, that all the people to be equals, and on the other hand, he wants to give everybody as much as they can receive out of His happiness, according to their efforts, efforts He has made everybody capable of, after Himself has given them the capacity of receiving at maximum out of what the creatures can receive.” (Stăniloae 2003: 257)

“Through righteousness God refers Himself to us, to everybody; but He thinks at each one in a different manner. Our aspiration towards righteousness starts from a model or from an idea of justice and it tend to accomplish it amongst everybody. God doesn’t start from an idea of the justice, but from the reality of justice in Himself. If the sin hadn’t partially covered our authentic human reality, we shouldn’t have started from an idea of justice, but from accomplishing the righteousness given in our equality.” (Stăniloae 2003: 257)

“The sentiment of the justice in the one who has the power to extend it to other, it consists in the impulse to do the justice to others. This impulse is in a culminant measure in God. But the one who doesn’t benefit of justice, the impulse towards justice it consists especially in the sentiment of claiming it. Each individual wants to be taken in consideration what he deserves, namely in a consideration equal in essence to everybody’s. Towards God, the human being does not manifest a sentiment of claiming the justice, for only out of His benevolence they have been brought to existence in order to be partaker to his happiness. But God calls the humans to a justice even in report with Him, for He offers them everything He has, except the fact He cannot make them uncreated or sources of the existence, as He is.” (Stăniloae 2003: 257-258)

“Within people there is a deep conviction that God doesn’t deviate from justice in His report with them and, on the basis of this conviction they have within them a sentiment of legitimate expectation for justice and an impulse for asking for it.” (Stăniloae 2003: 258)

“For He is righteous, God asks us too to be righteous. Only the “righteous” one in this sense, he can enjoy the righteousness of God. God must be admitted as being righteous in all regards. He not only that gives according to the justice, but He also asks for justice for Him and for our fellow humans. The one who doesn’t fulfill, from his part, the condition of righteousness required by God, the one who doesn’t recognize God as source of the justice, as justice’s claimer, the one who isn’t right in relation with Him – and with his fellow humans – as God wants him to be, that one cannot expect to be imparted with the happiness of God.” (Stăniloae 2003: 259-260)

“Each person receives from the righteous God, according to his justice or injustice. God wants us to grow up in this regard too, towards being imparted with His greatest justice and mercy, through our advancing into the justice and mercy towards others. The fact we do not ever reach a righteousness corresponding to that one that we ask God for it, it is another motif for we do not ask only for the justice of God – namely not only for His judgment according to our righteousness – but we ask for His mercy too.” (Stăniloae 2003: 260)

“God makes us partakers to His to His happiness according to the justice, on the basis of His benevolence or of His mercy, but on the other hand, by being merciful to us, God do not act forcedly and arbitrarily in destining us to His happiness.” (Stăniloae 2003: 260)

“God is merciful, but He is also the “Righteous Judge”, valuing the creature and the creature’s efforts.” (Stăniloae 2003: 260-261)

“If God has manifested a mercy without justice, He wouldn’t have done with us a pedagogical work, He wouldn’t have been interested in our growth, but he would have shown that He hasn’t created us as beings capable of spiritual growth. His creator power itself would have seemed an enormously diminished.” (Stăniloae 2003: 264)

“God wants the whole world to be filled up with saints, that the whole world to be sanctified, for His holiness to become seen and glorified all over the world, by becoming a new sky and a new earth, inhabited by the justice, or by the faithfulness, or by the openness, or by the holiness, by being extended out of the Holy Trinity.” (Stăniloae 2003: 285)

“If we have used before the term *pure subjectivity* for describing the mode of being of God, in order to remove from Him any sign of object character, we have done it by understanding through subjectivity not an illusory content a subject can give it to himself, but the absolute freely mode of God *to exist by Himself* and *to decide by Himself*. But this mode means to God the most consistent mode of reality: he is an objective subjectivity, or a subjective objectivity. He is beyond the distinction between subjectivity and objectivity, for the person it not only cogitation but the most intense reality too. God is above the subjectivity and above the objectivity as known by us. He is one because He is the other one.” (2003: 322)

“God reveals Himself in this way, as the forming factor of an ever more elevated humanity, as the force that carries us towards a never closed future. This factor manifests in the form of a love for people that continuously gives the people more, that wants the people to always have more love for one another. The love for God or better said the thinking at God it is thus a continuous contribution to maintain the world in becoming towards ever more authentically human relations amongst people.” (2003: 515)

“But the most part of the people, by not drawing out of their rationality’s existence and out of the rationalities from within the world, the logical deduction of a Person Who has thought these things first and Who has created these things, they fell into all kinds of vain imaginings and reproachable passions, attracting to themselves an even bigger damnation as they couldn’t justify themselves with the absence of some signs of the presence of God within themselves and within the world. Saint Apostle Paul could rightly say: “And the anger of God is being unveiled from heavens over all heathendom and upon all people’s lawlessness who keep the truth in the slavery of the injustice. This is because what one can know about God, it is proven within their hearts and God is the One Who has showed them. Rightly, the unseen things of God, His eternal power and Godhead, are

being seen though cogitation from the beginnings of the world in His creatures, in order to be the people without defense word. Since, by knowing God, they haven't worshipped Him as God, neither have they bowed down before Him, but they have been going astray in their imaginings, their understanding heart has become dark too... That's why God has given them to the uncleanness, according to their heart's lust" (Rom 1: 18-24). The objective continuation of the presence of godlike Word within world, but also in the darkness that subjectively engulfed the human beings' hearts, are affirmed by Saint Evangelist John too, in the words: "And the light lights into darkness, and the darkness hasn't comprised (understood) the light" (Jn. 1: 5)" (Stăniloae 2006: 7)

About the presence and the word of the Word in the Old Testament as preparation for His coming into body, Saint Maximos the Confessor said that "before His seen and into body coming, the Word of God was coming in a spiritual way, to the patriarchs and to the prophets, fore-imagining the mysteries of His coming", or "The words of the Law and of the prophets, being forerunners of His coming into Body, they were guiding the souls to Christ". (Stăniloae: 2006: 9)

"Of course, the Word of God, as God – even if He has come in Christ in direct dialogue with us – He is not seen in an unveiled mode. The body of Christ, His human words, they still remain "types", "symbols" of the Godhead. But now the type isn't separated from God, but God has made, on Himself, "His own type", "His own Symbol". One must advance in the intimacy with Christ, in order to access, through Christ as type, His infinite godhead, and not on a way that is outside Him. Who is nigh to Christ, he feels through Christ's human words, through His gazes, and through the whole His countenance, His behavior and His deeds, the unseen godhead of His Subject. "Behold, the Lord comes with strength and His arm will pasture His flock with dominion, and with His arm he will gather the lambs" (Isa. 40: 10)." (Stăniloae 2006: 52)

"One can notice in the words and in the deeds of every man, not only the defined content of some meanings, but also their indefinable subject, out of whom they start. This is the "ghost" specific to the subject, which envelops and which is present in all the man's words. Likewise we experience Christ as godlike Subject through His Holy Ghost, Who communicates, on Himself, through all Christ's words and acts and countenances. That's why His words too, they have within, ghost and life. "The words I have spoken to you, they are ghost and life" (Jn. 6: 63). Or: "You have the words of the eternal life (Jn. 6: 68). Christ's words and acts unite us through His Ghost, with Himself. "The true mediator is Christ, with Whom we have been united by relation, if it is true that He has descended into our things and He has made, on Himself, man, in order to make us partakers to His godlike nature,

united with Ghost by the impartation and by the grace of the Holy Ghost". Christ is the "truth" as person, for any spiritual reality - which configures the material reality the spiritual reality it manifests itself through - it subsists only as person, and not outside the person. So, the supreme spiritual reality, on which depends any other reality, it doesn't subsist except in the Supreme Person or in the Supreme Trinity of Persons. Everything that is true, it has its origin in the creator act of God as Person, it is maintains and it is consummated in life or in truth, by participating to the life of God as Person, or to the "truth" by excellence. The human life Christ has assumed, it has been filled up with godlike life, or with truth and, by being imparted with it, any man who believes will be filled up with life and truth." (Stăniloae 2006: 52)

"Firstly, we notice that in the fact that Christ is sanctified as priest by God through the holy Ghost, it was shown not only the initiative of the Son in bringing, on Himself, as sacrifice to God for people (therefore, in the three directions (towards God, towards His human nature, and towards people too, t. n.)), but it was also the initiative of God-the Father. The Son's initiative was, rather, an answer of His to the initiative of the Father, simultaneously to it, and constituting the together-fulfilling of the "eternal counsel" of the Father and of the Son, into the Holy Ghost. On the basis of this initiative, the Father sent His Son in the world in order to bring as sacrifice, on Himself, while being man. "For God loved so much the world, so that He gave His Only Begotten Son, for whosoever believes in Him, not to perish, but to have eternal life (Jn. 3: 16). This fact gives to any human priesthood a reason in the initiative of God. This is the sense of priest's sanctification." (Stăniloae 2006: 58-59)

"In the case of Christ, an initiative of the Son of God towards bringing, on Himself, as sacrifice, in His quality as man, which is conjugated as answer to the sanctifying initiative of the Father, it makes on Christ - the embodied Son of God - to hypostatize or to make a Person out of the humanity assumed since His birth itself, as man, having imprinted in Him the impulse towards sacrifice, for Christ-the man to be sanctified too, since His birth itself, as sacrifice; thus, right from the start of His existence as man, the sanctifying initiative of the Father met His impulse, as man, to bring, on Himself, as sacrifice." (Stăniloae 2006: 59)

"God want the world to be brought to Him through a man, through the human body become fully transparent environment of His powers of life and of love; God wants to be the world brought to Him, through His beloved Son, Who He has made man on this purpose, for, through Christ, the Father's infinite love for His Son to overflow upon all the people and upon the world the people are solidary with, by creation. Through this, the Father attracts to Him the ones who consider the honor granted to Christ like man, like the

honor they are called to ascend towards. And Christ-the man, he only uses His methods in His work of leading us towards deification, methods of strengthening the spirit against what is opposed to the spirit's freedom: overcoming the passions from within people and overcoming the death within them, by their own strengthening and by their co-working, in the image Christ has defeated them in Himself. So, Christ continues to exercise His imperial work, combined with the one of Hierarchy and sacrifice, to exercise His power as a stabbed Lamb. These are methods of persuasion, and not of forcing; these are methods of gaining the people through His love, in which is not absent His together-suffering with the people. By this, Christ addresses the people's freedom, and He wants to strengthen the people's freedom, in the effort of working through themselves the victory upon their slavery. Christ helps the people to overcome the evilness from within them, through patience, through gentleness, and through delicacy, which Himself communicates to the people." (Stăniloae 2006: 77-78)

When this method will have come to an end, then Jesus, as man, He will have ceased this imperial power as an exclusive dignity of His, for all of us who believe, we will have reached together-emperors with Him, together-emperors over the enslaving passions, like a glory of the consummate freedom in the loving relation with Christ." (Stăniloae 2006: 78)

"The immovable in kindness God, He has descended through creation, and especially through embodiment, on our level, and He accepted the possibility of ascending from stage to stage, in order He to ascend as man, together with us, in the infinity of the Godhead Christ's humanity has been assumed by. By His descent, He has made Himself as our ladder and together-ascending with us." (Stăniloae 2006: 144)

"The preparation of the people for receiving the Son of God as man, into a maximum closeness to them, it took a certain time. And it couldn't be done only through people. Therefore, there was a connection between people and God even before the producing of the maximum closeness report, with the role of preparing the people for this kind of closeness. If such a preparatory connection hadn't taken place, the people would have been incapable to understand the descent of God among them and to open their heart for accepting it." (Stăniloae 1993)

"Besides this, the fact that also into God there is will and work, and to God cannot be attributed a will and a work to self-improvement, it shows that, in principle, the will and the work, which belong to the definition of any nature, they have a transitory goal, that of sustaining the report between different existences. The spiritual natures are kept in this report by laws. The subject, like a hypostasis of the spiritual natures, he brings the liberty

in the determination of his report with other realities, but, in fact, this report is based on the being's character itself.

These considerations help us to realize even more about the true multi-hypostatic character of God. God's being cannot be without will and work.

Otherwise, it would be a static and powerless reality. Though, the will and the work of His being cannot simply be a constraint to God in report with something from outside Him, because this would mean that He must be creating from eternity. On the other hand, the will and the work of His being cannot exist for nothing, neither like auto-improvement means.

The will and the work, like eternal manifestations, cannot be conceived in a way worthy of God, only with the meaning of inter-hypostatic manifestations. The eternal work of God it is the love between the three persons of the Trinity.

The eternal meaning of the divine being's work it is the eminent purpose of the all subjects' works: the activation of the intentionality towards communion. The intentionality towards communion with fellow humans is, therefore, the fundamental tendency of the subject, and the living into communion means the fulfillment of it¹⁶³." (Stăniloae 1993)

"The Birth of the Son of God it cannot be the product of the human initiative, because of having to be an act of heavenly initiative, and there must implicitly be absent from the human contribution all the elements of the lust which is expresses through, in the actual decayed state of the human nature, this human tension for producing a new human individual." (Stăniloae 1993)

"On the other hand, the expression "alive is God" it has in this connection of ideas another meaning too. Any man, while he is living, he shivers when he hears God's words repeated or His deeds mentioned, even when God's name

163 **M. HEDEGGER**, when determining the fundamental structure of the person, of the subject like **Existenz** unlike the **Vorhandenheit**, he sees the characteristic of the existence in the incapacity to be an entity locked in himself, but to be into a continuous launching in front of himself and towards the things from the world which he lives in. We express the subject through the sentence "I cogitate", "I work", but always "I cogitate to **something**" or "I work to **something**". Through these, it is recognized, in fact, the same tendency towards communion, which constitute the heart of the subject. "Kant vermied zwar die Abschnürung des Ichs vom Denken, ohne jedoch das «Ich denke» selbst in seinem vollen Wesensbestande als «Ich denke etwas» anzusetzen und vor allem ohne die ontologische «Voraussetzung» für das «Ich denke etwas» als Grundbestimmtheit des selbst es zu **Vorhandenheit**, anzusetzen und vor allem ohne die ontologische «Voraussetzung» für das «Ich denke etwas» als Grundbestimmtheit des selbst es zu sehen... Wird darunter (das «Etwas») verstanden ein innerweltliches Seiendes, dann liegt darin unausgesprochen die Voraussetzung von Welt; und gerade dieses Phänomen bestimmt die seinsverfassung des Ichs mit... das Ich-sagen meint das Seiende, das je ich bin als «Ich bin in einer Welt»", W. c. p. 321.

is not mentioned. These words and deeds are Himself, into a past moment of His existence. They are not only outside Him, but also into Him, as stratified in His existence. He is attracted where are repeated His words and where are mentioned His deeds. He is nigh to the one who repeats His words and who mentions His deeds, at least with an intentional presence, immediately that He acknowledges that. And this happens, especially when He would find His name mentioned in connection with His words and deeds. Jesus Christ, by being also God Who continues to exist and to know all the things done everywhere, acknowledging the repeating of His words and the mentioning of His deeds and of His name, He is present, into a more than intentional manner, next to the one who reads or listens with faith the words spoken or the deeds done by Him. Thereby, the believer, by reading the words or by listening to the deeds of the Savior, he sees Him actual, like their subject, and He, when sees His words repeated and His deeds being mentioned, somehow Himself is the One repeating the sayings and the doings of them, through His identification to them, through the recognition of them like being His¹⁶⁴.” (Stăniloae 1993)

“On this way, if God wants the man to sacrifice himself, the sacrifice of an animal was a surrogate, was a substitution, but a minimal one and, thereby,

¹⁶⁴ More recently, the philosopher Martin Heidegger has highlighted that the past and the future they are not two realities detached from present. If the past had had something existent by itself, like an ordinary object, the memory would have been inexplicable. The memory which the past is constituted through, it is a stretching backwards of our being. We have the past through something actual from us, through an “expansion” of our being behind us. The future, also, it is lived in present, as an expansion, as our “epektasis” forwards. The future, by itself, it could not exist. The past, the present and the future are not three pieces of a thread, from which one remained behind, and another one still hasn’t reached in front of us. At the basis of our being, or even our being himself, it is a temporality (Zeitlichkeit) like a threefold ecstatic tension forward, backwards, and towards the one from the front. The temporality is another expression of the worry, which constitutes the essence of the human being. But, because the worry is by excellence the tension towards future, the extension of the future has a primacy into the temporality actualization. (“Das sein des Daseins bestimmen wir als Sorge. Deren ontologischer Sinn ist die Zeitlichkeit... Zeitlichkeit ist das ursprüngliche «außer-sich» an und für sich selbst... Die Einheit der horizontalen Schemata von Zukunft, Gemessenheit und Gegenwart gründet in der ekstatischen Einheit der Zeitlichkeit“. Sein und Zeit, p. 329, 364, 365.

„Das primäre Phänomen der Ursprünglichkeit und eigentlichen Zeitlichkeit ist die Zukunft“, p. 329. But the tension towards future, when refers to our own most intimate possibility, the death, it makes us to turn at our intimacy, which we regarded before like something given, like something which comes from beforehand. By coming back to ourselves, we then realize us like formers ones. The past is a presence. In the extension which we are living the past and present and the future in, and, by and large, in each of the three ones are comprised also the other two ones. The temporality is a unity wholly lived into each of the three extensions of it, each time. In the tension towards the future, the human being lives the takeover of her existence, by transmitting to himself through himself his possibilities received from past. [Nur Seines, das wesentlich in Sein **zukünftig** ist, so dass es frei für seinen Tod an ihm zerschellend auf sein faktisches Da sich zurückwerfen lassen kann, d. H. Nur Seines, das als zukünftiges gleichursprünglich **gewesen** ist, kann sich selbst die ererbte Möglichkeit überliefernd, die eigene Geborgenheit übernehmen und **augenblicklich** sein für «seine Zeit», (p. 385)]. If, thereby, the past is actual to the man until he lives, even more than that is actual to Jesus Christ Who, like God, He remains also man, and He relives eternally the past which He has like a man. Better said, He, like the most loving being from all the existing people, He lives above time, not separating Himself from the living of the present, the past and the future (According to Biswanger, w. c.).

an insufficient one, of the sacrifice of a human. Through the animal the man was giving something from his own, by harnessing his egotism, but God wants the man himself to completely annulling himself like a creature completely ruined by sin, which cannot be reestablished except through a creation anew, after a true abolishing of the former man.” (Stăniloae 1993)

“How God makes it possible to people, to be able to come close to Him through the sufferance of Jesus Christ? Every man must be purified when he comes close to God. If it doesn’t take place within man the surpassing of the sin on a spiritual way, the man won’t be able to come close to God. We cannot understand the sufferance of Jesus Christ like an equivalence, which, by being continuously in front of God, it allows the people to have access to God, without being produced into these ones, from inside out, the surpassing of the sin. This mysterious thing we believe that it takes place thus: Jesus Christ, by being all the time in front of the Father, for the people, He remembers, He re-shows in front of the Father a sufferance which He has endured for the people with the efficacy which He is given by the divinity, but, in the same time, through the approach to man given Him by His human nature, so that He makes that this actualization to take place on every moment which a man or another turns himself towards God, an melting down of the sinful fund from him, opening to him a path towards the Father. A sufferance remembered by the One Who has endured it, or by somebody who looks at him, it is like a repeated sufferance. The representation of this sufferance of the Son, both in front of the Father from heavens, and also amongst people, through Eucharist, it removes the sin from within man through a spiritual influence, not a physical sufferance, but, in the same time, it is expiatory in front of the Father, because it produces the power which demolishes from the path of the man, respectively from the way towards God, all the obstacles. Somehow, the sufferance of Jesus Christ has descended into the respective man without that man to suffer himself, but by having within him the effects of an effective sufferance.” (Stăniloae 1993)

“Not God needs this satisfaction, but we need to give this satisfaction to God. On this one it depends our spiritual life. To Him this is a satisfaction He doesn’t absolutely need in order to be happy. It is a satisfaction in the sense of a joy which we produce Him, a joy that we become able to taste the happiness of the communion with Him. The divine authority was offended by our pride and egotism. It is a law that we cannot enter the communion with Him until we do not reestablish in our eyes His prestige. And this cannot be accomplished only through that that we have not paid Him before the due respect, and now we are paying it.” (Stăniloae 1993)

“Besides the fact that we wouldn’t have been capable of such a change of us without sufferance, the God’s prestige in our eyes would have not be restored if we hadn’t paid, with sufferance, the lack of care and the mutiny which we have made ourselves guilty of. Without any regret we didn’t realize the huge mistake which we have done and, so, neither the importance of the God’s Person. But the sorrow cannot be a frail theatrical sentiment, but an ontological radical pain, a burning of our entire being, which until now has made himself guilty and he bears in its guts the stamp of the mutiny against the authority of God. We must feel God revenged in defeating, from the ground up, our sinful being. Only this way, we still are capable to feel reestablished the whole His divine authority.” (Stăniloae 1993)

“When we say that God doesn’t save us but only if we will satisfy His honor, we do not imagine that God is driven by the inferior sentiment of those people who cannot sleep until their honor is reestablished or until they had their revenge. The honor of God too little depends on our attitude towards Him. And it is incompatible to attribute Him a “thirsty” of revenge.

It is necessary to us to realize His importance, His authority; due to a basic law – which is the law of communion – it cannot be reestablished without giving this satisfaction to God, without seeing God revenged for the offense we have brought Him. Of course, God does not remain impassible to our attitude. He rejoices if it is given Him our part of satisfaction, and He wants this, but on the other hand, He becomes sad if that satisfaction it is not given Him. But the joy and the sadness are for us, and not for Him. He is happy for Him and He is sad for us: beholds another mystery of the divine life, which we are forced to express in a form of an antinomy.

So, the satisfaction brought to God, as payment for our sins, it is not a simple subjective process in the work of the salvation.” (Stăniloae 1993)

“God Himself has created, like a possibility, this character of the relations amongst people, making the destiny of one depending on the ethical deed of the other one, interweaving and inter-compelling, like in a whole, the human hypostases. The second one, because of the decision of assuming the responsibility for the sin of another, it is not only the highest ethical deed, but, in the same time, it is also a decision to stand next to him, to share his fate. When you assume the responsibility for the sin of another, you have decided to associate yourself, and to identify yourself to him, to attract upon you the opprobrium which presses upon him. Out of love for him, you have placed yourself into a society hated by God. Without being a solidarity with the sinner, it is a passing on his side. We have seen that the salvation of the man, his forgiveness from the part of God, it cannot be accomplished without satisfying of the moral order from the basis of the

spiritual life. This order, which at surface it expresses a juridical precision and constancy, it asks for the one who has done good to be rewarded. But also, this order asks for the one who is solidary, not only in the evil deed, but also in the responsibility for it, with the perpetrator, also, to suffer the punishment. Jesus, by taking not only a part of the responsibility of the people for the sin, but by taking the entire responsibility, He has become, actually, responsible in front of the juridical expression of the existence of the moral order, attracting upon Him its reaction. This way, the highest moral deed of assuming the responsibility for the sin of the other one, it is in the same time punishable. But, just through this, it earns its moral greatness. Otherwise, it would be an easy act. Assuming the responsibility it would not have been anymore, in fact, an assuming of responsibility in all the gravity of the meaning of the word, and it would lack this real bridge from man to man, of the real substitution of a fellow human in his trouble. People would remain, despite of the entire physical closeness, at an impassable distance, everyone enduring his destiny in isolation. In this association of the high ethical deeds with the punishment, it stays hidden also the sense of the great tragic figures." (Stăniloae 1993)

"This was from the beginning the intention of God regarding the world. God is - in His deep - love and will towards communion.

But this intention does not exclude His intention to uphold the world, through the preservation of the physical and social legality. This is only the little, comprised into much more. In the regime of love, the legality is not abolished either in the governing work of God, or in the life of the man. But it is absorbed, so that the individuals who have entered the communion they no longer find it like something embarrassing, and Jesus Christ does not make from it a punishing application. The legality becomes a respiration into the substrate of the being; it is no longer a separate method and an object of special preoccupation. (Stăniloae 1993)

"One only needs a spiritual understanding of the Christendom: God isn't, according to the Christian teaching, an objective entity, or a natural force alike the ones from within world, acting upon the world as an object or as a force stronger than the worlds it. This would be the mythological "objectifying" which Bultmann speaks of, and which would need a "demythologizing". In reality, God is a Subject of spiritual free energy and His acts are spiritual acts. His acts produce effects upon the man only with the man's consent and they influence, by and large, in the mode which the spirit or the ideas and the faith influence the body in, the relations amongst people, and the material world from everywhere. Namely, God, by choosing on a point or on another of the universal causality of a contingent world, one or another of this world's causal polyvalences, He doesn't get the world out of its causality and He doesn't impede the human freedom, through the act

infusing new spiritual energies to the man or which guide the man on diverse directions. God, as inexhaustible source of energy, he imparts the world and the man with His energy, without disturbing the world's legality and without impeding the man's freedom, for He is a Source- Person and for He is the Creator of the world and of the man and just by this He founded them as own realities the nature with its laws, and the man with his freedom in the frame of the world. The whole Revelation through divine acts it is a Revelation in the form of a dialogue between God and man, God taking in account the man's deeds, but also the fact that the man accepts or rejects the Revelation from Him." (Stăniloae 2005: 8-9)

"The today's Christian, who is also the today's man, he doesn't aim for "an authentic existence" in the sense of an existence detached from the world. But in order to do a service to the world, which to help the world to overcome the automatic repetition in the old things, he needs an unconditional effort which cannot come to him except out of the source of a God Who is unconditioned by world, but Who is full of love for the world." (Stăniloae 2005: 10)

"If the glory of God is shown only to the ones who have been elevated, during prayer, above everything that is sensitive and intelligible, what the being of God won't be like, above any feeling and cogitation, for it is above that view too?" (Stăniloae 1993, 2: 59)

"It is correct to say that there is something supra-ordinated and subordinated into God, but only regarding the causal aspect, and not as like one would be uncreated and the others would be created." (Stăniloae 1993, 2: 155)

"As God is monad and triad and His being differs from Hypostases, likewise God is both being and work and one differs from another (f. 255)." (Stăniloae 1993, 2: 156)

"God is both non-shareable and shareable, both motionless and always in movement. He is fitted both by the cataphatic and apophatic theology." (Stăniloae 1993, 2: 158)

"God, of course, he is above the names which we call Him with, but that doesn't make as liar, the truth expressed through those names. God can be also named as above any name, and He can be cogitated and He still is above any cogitation." (Stăniloae 1993, 2: 158)

“The difference between the being and the power of God isn’t that one is uncreated and another is created, but it consists of the fact that the being is above any manifestation, and the power is manifested in results (280). Neither the angels see the being of God. But either to them and to the righteous from the future age, God is light (f. 281).” (Stăniloae 1993, 2: 161)

“If there hadn’t been any difference between the godlike being and its rays which are shared, then each of the imparted ones would have been almighty. This is for either the smallest part of the being, it still is being and it has all the being’s powers. Or, Saint Apostle Paul showed that each believer receives a different gift (f. 284).” (Stăniloae 1993, 2: 162)

“At the basis of the entire reality there must be an existence that is only a Subject, and unsubmitted, as object, to some laws; a loving Subject Who is in a consummate communion.” (Stăniloae 1995: 117)

“In the first place, the consummation or the plenitude of the supreme existence it consists of existing in itself. As such, the supreme existence is from ever, and therefore is inexhaustible. The supreme existence doesn’t need something else in order itself to exist or in order itself to be complete. The supreme existence has by itself, everything the human being cogitates as belonging to existence, and it has even more than the human being can cogitate. The supreme existence doesn’t have above itself, of deeper than itself, some existence level which itself to move towards. The supreme existence is limitless.” (Stăniloae 1995: 8)

“On one hand, the consummation of the eternal existence cannot be deprived of the conscience of the full possession of the totally independent and unlimited states and powers, which the temporal creatures tend towards. The consummate existence must be, consequently, an existence aware of its consummate state and depending on nothing, in its existence. The absence of this conscience would have gravely diminished the eternal existence’s consummation of plenitude, and that consummation or plenitude it would have been impossible to understand. The self-awareness belongs to the essential components of a consummate or plenary existence. The absence of the conscience lowers the existence on inferior level, or in a total darkness, and in a total dependency on something superior to it, and in an absence of any rejoicing of itself. And the awareness of the own existence, of some temporal creatures and therefore limited in their existence -, it is, at its turn, limited, and aware of something superior which those creatures depend on. So, the self-awareness of the created creatures about their own existence, it is imprinted with a certain insufficiency. Even themselves, the created creatures realize that they don’t know everything

about themselves. This is because they realize that their conscience is related to what they are, and that their conscience lacks the knowledge of the superior existence, and without fully knowing the supreme existence they won't fully know either on themselves. In the same time, the conscience of the created beings it tells them that they cannot fully have control upon themselves, nor they can control the supreme existence which they depend on, and they can't control even the things depending on themselves. In the created beings' self-awareness, there enters also the conscience that they do not exist through themselves, but they depend on a superior existence and, finally, they depend on the consummate of plenary existence, and that's why they cannot fully know the supreme existence, and even if they had known it, they wouldn't have been able to annex it through their own power, to their own existence." (Stăniloae 1995: 8)

"The supreme Existence doesn't have any shortcomings. The self-awareness of the supreme Existence It knows everything in this Self, and It knows that this whole, it belongs to Itself. Its self-awareness it covers everything, and It disposes on everything, and It rejoices of everything. The supreme existence Whom we call God, it is the "Son" of the whole existence. That's why we call, the embodied Son of God, as the "Son of the righteousness". And he said about Himself: "I am the light of the world". He is the "Truth", or the whole reality. His light, namely His conscience too, it is extended over all things and it banishes away the darkness which, otherwise, it would cover all things. That's why, He said too: "The one who follows Me, he won't walk into darkness, but he will have the everybody's light, for it is the everybody's life". (Stăniloae 1995: 8)

"In the supreme existence, the conscience fully covering the whole existence; so, nothing from existence, be it even own plenary existence, or be it the created inferior existence, isn't totally exterior or unavailable to the supreme conscience." (Stăniloae 1995: 9)

"Another feature the plenary existence cannot lack, it is the kindness, which is nourished by the love, and which the love is nourished by. If without the rejoicing of existence, the existence would have indicated a minus, without kindness or without love, there cannot be any joyfulness. Loving the existence, it means having which to rejoice of, in it. Rejoicing of existence and the love go hand in hand. Without them, the existence proves to be in a great shortcoming. The lack of love comes out of the lack of existence's richness. When you cannot love, you suffer of egotism, which is full of fear of not having a sufficiently rich existence. In your kindness or in your love, there is an overflowing of existence out of yourself, which mysteriously, even though this grows within you. This is for in love you actualize within

yourself some potencies which otherwise you disregard and you do not feel.” (Stăniloae 1995: 9)

“The supreme existence, as supreme unity and as reciprocal total affirmation of the Three Persons, It has the endless love in Itself. The supreme existence doesn’t need other existences in order to strengthen Its love, or Its existence and joyfulness.” (Stăniloae 1995: 10)

“God wouldn’t have been the existence’s fullness, if He had been only the Self-aware existence, or the existence that cogitates itself, by reduplicating itself internally through cogitation, and not also as life that lives on itself and that rejoices of the Self. But God lives, on Himself, consciously, and He knows, on Himself, by rejoicing of His existence and by feeling, on Himself, with the whole intensity. God is a source both of thinking and of life, these ones not being separated from one another, neither from God.” (Stăniloae 1995: 18)

“The borderless God’s almightiness, it has been shown right in the fact that He has been able to bring something to existence without needing any previous substance, and that He can uphold that something, in existence, exclusively by His power, without any contribution of some substance which to help maintaining what has been created.” (Stăniloae 1995: 28)

“Not needing anything in order to create the universe, it isn’t a diminution of God, but, on the opposite, it is a sign of God’s almightiness, a sign of His unlimited power.” (Stăniloae 1995: 35)

“In the paradoxical union of God’s descent with His almightiness, it is shown His full love. A love that hadn’t been united with the almightiness, and also with the descent, it wouldn’t have been a full love. God is almighty, but he is merciful too. In his mercy it is shown the descent, but how could have been a true God if he hadn’t been capable of mercy? The more God is almighty, the more He is merciful. Through mercy, God elevates what is infinitely tiny and weaker than Him - namely what doesn’t have, by itself, any power to be God’s partner - to participation to God’s happiness.” (Stăniloae 1995: 36)

“A God Who had created the universe on a whim, only in order to show His power, and not out of love for universe, such a God wouldn’t have been totally consistent with the idea that we have on His almightiness. The true God He doesn’t need any universe, neither He need to be extolled by universe; he doesn’t need to satisfy some caprice of creating a universe. The only joy God has of the universe it is to rejoice Himself of the universe’s joyfulness, of existing and of participating, increasingly more, to God’s infinite existence.” (Stăniloae 1995: 36)

“Only the union between God’s power and mercy, namely with the universe’s joyfulness and existence, it urges the universe to sincerely praise God. If the universe had seen in the existence it has received, only God’s greatness, the praise the universe would have brought to God, it would have been incomplete. We praise God not because He is almighty, but we praise Him for He is kind and merciful, namely for He descends to us though He is almighty. The stronger somebody is, the real his descent is. The descent implies a great height, as the giving of gifts implies a great richness, but they also imply also a great love. In descent it is shown the descent, but not the loss of the richness. The almighty remains, in his essence, as almighty, in order him to be able to descend. The generous one remains rich in his essence, in order him to be able to continuously give gifts. God descends on the inferior plan of the small ones, but He still remains – and even by this – in Himself, on His own height, and He makes his height felt in another mode, or in a way that is superior to the small ones, and He elevates the small ones, just by His descent, on His height, by grace and not by being, where He is.” (Stăniloae 1995: 36-37)

“In affirming a judgment given before the soul’s exiting, we probably must see the prescience of God that this soul, though he would want to repent, or that he does some gesture in this direction, he actually doesn’t repent, or he won’t repent with the who his heart.” (Stăniloae 1997: 198)

“The warmth is a sharable work of the fire. The caustic power of the fire, though, it is totally non-shareable. If in the case of the fire is like so, how could somebody say that the godhead, existing in the hidden from above all things, it makes known, on himself, by the fact that it is known only the godhead’s natural symbol? Neither the solar disc is known in its hidden, through the fact that we know something of its light. So, we know the godhead only through the things we are imparted with about the godhead; but nobody knows the godhead in himself, not even the heavenly ghosts.” (Stăniloae 1993, 2: 69)

“If the human person has a conscious aspiration towards light and towards his own communicativeness, and, that’s why, the human person has within himself the endless mystery too, then there will be mandatory to exist a supreme existence Who actually has in Himself the light and the infinite mystery and Who doesn’t need other light and mystery in order to advance into the infinity of the light and of the mystery. This existence has in itself or by itself, the infinite conscious life, as Saint Cyril of Alexandria said.” (Stăniloae 1993, 3: 191)

Good

“The good by excellence, or the absolute good, it coincides to the consummate being, or to God Himself, also for the motif that the good cannot be abstract, or purely cogitated, but it is a subsistent good, which is as such a reference of a person to another person. A good that doesn’t refer consciously, therefore to another person, it is not a good. Thus, the absolute good is the relation or the perfect love amongst the absolute Persons Who form a unity that goes to a maximum, allowed by the fact They do not confound to each other. And for the good in God, it is eternal, this good isn’t else but the eternal maximum and not-confounded unity amongst the Three Divine Persons. The eternal good is the Holy Trinity.” (Stăniloae 2003: 223)

“By choosing, because of his pride, the individualistic rational and objectual knowledge of the reality, Adam applied it to the question of the good too. But the good, and even the existence, outside the communion with the divine Subject and with the human subjects, they have a doubtful character, and therefore knowing them it is doubtful too. This fact sinks our being into an immense sadness. Fallen into his pride, Adam wanted to decide by himself what is good and what exists. The good and the existence are thus reduced to the state of objects in order to match the narrowed and proud limits of the rationality of the lonely individual. They are adapted to the momentary interests, and strictly egotistic pleasures. The good and the true existence cannot be known and cannot be experienced except in the loving relations with the other subjects. You must respectfully listen to the other, in order to discover other point of views and in order to know his ceaseless novelty. You must listen to him in order to understand what he expects from you. Properly said, the good he expects from you and you expect from him it consists in this: in being one to another a source of novelty, of communion, and of love.” (2003: 500-501)

“From Genesis it turns out that, by tasting from the tree of knowledge of the good and of the evil, the man wanted to know only a good and an evil of himself, related to the nature, related to a nature the man doesn’t feel himself indebted to, and he doesn’t feel any responsibility for. Only towards persons the man feels a responsibility; and the good it consists in nor taking advantage of nature as object, but in accomplishing this responsibility, or the duties towards people and in using the nature on this purpose.” (2003: 502)

“A good conceived only as individual profit from nature, it is an inferior good, a bodily and egotistic one; it is not a true good not even to the one who conceives it like this, for it doesn’t develop the individual towards the man as person.” (2003: 502-503)

"The good is achieved only by exercising a responsibility, or by fulfilling some duties towards other persons who need my help in order to develop themselves, as I need their help too. The good is what *must* be done, not what it is. Therefore, the good is something different from the nature's rationality reckoned only in what it is, and not in what requires becoming through people, in order to bring the people above itself and above each one of them. The good consists in loving another like on yourself." (2003: 503)

"The good is manifested through the mediation of the nature in some people's deeds for others. The nature's fruits must be processed and given to others, and not to be egotistically used. That's why God gives the people, as therapeutic, the ascesis of the work. To this it has been added the cross of the pain, which spiritualizes even more the joy for the sensitive things." (2003: 503)

"The good is known only in the loving dialogue with the others, in restraining the egotism and the pride. A good which I impose it to other according to my rationality, it won't have any transforming force. Of course, the good is though imposed, but in another mode: when it irradiates as accomplished force from another subject who has become himself good, when it is manifested as love of that subject for other subjects. The good irradiates in the most accentuated manner and without interruption from the supreme Person Who is the supreme good from eternity." (2003: 503)

"Only from the good that irradiates within the human persons from that supreme Person, the human persons are sustained in their impulse of accomplishing the good amongst them, through the increasingly developed communion." (2003: 503)

"The good is a necessity of the human nature and its concrete form is being lived and it is being established by the human persons in their relation of each time, but also depending on their relation with the unconditional imperative imposed as eternally existent and continuously communicated by the supreme Being. That's why, the commandment of love it is given by Christ associated to the love for God. In this mode it is being accomplished the likeness of the people to God. The imperative of the good it cannot be imposed by a nature, but by the supreme Person, just by the fact that the supreme Person manifests Himself in the relations with us, ceaselessly and without diminishing, as being good. This imperative is accepted by me only because it is a calling to love, as answer to the supreme Person's love." (2003: 503-504)

"Without acutely feeling this imperative of the good, our increasing in good it has not power to be accomplished. Nobody succeeds in imposing the good in his relation with others, except by dominating his inferior impulses which

have a violent egotistic character. By refusing the position of obedient and responsible subject in the dialogue with God - the One Who does good to everybody and Who asks the good to be fulfilled by everybody amongst themselves - the conscious creature has weakened the position of obedient creature towards his fellow humans, by affirming his inferior and non-dialogical impulses of the egotism." (2003: 504)

"The conscious creature has refused, while still in Paradise, the true reality of the good, as answer to the request of the One Who does the whole good, or as simply answering the request of the ones who need his love, by choosing the false good of the egotistic pleasure squeezed to the nature, and by rejecting from the beginning the dialogue or the communion as true good, for the false good which is the fruit of exploiting the object for purely egotistic interests. The criterion of appreciating the good it no longer was to him the request for love of the another and, above all, of the One Who does the whole good, but the egotistic lust, by giving a rational ground to an irrational impulse, and which uses egotistically the rationality in order to justify the egotistical lusts. The conscious creature has perverted, by doing this, the rationality: he has become sophist." (2003: 504)

"God expects from all the people to do good deeds, in order all of them to become good, by fulfilling this duty of theirs towards Him, and thus all the people to become good through the good done to them. If some of them were absent from this duty, the good they didn't do it must be done by other for them, in order no good wanted by God to remain not done in the world and in order the mankind in general to progress towards the stage of kindness aimed by God." (Stăniloae 1997: 225)

"God is thirsty for seeing His gifts conveyed from man to man, says John Damascene, namely to see His kindness being multiplied amongst people through their endeavor (...) It is not about a multiplication of the good in an abstract manner, but it is about a multiplication of the love amongst the concrete persons. The ones who do good deeds in this life they won't see, in the life to come, the good deeds done by them as an abstract entity, but in the gratitude which the good deeds will be done with, after their death, on behalf of them." (Stăniloae 1997: 225-226)

"One cannot maintain his humanity in good, and he cannot progress in good, except willingly. A good made forcedly, it is not a real good. Christ has made Himself man also in order to make the humanity as willingly good. That's why, the humanity assumed by Christ and elevated on the highest level of the willing sharing of good, it is not elevated and it is not on that level as an object, but with its collaboration. And Christ hadn't taken out of Virgin a humanity not having within it the desire for good, the will of uniting itself, as much as possible, with the Person-Good, through the dialogue with

Him. That's why, it isn't easy to tell what Christ's humanity has from the Virgin, and what it has from God, as will towards good. (...) This intertwining takes place even in the ones who are aware of it. But how much more should be like that in the humanity that was forming within Virgin, and even within the Virgin's humanity.

We have in this another form of the "transcendental Christology" which Karl Rahner spoke about. WE have here an implication of the possibility of Christ's embodiment and of His will for that, placed by Him in the human nature's aspiration itself, towards its maximum union with Him, as supreme Good." (Stăniloae 1995: 169-170)

"The expression: "God is beyond anything that can be cogitated" (Saint Gregory of Nyssa), it doesn't mean that God is something else than the good, but it means that God is beyond the good as we can cogitate it. The good has in God some non-understood traits, non-comprised by us. It is His uncreated and unchanged character. In this is maybe the fullest spontaneity from ever, for the good isn't done out of the necessity imposed by a law." (Stăniloae 1995: 181)

"Actually, what could consist of, the "uncreated good", and the "good that is above anything we understand as good"? The good, by and large, it consists, in the first place, of *existing plenary*. If it is so, the supreme good will be the uncreated good, which exists from ever, through itself, as a full and eternal spontaneity, and which is never exhausted either in its existence or in this quality of it. Secondly, the good consists of *consciously rejoicing for existence*. But the joy comes out of having in the self a power of eternal irradiation, of limitless self-giving as a gift, or the highest quality and feeling. This is the good we cannot understand: the existence identical to the power of eternal, inexhaustible, conscious, and joyful irradiation. This depth of unreachable giving of gift existence, it is a mystery that is non-understandable by us - this is for it is unexplainable through a certain cause. From ever, there must be in God an impulse towards giving and towards love, an endless impulse. That's why in God must be Somebody Who gives everything as a gift, out of this limitless love, and Somebody Who from ever receives the plenary existence, out of such a giving as gift and out of such a love. Only this gives the true joy to the One Who gives as gift, and to the One Who receives the gift. But it is above our understanding, how can Somebody love Another from ever, and, still Himself to give Him the existence, namely to give Him everything, to give Him on Himself. And the joy of the One Who gives and of the One Who receives it is full when each of Them has a Second One, or when both of Them have a Third One Who rejoices together with the One Who gives and with the One Who receives. So, in the godlike good, there is implied the Trinity of the Persons. Two individuals won't be able to fully rejoice of one another, if they haven't a

third one who to rejoice together with each one of them of the another of them.” (Stăniloae 1995: 181-182)

“The infinity of existence, the understanding of this existence in itself, the loving generosity amongst eternal Persons, all of these are traits of the godlike Good, that is above our understanding, but this gives the entire existence, on the other hand, a true meaning. But we live, in the connection with these Persons, also some reflection within us, of Their loving connection. How could one, otherwise, explain the good from within us? And as image of God, the humanity too, it has, in its good, implied the joyful conscience and the loving generosity. But the humanity doesn’t have these ones from itself, neither limitlessly. But the humanity feels that the good within humanity, it is a plenary Good, a good existing by itself. The humanity feels that it is helped to be good, namely to do the good. The human being’s existence is a mystery too, but this mystery is the greater when seen relatedly to the endless existence of God Who exists by Himself, and Whom the human being’s existence cannot be explained without. The human being constantly needs to employ something else in order to explain himself, and the human being constantly feels the need for a superior help in order to be good and to do the good. There is a self-awareness within the human being too, a conscience that he is good, but not like in God Who is conscious of Himself as being from Himself and as being good through Himself. There is a generosity and a communion amongst the human being, but not like within God. This is for the people need to constantly transcend, in their communion, towards a higher level, whilst God is in a communion that doesn’t feel the need of self-exceeding towards a higher communion. All of these are above understanding, especially when referring to God. But we cannot cogitate these aspects excluding God from our cogitation. Within human being, the good can strengthen, but it also can weaken. The good within human being can be strengthened to the extent which the people transcend towards God in, as the Source of the good. By this, the good can increase. One can achieve from within God an always increasing existence, and one can reach a continuously higher understanding of it, but by this one can reach to increasingly live a Mystery of God, and to live an increasingly stronger sentiment of depending on God. The God’s existence differs so much from our existence as people, but one can say, in the same time, that is the fullest existence, or that is the existence by excellence, and one doesn’t need to ask anything in order to explain it. Just because of that, the existence too, it is above any explanation. That’s why we can say that where they don’t believe in the Holy Trinity, the whole reality becomes meaningless, it becomes a relative reality, it becomes unexplainable, and there the insufficient is confounded to the infinite, the good is confounded to the evil, and everything is seen as having the same value and without a value, and everything is justifiable and contestable through an inexplainable and unsatisfactory dialectics. All is explained only through the meaning-

giver-Mystery, but, in the same time, the Mystery of the Holy Trinity is above any understanding. If the Father hadn't been the eternal Father, neither I would have been myself for eternity, but I would have become constantly other, or nothing. But I cannot explain the eternal Father through anything else. If this Father hadn't existed, everything would have been affirmed, and everything would have been denied. If all the things had appeared out of a unique essence, that essence would have been the source of the war amongst them. In in such a case, nothing in existence it would have had a meaning. The unexplainable of the Holy Trinity has a meaning, whilst the unexplainable of the war maintained by the same essence wouldn't have had any meaning." (Stăniloae 1995: 182-183)

"The things we say about good, they can be applied to the report between the humanity of Christ with His godhead. Christ lives in His humanity an existence given by His godhead and capable of receiving the giving, having in this a certain kinship with the godhead, but also differing from godhead. Christ's humanity has the whole strength which the human humanity can reach at, but it had that out of His steadfast and eternal fullness. The inexplicable of the Holy Trinity it gives all the things a meaning; the inexplicable of the essence which the war amongst things would come out from, it doesn't give the things any meaning. The inexplicable of the Holy Trinity is above understanding; the inexplicable of the essence producer of war, it is contrary to understanding and to rationality. The inexplicable of the Holy Trinity is apophatically luminous, is springing out the good, which rejoices us; the inexplicable of the essence producer of war, it is apophatically darkened, springing out the evil, which is accepted only forcedly. The godhead that the embodied Son of God has it from the Father, it is lived as the highest good which can rejoice the human being, so that the good lived by the human being it has its source in Christ's godhead. And Jesus lives His godhead with His humanity, both of them full of filial joy for the Father." (Stăniloae 1995: 183)

"The unexplainable depths of the existence, by being depths of the good, they do not oppose God to the human being, neither they impede God-the Word to make His own humanity as His Hypostasis, nor they impede God to live the sweetness of His kindness as God through the humanity assumed by Him, and the humanity too, it is created for good and as capable for rejoicing of good. Even the fact that the Christ's godhead know itself as given as gift, to such an extent, to the humanity, it makes His godhead to live this sweetness which is thirsty for, and to manifest it also in the self-giving as gift to the godhead too. We are unable to experience the whole sweetness of the godlike kindness, lived by Christ as man, but we can experience it partially. That's why, we cannot know either the whole richness of meanings of the Godhead as known by Christ's humanity, for we are far away from the

knowledge and from the understanding that He has, as man, about Himself, as God.” (Stăniloae 1995: 183)

Grace of God

“The image of God in man is seen as participation to the Holy Trinity and, just by that, as being related to the mental and rational soul of the man, and the grace is seen as uncreated energy of the Holy Ghost or as active communion with God.” (2003: 408)

“The breath of God seeds within man not so much the biological life, for this belongs also to animals which do not receive an instilling from God, but the life of the understanding and of the communion with God, namely the spiritual life. The more the understanding is developed, the more the communion is developed, and vice versa. In this is the image in its entirety. By the instilling from God and by the communion started through God, a communion that is one with His grace, it sprouts out the man’s communion with God. That’s why in East the grace was always placed in tight connection with the man’s nature, especially with the man’s soul. Even after falling, by remaining with a soul, the man remains with some grace of God, or in some aspiration towards God, and therefore the man remains in a relation with God.” (2003: 409)

“God has made also of this battle the devil fights us with, an occasion for us to strengthen ourselves in good, with the help of the godlike grace.” (2003: 480)

“The general work of salvation, done by the Ghost within Church, is being done through the godlike grace, or it is the godlike grace itself.” (Stăniloae 2006: 125)

“According to the teaching of the Holy Scripture, the godlike grace isn’t good by itself, namely detached from God. This teaching has reached the clearest expression in the formulation of Saint Gregory Palamas, namely that the grace is an uncreated energy, springing out of the godlike being of the Three Hypostases and it is inseparable from Them. The Greek term “ἐνέργεια” is translated in Romanian language as “work”. This highlights that within grace as work it is present the Subject Himself Who does the work. This is for there isn’t work without a worker. That’s why we can use the term “energy” too, in the sense that in the work it is shown the energy of the one who works. But this energy is being always imprinted in the ones for whom the work is being done. That’s why, by understanding the grace as godlike “energy”, we understand it, on one hand, with the meaning of energy which is imprinted in the work within whom work the Holy Ghost, making that one capable of working too, or making him capable of co-working with the Holy Ghost.” (Stăniloae 2006: 125)

“Speaking about grace, we must equally accentuate its quality of inexhaustible power coming out of the infinite godhead dwelling within Christ’s humanity, and the perspective of light the grace it opens to us, in the infinity of the communion with the Person of Christ or with the Holy Trinity, for the Holy Trinity has opened to us in Christ, out of love. The grace is the window opened towards the infinity of God as Person, or as Trinitarian communion of Persons, once God has placed us, by grace, in relation with Himself. The grace **un-limits** the life of our existence and by this it satisfies the thirst of our existence for the transcendent infinite of God as Person. As such, the grace gives us the possibility to be fulfilled as “image of God”, or it helps us to advance in the likeness with God, or in the infinity of the loving relation with Him.” (Stăniloae 2006: 125)

“In a way, the grace of the Holy Ghost, imprinted as power and as the infinite horizon within the man’s being, it is felt by the man as presence and as work of the Holy Ghost Himself. But this is not always, because one needs in order to do that a sharper looking within his self. On the other hand, this increased feeling of power and of light, from himself, he won’t always put it in working. When he puts it in working, he immediately feels that in the same time with him there works also the Ghost of Christ. There are, somehow, two forms of degrees of grace’s presence within man: an imprinting of the grace within man, as power, though this presence too is a work of the Holy Ghost; and there is also a presence fully assimilated and felt by man, as work through his own work.” (Stăniloae 2006: 126)

“The Holy Ghost is active also in the many gifts He gives us, as equally powers. But, at the basis of all the gifts stay the grace of the Mysteries. The grace is the fundamental works committed by the Ghost within people for their salvation, works imprinted within the people as powers. Through these powers, the Holy Ghost unites the man fundamentally with Christ, by endowing the man with some power which elevate him above the powers strictly belonging to the man’s nature, or by placing the man in a relation of co-working with Christ Himself through the actualization of these powers in works.” (Stăniloae 2006: 126)

“At the beginning of all the gifts it stays a gift received through a Mystery. Out of the man’s collaboration with the grace there emerge diverse gifts, corresponding to the man’s natural capacities. The grace granted through Mysteries it supposes also a preparation, but the significance of that preparation is stays rather in ensuring a future collaboration form the man’s side.” (Stăniloae 2006: 126)

“The grace staying at the beginning of the beginning, it is that granted through the Baptism’s Mystery. Even this one supposes the man’s preparation, or at least the lack of refusal, an opening as basis of the man’s future collaboration with the grace. This condition is fulfilled by children too. And, in their case, the condition of the collaboration with the work of the Holy Ghost, started since Baptism, it is ensured even more, given the Christian ambience of the family, under whose influence stays rather the child than the adult, to which the child is always almost totally open.” (Stăniloae 2006: 126)

“The Mystery’s grace it generally means the beginning of the work of the Holy Ghost within a man, or the beginning of a new kind of work, which is being imprinted as a new kind of power, but based on the work started at Baptism. And the work of the Ghost, by persisting, produces within man an even greater power, or a permanent state, which fructifies in good deeds, in avoiding the sins, in a state of purity, of firmer faith, and more alive. In all of these there is the grace, as work of the Ghost.” (Stăniloae 2006: 126)

“That’s why one can speak about a state of grace too, or about the grace that dresses up the man. (...) Gradually, the man will be totally transformed by grace, or by the work of the Ghost, if he collaborates with Him; the man will wear in the whole of his being the active seal of the grace, as seal of Christ, as an increasingly luminous vestment, as a transparent light overflowing out of his interior that is full of Christ, and it dresses up the whole man’s exterior countenance. The grace produces an ontological, spiritual state too, that can be experienced and expressed as such; of course, this will be as long as the work of the Holy Ghost or of Christ will last within man and as long as the man will collaborate too.” (Stăniloae 2006: 126)

“The grace as continuous state it is therefore a state of continuous and active presence of Christ Himself in front of the man and of the man in front of Christ, it is a state of dynamic, living, and unmediated dialogical relation.” (Stăniloae 2006: 126)

“The grace, together with all the gifts, they belong not only to the Ghost, but also to Christ. Properly-said, the grace has been made possible and accessible to us through Christ, for Christ has elevated our nature assumed by Him, to the state of lack of sin, of total giving to God through the sacrifice on the cross, to the state of incorruptibility through Resurrection, and to the state of culminant spiritualization through Ascent. Before the Christ’s embodiment, our nature was closed to the work of God within it, to the penetration of the infinity of the life and of the love of God in it, namely it

was closed to the grace, in the sense that it could refuse any collaboration with the grace.” (Stăniloae 2006: 126-127)

“The grace and all the gifts aren’t something else but only the bringing of the goods comprised in our deified into Christ nature, within ourselves, through the Holy Ghost.” (Stăniloae 2006: 127)

“The grace and the gifts aren’t colorless and indeterminate godlike works. Of course, in such a case too, these works would have healed what it is evil within our nature and it would have strengthened our nature towards the good things, in a mode corresponding to the predispositions and to the special capacities or each person. But for the working Ghost irradiates out of Christ Who has been filled up with the Ghost as man too, the works of the Ghost bring us the state of our nature consummate in Christ, making us in the image of Christ, accomplished as consummate man. He helps us to walk the way Christ walked it as man, in order to deify and to fully accomplish our nature. The Ghost helps us to live a sinless life, without the egotistic narrowness, the Ghost helps us to die to ourselves, and to die towards everything that is contrary to God. In the same time, the Ghost puts into our soul the forces which will make it capable to resurrect his body, when these forces will be fully developed at the end of time, through the consummate irradiation of the Ghost, in an unmediated manner, out of Christ Who will show Himself into glory. There is no other way the believer to consummate himself in, than the one that Christ followed, and out of the Christ’s power, Who has assimilated within His humanity the endless divine energies, making these energies to belong to His human nature, but, in the same time, making these energies accessible to us.” (Stăniloae 2006: 127)

“About the necessity of the grace at the beginning of the salvation, Lord Jesus Christ says: “Nobody can come to Me, if the Father doesn’t draw him, the One Who has sent Me” (Jn. 6: 44). If the grace is the irradiation of the Person of Christ’s energy, in the ones who open themselves to Him through faith, so that the grace won’t be kidnapped as a personal entity. There must be an initiative of the Person of Christ, in order His savior relation to be established with a believer or with another. But Christ wants everybody to be saved. About this beginning of the salvation by grace, the Savior says also: “If somebody isn’t born out of water and Ghost, he won’t enter the Kingdom of God” (Jn. 3: 5). Firstly, God must voluntarily enter the man’s range of existence, to send His love towards this man, for this man to be able to take power of new life.” (Stăniloae 2006: 129)

“About the necessity of the grace in continuation (after the beginning of the salvation, after Baptism, o. n.), Saint Apostle Paul said: “God is the One Who

works within us both to want and to work for benevolence” (Phil. 2: 13; Ephes. 2: 8). Or: “For we have become partakers with Christ only if we will strongly keep to the end the beginning of our state in Him” (Hebr. 3: 14).” (Stăniloae 2006: 129)

“Getting out of the connection with God as Person, or out of His work within us, we fall down from the state of salvation and from our advancing in it, no matter the level we have reached on. Only in positive relation with God we are being saved, or, better said, only in such a relation with Christ, in Whose humanity it is made available to us the infinity of the godlike life, made our own through the Ghost, or through His grace.” (Stăniloae 2006: 129)

“The grace if given us freely, for we cannot force God as Person or to oblige Him to enter the relation with us. But Christ doesn’t refuse to us the communication of His life by grace, given He is the godlike Hypostasis staying at the basis of the entire mankind, and therefore he is the Hypostasis open to everybody. If any human hypostasis is characterized through openness towards other hypostases, by putting in communication his nature with other human persons’ nature, all the more is characterized by this the Word’s Hypostasis Who has made Himself Hypostasis of our human nature. The Son of God, bearer of the infinite godlike life, he entered through His body in virtual communicativeness with all the people. The work of the Ghost or His grace is directed out of Him towards all the people. And this is due to His pure love and not because some merit or for previous deeds which we have done. Of course, within man there have remained after falling some impulses towards good, towards breaking down the walls of his egotism and, if the man follows those impulses, he opens himself to the grace he is offered with, and this make the man receiving easier the savior grace of God. Thus, it must be understood cases as was the one of Cornelius the centurion. This part seeded by God, through which our being can resist the sins and can do the good, it has been well used by some people more than others, even before receiving the grace.” (Stăniloae 2006: 129)

“In the fullest mode this power was put in working by Saint Virgin Mary, by enjoying due to this, also a great help from God. Nicolae Kabasilas said that the Lord’s Mother, by putting this “power” in working “as nobody else”, “She moved God towards love for man” and “She attracted the dispassionate One and so He has made Himself man, for the Virgin, the One Who was disgusted with the man due to the man’s sin”. But the savior grace came even to the Virgin Mary only through the body the Son of God has assumed within Her, since the first moment He started to form His body within Her like on the human ontological plan. God the Word must really articulate Himself in the human community, in order to extend out of Him, as out of

the central man, the state of salvation in all the people who believe.” (Stăniloae 2006: 129-130)

“The work of the Ghost or the grace of God, being offered to everybody through the Church, for Christ is dwelling with His body within the Church, **it doesn’t force the man’s freedom**, namely *it doesn’t work irresistibly* by forcing the man to receive the grace and to be saved forcedly, or without the man’s collaboration.” (Stăniloae 2006: 130)

“The fact that not all the people are saved is due only to the lack of collaboration with the grace, of some of the people, and not to a predestination of some of them to salvation and of some of them to perdition, decided by God. Who isn’t saved he doesn’t accept, or he no longer accepts, his *self* to be united with the *Self* of the Ghost, and therefore with the Church’s *self*. By that, he has also broken himself from the relation with Christ as You. And if the human *self* is being fully accomplished in the Church’s *self*, this separation also means a weakening of his *self*, of his freedom, and of his reality as subject.” (Stăniloae 2006: 130)

“The Holy Scripture clearly affirms both that God offers the grace to everybody and the man’s possibility of refusing it, or the fact that the grace isn’t irresistible. The first thing is affirmed by saying that God “wants all the people to be saved and to come to the knowledge of the truth” (I Tim. 2: 4), that Christ “has given Himself as price of redemption for us” (I Tim. 2: 6), that “many are called, but few are chosen” (Mt. 20: 16). The second thing is said by the Scripture in all the places where it shows how some people, some cities, or the people of Israel, they resisted the work of the godlike grace, or the calling of God (Apoc. 3: 20; Acts 7: 51; Mt. 23: 37; Isa. 5: 4; 65: 2; Mt. 11: 21).” (Stăniloae 2006: 130)

“The work of the Ghost as Person within us, it requires our free collaboration, being show also by this the importance God gives us as persons. The Ghost asks us for impropriating His work and for making it our own, by our will and through a work of our own. The Ghost doesn’t force us, namely he doesn’t annul our will, which He has given it to us, as God, by creation. The Ghost doesn’t annul our will for He is free of all passions, and therefore He is free of domination passion too. The freedom is the most characteristic feature of the Ghost, of the authentic supreme Spirit. “Where the Ghost of the Lord is, there is the liberty” (II Cor. 3: 17). The Ghost isn’t dominated by any will for mastery; he doesn’t want to mastery upon any person, but he wants to liberate the person of anything that narrows that person and that dominates that person, in order that person to be able to activate his own powers, advancing in the infinity of the godlike life, in free and loving dialogue with Christ. The Ghost wants the free agreement of the human persons in leading them in the infinity of the godlike life and in its

eternal novelty. He wants to set the man free of the passions which enslave him and which keep him locked up in a monotonous repetition. The Ghost wants to make the man free for the love of God, which is an infinite spring of gifts. The Ghost helps us to reach the “liberty of the glory of the sons of God” (Rom. 8: 21; Gal. 5: 63). The Ghost makes us free in God for the eternally new love of other persons. Through “His freedom (of passions) Christ has made us free” and we need an effort “not to take again the slavery’s yoke” (Gal. 5: 1). Far from enslaving us, only because He makes us free, the work of the Ghost gives us the possibility to come closer to the free God, to be imprinted with His image increasingly deeper, and to become like Him (Ephes. 3: 12).” (Stăniloae 2006: 130-131)

“The collaboration with the grace all the more helps the human person to achieve his true liberty, as the grace is the energy of Christ, through which the human will has been really restored. The human person, by collaborating with the grace, it reestablished itself in its true humanity, in the likeness of Christ.” (Stăniloae 2006: 132)

“The grace is the Person of Christ Himself Who stays in our intimacy, available with the whole His love, but Who waits for us to open ourselves too, to this love of His, in order to start a dialogue of love and to start being us filled up with his kindness.” (Stăniloae 2006: 147)

“On a first glance, one could believe that the multitude of the hierarchical angelic and churchly levels, presented by Dionysus the Areopagite as mediators of the divine light, they would make impossible the believer’s direct communication with Christ. At a more attentive look, though, we notice that the power working on all levels of the hierarchy it is the godlike grace of Jesus Christ, or there He is Himself crossing through His hierarchical organs and working through them the Mysteries they celebrate. If the created persons can be one within another, all the more Christ can be within all persons.” (Stăniloae 1992: 49)

“Palamas proved by using patristic places, that what is poured upon us, through the Son, it is not the Holy Ghost, but it is the godlike grace, which is therefore uncreated. The fact that it isn’t created it is show also in that that the Holy Fathers called it also “deification”, or as “the principle of the deification”, God being above it. That what is poured upon us it isn’t the Holy Ghost Himself it can be also see at Joel 2: 28, where the Lord promises: “I will pour upon you out of My Ghost” (and not: “I will pour My Ghost upon you”). If it isn’t the Ghost Himself, then what could it be else except the work and the grace of the Ghost? This grace, which deifies, it is uncreated and not-separated from the Holy Ghost. “The Life conveyed by the Ghost to another hypostasis it won’t be separated from the Ghost”, said Saint Basil the Great.” (Stăniloae 1993, 2: 66)

“The grace of the godhead is was above the human nature. The own strivings make the man receptive to the grace, but they aren’t the grace itself.” (Stăniloae 1993, 2: 70)

“Let’s see what Palamas demonstrated like, that the deifying grace is uncreated and eternal, but without being the God’s Being Himself, neither the Hypostasis of the Holy Ghost. We must notice that he occupied himself, in the followings, only with the Saints, whom the godlike is more obvious at. (...) It is rightly so, said Palamas, that the name *grace* it is applied to some created realities too: for instance, to a gift given by somebody, or to the beauty of a blessing. But the Holy Fathers called as *grace* the brightness of the godlike nature too, which is seen and experienced only by the Saints. This one is uncreated. This is a power and a work lighting the Saints and uniting them with God. If Christ had promised us and if He had given us only a created grace, what the proof that he is God will be like? Because, we too, we give to one another created wisdom, created virtue, and other useful gifts, created too.” (Stăniloae 1993, 2: 136)

“Palamas said that (...) if the grace from the saints had been only a natural aptitude, one wouldn’t have been saying about Saints that they are elevated above nature, that they are born out of God, that they become one Ghost with the Son, neither the Lord has given only to the people who believe in Him the right and the power of calling themselves as son of God. In such a case the Son’s coming into world it wouldn’t have brought anything new. Then, what we are baptizing ourselves for?” (Stăniloae 1993, 2: 137-138)

“The natural things, the existence, the life, the knowledge, they are only the result of the godlike works, but they aren’t the works themselves. But the life and the godlike grace of the Saints, they are the godlike work and power which God unites Himself with the worthy ones with.” (Stăniloae 1993, 2: 138)

“The persons having within them the godlike grace and power, they do not have these only for themselves, but they share these to other people too, without diminishing it. Likewise, there are lighten and they lighten at their turn, the clouds which are lighten by the sun. Or, another comparison: a brick is imparted with the fire even after not being in contact with the fire; by the fact that is solidified, it is red. But that brick actually isn’t imparted only with the fire’s effects, which that brick cannot convey to others. But when the brick is in contact with the fire, it can convey those effects to others too; the brick burns and it warms up.” (Stăniloae 1993, 2: 138)

“Gregory of Nyssa wrote (...): “The grace comes, by flowing undividedly, from the Father through the Son and through the Ghost, over the worthy ones.” (Stăniloae 1993, 2: 162)

“The Law wasn’t able to escape the people from sin, because, while asking the people not to commit sins, the Law didn’t give them also the strength they needed to do that. That’s why, Christ has given the grace, or the power of the love lived in His sacrifice for the people, for, as He killed the death through a death endured for His love for the people, being Him innocent, He wants to communicate to the people too, this love of His, or His grace, which the people to kill the death through.” (Stăniloae 1993, 3: 98)

Guarding the Mind

“Taking vigil and closing the senses up it promotes the mind’s focusing on a meditation turned upon the mind itself. The first purpose of this gathering in itself it is that of noticing its own thoughts, in order to banish the evil though from the first moment they occur, and in order to associate the good thoughts, immediately they occur, to the thought at God, with the intention not to deviate towards evil. By this cleaning of ours of the passionate thought, we are elevated – according to Saint Maximos the Confessor – on the second level of the dispassion.” (Stăniloae 1992: 125)

Heart

“The Holy Fathers reckon that the passionate thoughts are arisen in our conscience mostly by satan, but by stirring up some passions which we have accustomed ourselves to. Diadochus of Photice, by interpreting the Lord’s word that: “out of heart proceed evil thoughts”, he showed that our heart, or our mind, it doesn’t conceive by its nature such thoughts, and that if sometimes out of our heart, or mind, there come evil thoughts too, this is due to a habit which he has achieved also under the influence of the evil ghost. But most often the evil thoughts are stirred up by the evil ghost by stirring up a passion of ours. But it seems that *heart* has two meanings. There is a heart as hidden center of the mind, as mind’s face turned towards God, namely this is what we called the supra-conscious or the trans-conscious. This *heart* remains closed to our conscience as long as we are living an inferior automatic life which is closed in the world’s seen horizon. About this *heart* said Mark the Ascetic that it is the inside part of the iconostasis, in which Christ has been dwelling since our Baptism, and that this *heart* can’t be opened except through God and through the understanding hope. From there, from the “hidden temple of the heart” the mind takes the good and beautiful urges from Christ Who is dwelling there” and it prolongs them into a virtuous living.

There is another *heart* too. This is the subconscious of the passions. We could say that this is the memory of our passionate vibration and deeds, a memory imprinted in our being, tied to our being’s biological side, as the supra-conscious would be the memory of the spiritualized acts and the potentiality of the superior energies. Both of them are called as *heart* because of being the hidden, central regions of our being, one of them belonging to the spirit, and the another belonging to the soul’s life tied to our biological side, and what dwells much within us, namely within them, that becomes characteristic and loved. The heart is what is more hidden and more affectionate within us.” (Stăniloae 1992: 125-126)

“We could say that in mind, or in conscience, there appear both good thoughts starting from the mind’s own supra-conscious, and also passionate thoughts stirred up by the passionate movements which have been memorized by our subconscious memory of the soul tied to the biological. Only for at the beginning, the good heart – that of God – it is known to us, we believe that everything comes out of only one heart, as the today’s psychology believes that all the thought, good and evil, they come out of the same subconscious. But as we turn back from the surface life to our real deeps, our true heart it opens to us and it becomes obvious to us that the good things come from where God is within us, and the evil thoughts do not come from the same place, but from an inferior area, which is called as *heart* only improperly. That’s why, on one hand, one can say about heart that is evil, while on the other hand, we say, though, that a man “is evil in

his heart”; or, on one hand, that the evil thoughts come out of heart too and on the other hand, that the evil man is “heartless”. This is, when the good heart is closed up, namely put out of work; this is for as the work of the “passionate heart” increases, the good heart closes, and vice versa.” (Stăniloae 1992: 127)

“The whole our endeavor in order to clean up our thoughts, which is an important step towards dispassion, we must do it in connection with the good heart and with Christ who inhabits our good heart. Only by directing the good thoughts towards this good heart, thoughts which actually spring out from this heart, and only by relating the evil thoughts - from the first moment they occur - to this good heart, we can succeed in the work of our inward cleaning. By doing this we struggle for the predomination of the good heart, or of Christ who dwells in our good heart. This is for our conscience becomes a battle field between Christ and the evil ghost, through the good and evil thoughts they send through the two hearts. Each one tries to gain the adhesion of our conscience. By relating everything to the good heart, we help to the victory of Christ within us Who will clean the passionate “heart” too.” (Stăniloae 1992: 127)

“Through the good heart works God, through the evil heart work the evil ghosts. The man always has on his right hand the good angels and on the left hand the evil one, sometimes being one of them victorious, and some other times being victorious the another. Both hearts are called heart also for the fact that they both are carried away by an infinite aspiration. But the good heart looks at the infinite of light, being illuminated by that infinite; the evil “heart” looks at the infinite of darkness, being darkened by it. In front of each heart there is opened an abyss: in front of the good heart there is the abyss of life, in front of the other heart there is the black, negative abyss, the abyss of the emptiness, of the platitude, an abyss that also attracts us, but it does it in a passionate way, by deceiving us with the attraction of a false infinity; in the front of the good heart there is the abyss of the endless happiness; in the front of the evil heart there is the abyss of the short pleasures followed by the monotonous endless discontent. The fact that each of these hearts feels attracted by an infinite abyss it determined the German mystics to consider the man’s heart itself as an infinite abyss. But ontologically, the man cannot be infinite, but it only stays opened the infinite in front of him, as environment which the man can advance in, which the man can breathe in. In this sense, Christ Who dwells within our heart, He is the infinite of the life, not-separated from our deeps, for now as virtuality. Opposite to Him, there is the infinite of the emptiness which, by the will of God, it is eternally lived by us, because God no longer fills up with life the individuals created by Him.” (Stăniloae 1992: 127-128)

“The dispassion would be a complete predominance of the good heart, open to the life’s infinite, for if the passionate heart is agitated and disordered, the good heart is calm, smooth, sweets, and spreading the resting, feeding itself out of the resting of the godlike infinite life.” (Stăniloae 1992: 128)

“Our heart has its depths too, as it would be the feeling of Christ dwelling within it, and it has its intensities too. We do not experience all the heart’s depths on its first moments of openness namely we do not fully feel Christ within our heart, at the beginning. There is a progress in this feeling. That’s why the mind or the cogitation that always brings its first thought at the heart’s door, it must try on each time to penetrate deeper in the heart, since the heart has opened to it and it is feeling the mind up with an ever greater more intense feeling of Christ’s godlike infinity.” (Stăniloae 1992: 131)

“There is a guarding of the mind by the mind itself. This has the purpose to defend the mind against scattering, to guard each mind’s thought against being kidnapped by the random or passionate associations. But because this guarding of the mind, which is the same with guarding the thoughts, it cannot succeed in its endeavor except by always bringing the thought at the door of the heart, this steadfast operation it is also called as guarding of the heart, not only in the sense of guarding the heart against something unclean but also in the sense of always being at its door with the offer of good thoughts, trying to penetrate ever deeper within heart. Standing guard at the heart’s door, the mind doesn’t do anything else but guarding itself not-strayed, for the heart isn’t else - in the last analysis - but the deeps of the mind.” (Stăniloae 1992: 131)

“That heart on whose door one knocks with defiled thoughts, with callous thought, it won’t open. That man no longer has a heart, he is “heartless”. His heart is so locked up that it has become a simple virtuality. By bringing the good thoughts towards heart, it isn’t being actualized only the heart, but those thoughts are being strengthened in good too.” (Stăniloae 1992: 131)

Heavens

“Between heavens and earth there is a direct connection. The angels mustn’t cross through the “sky” in order to come on earth, and the people from earth have Christ in them, so that they have somewhat impropriated the heavens themselves, as earnest, in the Persons of Christ and of the Holy Ghost. That’s why, these people can easily be taken after their death, to heavens where Christ is (Philip. 1: 23). The heavens, as dwelling place of the angels and of the righteous souls, who are in communion with Christ, they are the fullness of the existence, for in heavens they are imparted with the One Who truly is. The heavens have an endless stability and fullness of existence, so that the ones who are in heavens have also a stability and a fullness of existence, by “receiving a steadfast kingdom” (Hebr. 12: 28), for they are imparted with God, “the One Who truly is”, the One having an infinite depth Who is not deprived of life, for He is an infinite Person or, better said, for he is Trinity of Persons in consummate unity and love. The heavens are the irradiation of this limitless fullness of existence out of the Holy Trinity, the source of the perfect love. If the evil from the ones from hell is a minimum participation to the existence which is from God, the good from the ones who are in heavens it is the plenitude of the participation to God, the One infinitely existent, on the maximum measure, we could say endless, of the capacity of participation of the creatures endowed with spirit. “For to be it is not from us, but only from God” and “The evil is a lack in existence”. That’s why in God “find their resting the ones who believe in Him, while the others won’t enter this resting, namely they won’t enter any resting” (Hebr. 4: 1-11).” (Stăniloae 1997: 199)

Hell

“This will be a resurrection towards the eternal loneliness, and not towards communion, a resurrection of a person with his nature reduced to minimum, because it won’t be imparted with the godlike life of nature. If a minus in existence it can subsist in a hypostasis, as the Holy Fathers say, that minus will be able to have an eternal existence in him, in order the respective hypostasis to suffer of this minus in eternity. Such a hypostasis stays at the edge of the plenary existence, a plenary existence that subsists in the other hypostases. His torment is also some participation to existence, therefore some participation to others’ resurrection towards the eternal life, due to Christ’s resurrection. Without this external participation, he wouldn’t suffer the minus of his existence and he wouldn’t bring, even by this, homage to the plenary existence in communion.” (Stăniloae 2003: 91-92)

“In hell takes place (...) an extreme tearing apart between soul and body, and even between the tendencies of the soul and of the body, as it is amongst people, and as it is between man and world.” (Stăniloae 2003: 177)

“It is the inferno that is closed in a monotonous composition and it deepens this composition in a tearing apart and in a “finite” complexity. It is like a road that is, on one hand, impossible to abolish, and on the other hand, this road is endlessly macerated.” (Stăniloae 2003: 176)

“The one using the time as road towards the eternity of the hell, instead of using it for increasingly surpassing on himself, her advances from the present state in order to gain a more accentuated state of domination. Through this he advances in death, because he doesn’t get out of himself in a real manner and, due to this cause, he doesn’t accept to launch himself in the interval that leads him towards the other subject and, finally, towards the divine Subject. He doesn’t live the time as a death toward himself and as a leap in eternity. That’s why he continuously fears the biological death. He uses the time for advancing in himself, in order to strengthen himself in his selfish ego, in order to deepen himself in time. This is the time that leads the being further, in death, in void. And it leaves the being in that emptiness. The one leaving only in time, by fighting only in this sense against advancing in the biological weakening, he is spiritually dead, and he won’t be able to resurrect out of death towards life. This time cannot be properly considered as time for life, because it is an interval between persons, between the human person and the divine Person. It already is, before ending in hell, an apparent time, or an apparent interval, because the person doesn’t really get out of himself and the person doesn’t gain any increasing of the life, nothing really new; because the person doesn’t move beyond himself, he doesn’t move in the temporal interval in order to overcome it through the self-giving towards the other one and, finally, towards God. That time that is only an interval between person and the things the persons want to grab and accumulate, or between person and the

other persons regarded as things to be dominated and exploited, it isn't properly said a real interval, but it is an apparent interval, and advancing in the own desert, to the total death. To this self the succeeding moments aren't a grace of God, through which the man can advance in God, but a curse through which the man increasingly deepens himself in the definitive death. That man fears the time and he doesn't see the whole value of the time." (Stăniloae 2003: 196-197)

"As long as we preserve a spiritual mobility, the time persists with its double possibility, conform to the ambivalent capacity of our liberty: as an occasion of fallings and raisings up, as road to the luminous eternity or, a contrary, towards the darkened eternity. Our time will cease, in the same time with this capacity which is characteristic to the time, when God will reckon that he can give us the possibility that our answer to love to be simultaneously to the appeal made to us, or when we will be definitively and totally closed into our loneliness; when the request and the answer of the dialogue will fully cover each other, when there won't be either request of answer - when there won't be request because there won't be answer to it, and there won't take place an answer because the request for it will no longer be heard. A continuous refusal to answer the love and to offer oneself, it will fix the spiritual creature in a total helplessness of communicating. Then there will be no waiting for, and no hope." (Stăniloae 2003: 200)

"The time that has totally fallen off the range of the eternity, that time no longer has anything even out of the character of the time, being an eternity opposed to the true eternity. That time is no longer properly said time, because it no longer is a succession of always new states, states which are stimulated by the hope of reaching further into eternity, but it is an eternity of the monotony, of the void, within which the hope is no longer possible, neither the waiting for or the fulfilling. That is the time empty of substance or of the succession having a meaning, because there is nothing to waiting for, and there is nothing being done within that time; this is because such time is no longer attracted by eternity. That time is the unique endless state, lived as a curse, as a petrifying, or as a conscious death. That time is the impossibility of the darkened eternity of the hell, the outer darkness (of the existence), the absence of the lived life, but still a torment." (Stăniloae 2003: 201)

"The not-changeability of the hell it is the total void of the life. The ones who are in this state, they totally have broken themselves from the dialogue of love, which kept them hanging on eternity. Their life is no longer properly being an existence." (Stăniloae 2003: 201)

"The time coincides to the becoming, for it tends towards the full communion with God, it tends towards eternity. The becoming isn't within

God, neither it is in hell. Admitting a becoming in God it means no longer seeing Him in the plenitude of the life and no longer recognizing the plenitude either in the Creator. The time will no longer exist either in heavens or in hell. There won't be a time in heavens because the ones from there they have God as plenitude; there won't be a time in hell because nobody being there could tend towards God any longer (Rev. 12: 12). But this won't be a resting. This is because the void without hope it is a torment. "Their worm won't ever rot" (Isa 66: 24; Mk. 9: 44, 46, 48). The time is a grace given for repentance (Rev. 2: 21) and a hope. But the ones from hell will no longer have this grace." (Stăniloae 2003: 201-202)

"But it can happen also the opposite: by overcoming the spatial distances, to be at insurmountable spiritual distances. It can happen that the people to convert the shrunk external distances, or the closeness imposed them against their will, in huge and insurmountable distances. And actually, the experience we are living today, it shows us as verisimilar the almost sure perspective of the shrinkage of the distances almost to be annulled, with the occurring of true precipices between people. There seems increasingly possible the perspective of a "petrified precipice" (Lk. 16: 26), that can no longer be removed from its place. The external distance between "here" and "there" it can become minimal or indifferent, but there can take place a petrification of the spiritual distances, a fact that no longer gives to a person the urge and the possibility to move himself towards another person. In such a case, God Himself with His uncreated energies, as being before a connection bridge, as longing and attraction amongst people, He withdrew. Thus, the loneliness will have a supra-temporal and supra-spatial character, in a bad way, or sub-temporal and sub-spatial. This loneliness was being prepared while the person still was on earth, by the fact that the egotist "had no time" for others, in order to overcome the space, and, through this, he neither had "longing" for others, because he didn't feel the need to cross over the distance towards them, or he crossed that distance not to reach somebody but to cross further. The egotistic speed overcomes the time and the space not in order to get closer to somebody, but to slide past him." (Stăniloae 2003: 213-214)

"According to the Christian faith, in hell the sinners are in the darkness from outside the real world." (Stăniloae: 2003: 499)

"The absence in hell of the life into God it is also an absence of the world's normality, a transformation of the world in a piling up of hallucinating shadows carried on by chaotic movements. It is a sinking in a nightmare, in the pseudo-reality of the *self*-detached from the consistent reality of the world, as transparent means of the plenitude of life of God. In heavens, all the things were beautiful for they were concretized gestured of the love of God perceived by Adam and Eva through their love. After falling, in

existence appear also ugly, poisoning, monotonous features, or the sinner does them to be so. The creation, by and large, it loses the way of the good unmixed with the evil, the depths open to the infinite knowledge, and it brings into light, through the sinner, a way mixed with pains, with many failures, and with lack of fullness.” (Stăniloae 2003: 499-500)

“The Christendom relates to the sin, or to the breaking from the Ghost of God, the diminishing of the soul’s life, of the soul’s death, and therefore the illnesses, the corruption, and the physical death. Through the sin, of through the withdrawal of the godlike Ghost, the creation weakens in its vital resources. Our being itself, in the state of sin, it can advance to the egotism of the singularizing, so that it almost no longer knows that it really exists. This state, by becoming permanent in hell, it is the eternal death, after the death as separation of the soul from the decomposing body.” (Stăniloae 2003: 500)

“On the other hand, we mustn’t consider totally inappropriate either the word (from I Pt. 3: 18): “in order to herald to the ghosts from prison”, for Christ heralded their liberation and the future resurrection with the body and, by and large, He brought them the great news of the salvation He did. So, Christ fulfilled there also a teaching-propheying function, for as we said before, the three ministrations are never separated.” (Stăniloae 2006: 71)

“This act of victory is actually an active manifestation of Christ. Christ isn’t in hell in a purely passive state, out of which He is going to be risen by the Father, on Sunday. Properly said, Christ firstly overcomes the hell with His soul, for the Holy Ghost, being united with Christ’s godlike Hypostasis, the Ghost produces firstly the full deification and the spiritualization of Christ’s soul, after Christ endured all the way to the end the death for God and for people, by entering the consummate communion with God and by fully giving place to the Holy Ghost within Him. Out of the soul thus filled up with the Holy Ghost, it irradiated in the souls of the ones who hoped in Him, and who were in hell, the power which escaped them from the hell’s mastery.” (Stăniloae 2006: 71)

“The soul has been created for the eternal life, in order to be able to dwell in the made of light dwelling, which is Christ, or for Christ to dwell in the soul. But even if the soul remains empty of Christ, the soul will still exist forever, in order to know for what great worthiness he has been built, and in order to eternally regretting for missing it, and therefore to remain in an eternal sufferance for his separation from God, in Who he was, or Who was in him.” (Stăniloae 1997: 158)

“In a certain way, the human being remains as a spiritual basis or as an indestructible person even in sinners. The difference is only that the

spiritual factor from within the believer, after it has strengthened here its functions in contact with the spiritual world, it will receive in the future life an unimaginable rich accomplishment. In the sinner though, the spiritual factor will bring with itself an atrophied, perverse state, which won't be at its turn without some agitation, some experience, and some variety. On one hand it will be helpless and emptied of all the pseudo-values which he believed in, while living on earth. But in the torment for this loss, there still be a human experience. He remains somehow in relation with God, even if only a negative relation. Thus, the righteous will be supra-awarded for the loss of the psychic-biological life through the abundance of the spiritual life, while the sinner, deserted by his psychic-biological life, he won't receive anything in exchange, but he will still keep a conscience tormented by this desertion, one not totally quenched out." (Stăniloae 1997: 161-162)

"If the man hasn't exercised all his spirit's functions, the loss of the empirical life won't be awarded to him by a revealing of the spiritual life. His crooked spirit, disrobed of the cover of the phenomena's life, it won't be able to soar to towards the spiritual life. From everything he has worked here he will remain with nothing else but a regret, which cannot repair anything, that he hasn't strengthened in himself the functions of the incorruptible spirit. The death burns in him everything, as a fire, without to appear anything on the burnt place (1 Cor. 3: 1-5). That one will have an existence empty of any content worthy of attention, and incapable of forming or of receiving such content." (Stăniloae 1997: 162)

"Therefore, the death is the crossing to a plus of life, not for the simple liberation of the spirit from the body, but for the fact that it is entering a fuller communion with Christ, to the one who cultivated this communion here on earth. That's why, to the one who didn't cultivate it, it is a crossing to a helplessness of maintaining any longer some connection with the world and with the other people. But the conscious existence still is something positive. The unrest of the one who is being tormented it still have a value, indicating the man as person, or as conscious individual." (Stăniloae 1997: 162)

"A totally different explanation – regarding the hell (o. n.) – is given us by Saint Maximos the Confessor and Saint John Damascene. They do not see the hell upheld by a positive act of condemnation of the ones who refuse Him, a condemnation coming from God, but as their refusal of loving Him. Saint Maximos affirms that the one from hell is loved by God and he cherishes God; but his unhappiness consists just in the fact that he is separated from God and he stays with the ones who hate God, and whom himself hates. And the most tormenting and dreadful thing it is to forever be with the ones who hate you and who are hated, even without torments, but more so with torments; and the hell means to be separated from the ones

who loves you and whom you love (cherish). This is for God isn't hated by the judged ones as One Who judges rightly, for He is and He is called according to His nature: love, neither He hates the condemned ones, for He is, of course, free of any passion, according to His nature." (Stăniloae 1997: 173-174)

"By being a matter of communion, the God's judgment it receives a totally new meaning. The God's judgment, which some people will be made through as partakers to the eternal happiness, and other to the eternal unhappiness, it means that only God, open to any person created for communion, He ascertains with regret, that some person do not accept or they have become incapable of accepting this communion, and by this they remain in unhappiness by their freedom itself. In the fresco from the external wall of the Sucevița Monastery (from Romanian province of Moldavia), the souls climb some ladder towards Christ, Who waits for them at the upper end of the ladder, and the souls are watched from the superior right side by multitudes of angels, and from the left side by demons. Each step represents the trial of a certain passion of the soul. The soul, who is found as being dominated by a passion or another, he falls off the respective step, in the abyss agitated by demons, the soul not reaching thus the communion with Christ. This falling in the darkened precipice, corresponding to a certain passion, it starts since the life on earth, as a falling into the darkened loneliness of the lack of cohesion with Christ, out of Whose love it irradiates the light. It is a falling into the egotism's barren pit, out of which there is no light irradiating and out of which somebody can no longer come out, because of neither by his weakened will, accustomed to the illusion that the freedom consists of the existence by himself, he no longer wants to get out." (Stăniloae 1997: 175-176)

"The question remains: why, consecutive to God's judgment, the ones who leave this life without having faith in Him, and therefore without having openness towards the communion with Him and through Him with the other people, they must remain eternally in hell? Why the God's appreciation for those ones, or this state of their ascertained by God, after their death, it has as consequence that they are made permanent in this condition?" (Stăniloae 1997: 176)

"The question is: do the ones who leave from here in this situation fall in a state of unhappiness greater than the one they lived in here? Don't they have the possibility ever to enter the communion with God and therefore to be take out from hell? The teaching of the Church about the taking out from hell of some souls from there, between the particular and the universal judgment, it allows us to answer this question. According to this teaching, the ones who go in hell after their particular judgment by still having some faith, namely without having an attitude totally against God, they will

possibly reach the situation that the virtuality of their capacity of communion, that is present within them, to be actualized. So, this hell, it implies two possibilities: the possibility of being eternal, for some souls, and the possibility of not being eternal, for the other souls from there. One cannot tell certainly who will be eternal and who won't, in principle there is the possibility for some of them to not be eternal. But the mystery of the freedom doesn't allow us to tell that the hell will cease for everybody to be eternal. The ones who won't be able to exit the hell until the universal judgment, they won't be ever able to exit it." (Stăniloae 1997: 176)

"What is based the affirmation on, that the ones who will be left in hell through the universal judgment they will eternally remain there, since God doesn't cease to be a loving God and since those will forever keep a certain freedom? It is based on the prescience of God, on the basis of which God knows for sure that those won't ever answer His offer of love, either because of not wanting, or because of having created through the total refusal of the communion from their life on earth and from the interval between the particular judgment and the universal judgment, such a condition, that they are no longer capable of accepting a communion with God. Saint John Damascene reckons that the lack of will of wanting God it is covered by the passionate "exchangeability" of the soul from hell. Properly-dais, after death the souls are "unchangeable": in good, the ones from paradise, and in evil the ones from hell." (Stăniloae 1997: 176-177)

"The mystery of the fact that some souls could be taken out from hell until the universal judgment, and some others couldn't get out forever but they will cross into the eternal hell, together with the ones who will cross there from life, on the moment of the world's end, it is a mystery of the human being's freedom, and as mystery of the human being's possibility to become callous in a negative freedom, one impossible to be overcome, and we cannot understand it. To our mind it is equally possible that the ones from hell to want getting out of it or to not want this. Only God can penetrate and know, from before, this mystery, and we have nothing else to do but to believe what He has told us through Revelation, and it remains to us to find out only at the final judgment which people will be sent in the eternal hell." (Stăniloae 1997: 177)

"Berdyayev admits a hell consisting of the refusal of the communion with God, but he thinks this is a subjective hell, and not an ontological one, and he declares that it is impossible the hell to last forever. But besides the fact that this means a rationalization of the human freedom, his affirmation doesn't take in account the fact that from a while there cannot be made a separation from subjective and ontological. A narrow manner of thinking, of feeling, of considering the things and the people, it creates in the human being's nature a certain ontological condition, it disfigures the profound

spirit, and neither the Christendom says that hell is only an external tormenting circumstance, and not also a world of disfigured spirits, petrified in evil, in a twisted way of seeing the reality.” (Stăniloae 1997: 177)

“The contribution of the subjective – or even imaginative, phantasmagorical – factor to the upholding of the hell’s torments, it is indicated by Saint John Damascene when he says that the fire from there it consist of the lusts which no longer find the matter to be satisfied. This is for the unsatisfied lust it torments through the impossibility of giving the images of pleasure a real consistency and, on the measure the impossibility to be they given a reality is prolonged, they increase their charming appearances and, by doing so, they also increase their tormenting power, given the impossibility of finding the real corresponding hypostases. The lack of the matters which to satisfy the lusts it is the objective element of the torments from hell. And the phantasmagorical effervescence of the lust, maintained by this lack, it is the subjective element.” (Stăniloae 1997: 177)

“The souls ending in hell after death, they do not endure material torments, or even a material fire, as there it would be according to a teaching especially developed in the Catholic teaching. It is rather about the souls’ helplessness in directing their desire towards the communion with God as spiritually good, and thus they remain in a continuous regret because of they are no longer able to enjoy the material pleasures and the pride which they exclusively accustomed themselves with. They cannot receive the taste of the spiritual joys, which have as essence the communion with God, the personal reality, and the supreme (hypostatical) consistency.” (Stăniloae 1997: 177-178)

“The hell is a double-evil: the desire of committing the sin and the impossibility to commit it. It means attaching to the sin that can no longer be committed materially and therefore is a refusal of searching for the spiritual goods. Through helplessness the human being is take out even from the relation with the things, or from an egotistic, passing relation with another person. All his connections with the reality are cut off. He lives a phantasmagorical existence, one of nightmare. He is totally locked down in the loneliness’ pit. Only the demons and his lusts bite him like some snakes. One can say, by developing this idea further, that his monstrously grown subjectivity, it makes him no longer seeing the others’ reality. He can no longer have even passionate, fugitive contacts with the others. His subjective imagination covers even the reality of the objects, for he reckons them too modest for his imagination. He somehow falls down in the dream existence where everything becomes chaos in a senseless absurdity, without any consistence, without any searching for getting out from there, and without any hope for exiting.” (Stăniloae 1997: 178)

“One could ask: why God doesn’t show Himself to those ones in the whole His light, in order they to get out of darkness and of theirs attitude of refusal of the communion with Him? Why God let them “in darkness”? The presence of God isn’t an external reality, in order to impose itself as such, but He offers Himself as a loving *You*; and as such, He cannot be noticed but through the humble openness and full of longing for His love. But it happens the curious phenomenon that the ones who defends his autonomy he insists stubbornly in his refusal of accepting somebody who, through the love he offers himself with, it makes him realizing that on this offer, it depends his true existence. The one who is callous in pride cannot admit something like this, and this is because he cannot admit that somebody can love him while he cannot love anybody. He could admit the reality of one who depends on him, but he cannot admit somebody who unveils to himself, as the one who depends on him, through his endless love. But the one who he admits, with the pride that by admitting him he gives that one his existence, he no longer wants to give himself to that one. Thus, God cannot be perceived as loving person by the one who doesn’t want to receive Him in this quality. Only to the one who wants God’s love, God shows Himself as love. That’s why Saint Isaac the Syrian said that the hell is a punishment of love.” (Stăniloae 1997: 179-180)

“To the others God is present under the cover of the rigors occurring in a life deprives of love, under the painful consequences of such a life. Even the things which they want to find their pleasure in, those things lose their consistency, for those things too are a gift from God and they cannot be fully possessed except by the one who accepts God through love. Both this aspect are mentioned by Saint John Damascene: the ones who want God they have Him, and the ones from hell, who has become callous in not-wanting God and who want only the things which can offer them pleasures, they do not have either God or those things. They have fallen in a total void. That is something starting from the life on earth - at least in the form that the one who doesn’t have God - from a while he no longer feels any pleasure from things. Properly-said, who has God, he has everything, and he knows the depths of all things.” (Stăniloae 1997: 179-180)

“The existence is a gift from God. God manifests His love by eternally offering His love to the ones from hell. He shows in this too the indelible value of the human person. If he had kept only the ones from paradise, he wouldn’t have shown that He respects the human being even when he opposes Him; namely that He respects the human being’s freedom. God keeps the ones from hell too, through their existence, in a certain connection with Him. He allows in existence the ones who deny Him too. Through this He manifests a kenosis. On one hand, God doesn’t take them forcedly out of their callous condition, from a freedom denying Him – because of, in order to do than, He must deprive them of their freedom. On

the other hand, God doesn't want to destroy them; this would be another despising of their existence and freedom. Between these two sides, which would manifest a reduced kindness of God and a despising of their human freedom, God chooses to maintain them in their refusal attitude towards Him. It was said that such a solution would introduce the sadness in the internal life of God; and that's why it was offered the solution of the universal salvation. But neither this one would be accomplished without disregarding the human freedom." (Stăniloae 1997: 180-181)

"The solution of maintaining the souls from hell in an eternal condition of incompleteness it cannot be worse than a salvation without communion in freedom. But it has the advantage that, by accepting it, God accepts not only the sadness of not seeing everybody in the happiness of the communion with Him, but he also manifests the greatness of His generosity by giving them an eternal existence in an eternal opposition to Him, and by showing them a respect of their freedom." (Stăniloae 1997: 181)

"The hell's eternity indicates the mysterious paradox of the freedom of the one who cannot find the true life in the communion's freedom, and that's why he doesn't even want to search for it. And the great mystery on God's side it is that God doesn't destroy the one who commits sin, even if God fore-knows that one's eternal lack of repentance, and God still respect him even such. This is an eternal keeping of the human being in relation with God. Neither the human being can totally forget about God, nor God want to forget the human being, no matter what the human being would be like." (Stăniloae 1997: 181-182)

"Even in the attitude of the man who doesn't want to know of God, and who still cannot totally forget about God, there is an excruciating sufferance, which the man detests it, but out of which, on the other hand, he cannot get out. If the man had totally forgotten of God, he wouldn't have suffered, but he wouldn't have been man too. The godlike image is disfigured in him, but not destroyed. It is in this too a depth which only the man can have it. The monotony, the extreme helplessness, and the eternal sadness, they too occasion endlessly various modes of the torments, for they are monotony, helplessness, and a sadness of the man. The existence which Saint John Damascene tells us about that it remains a gift from God even to the ones from hell it cannot be only an empty, neutral shell. Even if it was an empty shell, it would produce reflections in the conscience by the fact that it causes torments. No matter how petrified this sadness is, it still is like a struggling, it still is a conscious life, because of being lived by a person." (Stăniloae 1997: 182)

"The whole mystery of the sufferance in hell, or of the hell's content, which can have at its turn, even in its monotony, continuously various reflections

in the man's conscience, it is not for us to understand during our life on earth, but we can only intuit it from some shadows which the hell projects in this life." (Stăniloae 1997: 184)

"The demons deepen the souls of the ones who died unrepentant, even more in this confusion united with the stubbornness, in the darkness of the pseudo-reality and of not knowing clearly about themselves, by making them to advance in the state of superficial scattering which they have been living in. The hell could be only the last accentuation of this inconsistent spiritual "sky", which is neither the real world, as leaning point for any serious and conscious action, nor is the "heaven" of the supreme values which the world must be elevated at. The demons cannot take these souls in "heavens", because of them not having either the permission to enter it. Their evilness and frivolity bring the ones who obeyed them during their life, to this pseudo-existence, by crossing them from an inconsistent and phantasmagorical plan on another, even more inconsistent, but into a continuity with it. These two plans appear as monotonously connected to one another, like are connected a finite act to an infinite act of some absurd, tormenting, and boring nightmares. But one cannot escape the hell's nightmares either by ascesis, or by suicide, because of the body's absence, namely because of an incorruptible body after resurrection. It is an incorruptibility of some nightmares which cannot be scattered away, because there is no possibility to go out in a consistent reality. If the hell is often called by the spiritual writings as darkened and tenebrous earth, as "earth of the eternal darkness", this might mean that it has become eternal the living in this chaotic kaleidoscope of inconsistent and meaningless images, which they have been accustomed to live in, the ones who go in hell, through their egotism from their life on earth, and which there is no possibility to get out of. In this sense it can be understood the belief that the moribund see in a lightening instant all the evil deeds they have done during their life on earth, a fact that disturbs them and frightens their sight, because of all these images become transparent to the ghosts which attracted the moribund to do the evil deeds. The hell would be the becoming permanent and the accentuation of this sight." (Stăniloae 1997: 197-198)

"The ones in hell, but not totally lacking the faith in Christ, they can be moved, at their turn, in the paradise of the communion with Christ until the final judgment, or they can be elevated from heavy torments to easier torments, through the prayers of the ones on earth, and of the saints asked for by the ones on earth, but maybe done out of own initiative too. Through the prayers of the ones on earth accompanied by the placing the pieces of the leavened bread, for the deceased ones, around the God's Lamb that has become the body of Christ, the ones who are in the unhappiness of the non-communion with Christ, they are maybe helped by the communion offered to them by Christ through His sacrifice, and by the communion offered to

them by the ones who are praying for them, in order they to accept this communion, or to be mellowed by this communion, in case that they didn't passed away totally hostile to this communion, or dead to it." (Stăniloae 1997: 218)

"The ones reached in hell, but not totally lacking the faith in Christ, or not hostile to Him, and who through their smaller faith they didn't commit destroying deeds for the others' life and salvation and for their humanity, as killings, abortions, disordered sexuality outside marriage, depriving other of the necessary goods, urges, examples, teachings, and acts of violence, things which had taken the others' possibility of salvation with, or they repented for these things before dying, but not in a degree corresponding to their evil deeds and not with repairing within themselves and as much as possible in others' favor of the grave consequences of their deeds, they can be helped to reenter a sufficient communion with Christ and with the other people, since they manifested at the end of their life the desire of reestablishing this communion, a fact meaning that they even started restoring it. That's why the Church grants a great importance to the confession before death, meaning actually the real beginning of the reestablishing the communion with Christ and with the fellow humans, through the priest's person, they partially annulling through this deed of theirs, the dangerous influence they exercised upon other through their example and urge to estranging from Christ and through the tearing apart of others' humanity and of their own humanity." (Stăniloae 1997: 218-219)

"The one who remembers somebody, he helps him to remain alive. All the more, one is helped by being remembered by God. To the one who is totally or partially stricken by amnesia, all the persons or certain persons sink into nothingness. This means that the person stricken by amnesia no longer gives them any help to exist; the forgotten persons lose by this a support, they lose a purpose of their existence, a signification of this existence of theirs. And if the human person is stricken by amnesia relating to a person, that person will lose any purpose, any signification, and any interest in continuing to exist. That person will spiritually sink in some sort of tormenting desert. And since spiritually dead, his soul will have definitively entered this tormenting and meaningless desert. This effect is all the more conveyed by the forgetfulness from God, to a man who doesn't answer God's preoccupation with him. To this voluntary divine amnesia, it is added the partially voluntary amnesia of the human persons who have never received a positive answer from the respective person. That person, by falling from the dialogue with God and with the fellow humans, he has fallen from reality in the phantasmagorical void, without content and meaningless, which constitutes an untold torment." (Stăniloae 1997: 224)

“The sinners’ resurrected bodies by being incorruptible too, and lacking the need for consumption, they must have some kind of spiritual thinness. But it must be, in the same time, some darkness spirituality and, in the same time, it must be a much-accentuated expressivity of their soul’s evilness and loneliness, and tormented by demons. In the same time, the lack of communicativeness it gives them a certain petrification, they not having the desire of knowing the creation extended and rooted in the infinite depths of God. The material sphere which these souls will be placed in, it can be, in these conditions, constituted almost only out of the tenebrously spiritualized matter of their bodies, out of some sort of connections between them and demons, constituting together some sort of shadows world, real in a way and unreal in another, with rather hallucinating dimensions than real dimensions. This fact can cause the inhabitants of that world not to see the world of light and of supreme reality of the righteous, by reckoning it as unreal and by forgetting about the ones who are in that world, as also the righteous couldn’t see the subjectively hallucinating and somehow unreal world of the sinners, neither the sinners from within that world.” (Stăniloae 1997: 287)

“The sinners will know about the world only from their memory, but neither that memory will show them the world as it was. They will know about a world crooked and defiled by their lusts. They will see only a world darkened by their lust and hallucinations. They won’t see each other’s faces, as they are in reality, but they will see only the others’ masks partially adopted by those ones and partially projected by their viewers; they will only know that the others are tormented in the same darkness where they are too, or, better said, in the same torments corresponding to their special passions. Each one will have an individual own world. There won’t be a unitary world in order to uphold a unity amongst them. They will see one another rather as some shadows emptied of the real world’s content, not progressing in knowing it, neither in their common spiritual enriching and in contact with the real world. In the Holy Scripture the believe often asks God not to send him away from His face, of maximum and infinite existence, in connection with which it stays and it is illuminated the whole world; or to make him partaker to His face’s light, for in this world he will be partaker to all things (Ps. 4: 6; 26: 1; 35: 9; 44: 5; 104: 4; 15: 2, 5; 60: 19; Mic. 7: 8; Hab. 3: 4; Jn. 8: 12; Col. 1: 12; 1 Thess. 5: 5; 1 Tim. 6: 16; Apoc. 21: 24; 22: 5 ct.).” (Stăniloae 1997: 287-288)

“One can say about the sinners’ bodies that they will form a unity too, that the sinners’ will be at their turn a “universal body”. Amongst the evil ones as egotists, there isn’t the same unity like amongst the ones who love one another. Or, at least, the sinners won’t be united internally, but forcedly, each one feeling the effluvia of the others’ evilness, which on one hand kindred them, and on the other hand they keep them turned away from one

another. Only through love the persons are really united and only in love it is fully accomplished the fullness of the existence.” (Stăniloae 1997: 288)

“Of course, that it is a not-understood by us mystery, the fact that on one hand the sinners’ bodies are influenced, at their turn, by the Resurrection of Christ, they resurrecting too, and on the other hand, they are not imparted with the glory of the resurrected body of Christ.” (Stăniloae 1997: 288)

“According to Saint Maximos the Confessor, the one who loved the ugly things, the one who didn’t want to see the glory of God, while he lived in the world, that one will sink; such persons fell in the abyss because of loving the vanity of the pride, and not the humbleness knowing the high and truly existing things; they will cry who laughed at all the serious things, they will be munched in the deep of their soul by the non-sleeping worm the ones who hated their brothers, envied them, cheated them, gossiped them, and parted them from sharing the things necessary for life and from the way leading to the true life; they have crooked their heart who didn’t have within them the sincerity of the love.” (Stăniloae 1997: 292-293)

“From all sides everybody will bring out in sight, to the one who did evil deeds, and to the surface of his conscience all the evil deeds he did, all the refusals of the brotherly dialogues with the deed and the reasons why since now he will be left into a dreadful and definitive loneliness. Then will come this total and definitive forsaking by everybody; the eternal silence and loneliness will encompass him like an ocean; it will follow his exiting from any dialogue, from any communication, and forever. He won’t be able to appeal anybody, and he won’t have the occasion to answer anybody. He will sink in the outer darkness. The impossibility of the dialogue makes inutile the prayer for them too.” (Stăniloae 1997: 296)

“The mystery of the eternal torments is equal to the mystery of the irremediable sickness, of better said is equal to the eternal death of the ones who will be condemned to the eternal torments. It is the mystery of the extreme callousness of the creature in the traits of the evil, consequently to practicing the evil.” (Stăniloae 1997: 307)

“God and the fellow human aren’t lived any longer, by the people condemned to hell, as looking at them and as speaking to them, for they are no longer able to look at those ones, and in those ones, and they no longer can have a dialogue with those ones. The continuous non-will of communication it has become their total and definitive helplessness of communication, remaining in the same time a non-will. This state is in the same time a punishment and a wanted state.” (Stăniloae 1997: 307)

“Even if the condemned to hell one will find in time some sort of satisfaction in their locking up against communication, secretly, their ego still suffers in this exclusive self-affirming. It becomes utterly tormenting when endlessly prolonged. Even in time, if this rejection of the communication will be total and it will prolong for too long, it will equal death. In it the man loses his speaking; he will no longer be able to express himself and he won’t be able to find in this situation of total locking up, in himself, the word which to save him.” (Stăniloae 1997: 307)

“The falling from the righteous, revelator word of a true reality, and from the loving deed and, by this, the falling from the connection with Christ, the godlike and human loving Word, and from the connection with the Subject of the consummator of man deed – it is total in hell. And this means that in hell there is total the falling from the light of the meanings and of the communion, as also from the image of the authentic man – namely the man in the image of God. It is a falling from the connection with the Word Who compels the man to answers with the deed and with the word. And it is also a falling from the Rationality Who keeps in front of man’s rationality the meanings of the true reality. It is a totally estrangement from the face of the Word and of the Rationality. And this total falling from meanings it equals to insanity, to the refusal of the reality which the fallen man replaces for or crooks it with the products of his hallucination, and this is a source of endless torment. This is for simultaneously, the ones whom this thing happens they continuously fear a hallucinating crooked reality. We see too often people who have an ill susceptibility, upheld by an immeasurable vanity, making them to torment themselves in front of us with fears, with imagined suspicions, not accepting us in any attitude towards them: neither in lenience, nor in understanding, neither in indifference, not in attention, neither in speaking to them, nor in keeping our silence, being them reduced to a tormenting helplessness and they reducing us too, to be incapable of helping them, in this relentless self-munching of theirs. Their non-communion and the non-rationality isn’t an abolishment of the communion and of the rationality by muteness and darkness, but it is a perverting of them: their rationality serves them as torment, the nonsense of their life consists of chaotically disorganizing the meanings, hearing the others’ words is a motif of all sorts of suspicions, their non-communion consists of communicating without effect of this incurable meaninglessness and on clinging on others’ words and on their existence in order to torment themselves even more, by crooking everything that is communicated to them, and by reducing to evil effects all their connection with others.” (Stăniloae 1997: 309)

“The torments on earth of the people fallen from communion, they are only a part of the non-communion and of the non-rationality of the hell. In the cases on earth only one is insane and maybe he isn’t totally like that. The

others are sane, but they are incapable of helping him, they still having mercy on him and at least partially being them wanting to communicate him a power. Bu in hell everybody are in a total lucid insanity, namely fully blind and fully deaf *towards* others, or having a perverse look and hearing, communicating their incapacity of communication, by crooking any communication in a communication lacking the real possibility of communicating, by crying and by gnashing their teeth desperately, each one next to deaf walls, which at their turn cry and gnash their teeth, walls constituted of the others' creatures; by crying and by gnashing their teeth for the impossibility of communication and for the evilness they still communicate by this, evilness which each one feels it in others as addressed to them, as hallucinating increases. This is for all of them see the satan's face. The torment which they are in, it is, due to this, an "unsleeping worm". (Stăniloae 1997: 309-310)

"Somehow, in hell there is not time too, because of nothing knew is experienced there, because of not being there either dialogue or hope, and therefore no history too. Bu t the eternity from there is an endless torment, is the eternity of the tragic without exit, there is the endless precipice of the despair, the eternity of the darkness, of the chaos of endless absurd interweaving of meaninglessness, the eternity of losing and being chained in this desperate state of a labyrinth without exit and without novelty." (Stăniloae 1997: 310)

"If the light of Christ's love it unites, with Him, all the ones who strived to clean themselves of their egotistic passions, the ones who were cultivating those passions they will be also, after the final judgment, more united to one another through their hatred, in the future life, in rejecting Christ as God and as light of the love. The hatred unites too, partially because of the need of the one who hates for thinking at the one whom he hates. The hatred is a torment also because being a need for communication of the one who is, from another point of view, in the torment of the isolation or of the non-communication. The love as the light covering the bodies of the ones who love each other, it makes them even closer, as the hatred too, makes more closer the hatred and the enmity of the ones who hate one another. The ones who see their faces as darkened, on one hand they feel far from one another, but on the other hand they feel as close to each other through their hatred; on one hand, they do not know one another and they do not love each other, but on the other hand they "know" on one another and they torment on each other." (Stăniloae 1993, 3: 134-135)

"Maybe the hell is only the helplessness of doing for others, any longer, in present and in future, what we didn't do for them in the past, because us being accustomed to a sterile present and future. We will be in a torment for our past, which we can no longer repair it, or which we no longer want to

repair it, because us have been accustomed to not repair it, and which, just because of that, it torments us. In the present material universe, we have others whom we can help to, by doing them the good that we didn't do, to the ones from the past. But in hell we won't have anyone. There is no longer a history which we could correct within, in the present time, what we did evil in the past, and there isn't too, a better future which we could advance in, towards a happy eternity. In hell, by not advancing towards some target, one no longer advances, through correction, towards eternity. There is an identical present with a tormenting, sterile, impossible to change eternity. The possibility of advancing in time it implies in itself the possibility of advancing towards a consummate target, that is one with the eternity. The movement in time, itself, it implies the fact that the time is made for advancing towards eternity." (Stăniloae 1995: 140)

"The hell's torment consists of a helplessness of any transcendence from the situation we will be in, it consists of a painful eternity of the motionlessness, because we got accustomed to it while in the life in the material universe." (Stăniloae 1995: 140)

"In hell, there is no hope for the future, neither the belief that we can repair something from the past. We no longer can transcend towards others, we no longer can transcend towards their real mystery, namely neither towards our and of the God in Trinity mystery. We have forgotten about God and God no longer helps us. We no longer can love others, and other no longer can love us. We no longer find anything worthy to be loved at others. And that will last forever. We are forever alone. And we know that we are alone forever. We are in a superficialness, in an eternally unchanged bluntness, in an opaqueness or in a darkness, even relatedly to our own being. Our existence is reduced to the eternal monotony of the locking up in superficialness and loneliness. We cannot communicate, on ourselves, to anybody, and nobody can communicate, on himself, to us, because no one trust anybody. We have nothing better to communicate, except our rebuking and our mistrust. We no longer see except evilness from around us and, actually, there isn't anything else except evilness. And because in hell we will be with our body too, the torment of the loneliness, of the lack of comforting, of the painful mistrust, it will be intensified at maximum within our body too, through everybody's coldness, carelessness, and mistrust." (Stăniloae 1995: 140)

"At the end of the present material universe, the ones who didn't work at all for preparing themselves in order to have a fully transparent body, they will be brought too, to the resurrection with the body, even if they didn't cross, through death, on to a more luminous level. This is for those ones will reach too, to an eternity with the body, for Christ, by resurrecting, He has made eternal the identity of all the human beings created by God, in their body

and soul entirety. But their bodies will have an opaqueness brought to extreme, and they will feel the torments of the impossible to satisfy addictions, so that within their too, there will be no spiritualization movement, due to the extreme weakness which their soul will have reached at. The opaqueness which they will have reached in, it will be a tormenting rigidity in evil, equivalent to the extreme spiritual helplessness regarding the communication. This opaqueness, by not letting to be seen in their soul any movement towards good, towards light, neither for them, nor for others, it won't allow them any openness. Differing from those, there will be the ones who will have been insufficiently prepared for the resurrection's transparency. Although their souls pass, after their death, in a somehow dark state, it will be possible they to be helped, in order to reach a happy resurrection, by the prayers done for them by the human beings still living in the present material universe." (Stăniloae 1995: 196-197)

"The souls of the deceased ones, they feel their reciprocal presence, to the extent they were in a communication during the life in the material universe. They are in a state of reciprocal interiority, one even more accentuated than during their live into bodies, because then they were separated by their bodies. The ones who rejoiced for the good they received from others, they feel on those ones, by gratefully thinking at the good done by those ones, to them, during their lives. Only the ones from hell are totally alone, because they didn't do anything good in the life from here, and because they didn't cherish the good done to them by others. Their thoughts at the ones whom they wronged to, or at the ones who wronged them and whom they didn't forgive, or whose good deeds they didn't reckon as such, those thought keep them separated from others; in other words, they think at others with disgust." (Stăniloae 1995: 209)

"From the great and universal unity and communication, or all the persons with God Who will continuously enrich each person with every different aspect belonging to each one of them, there will absent the ones who petrified themselves in their isolating pride, so that they no longer wanted to be liberation from under their pride's mastery." (Stăniloae 1995: 214)

"While the spiritual life of the one who has God and his fellow humans a dialogue partners, and as contents of knowledge and of love, he always increases in fullness and in joy, the live of the one who doesn't know as worthy of cherishing except the perishable things and his own ego, it becomes a torment of the emptiness, of the meaningless, and of the absurd of the entire existence.

The last one permanently lives the sentiment of the one who would want to perish, but he cannot escape his existence, though. As he hasn't given his existence to himself, likewise he cannot kill himself. This is the eternally lives death, of the hell. That's why neither the image of God is totally erased

in him, but it is crooked increasingly more, becoming even more hideous, from wonderful as it was. Even his body's death isn't a destruction of his soul, but it is rather a corruption of the soul, which corresponds to the body's corruption. It is maybe like some kind of corrupt body, and in continuous and endless corruption; and his resurrected body will be in such a condition." (Stăniloae 1995, I: 16)

"Where this communication – through experience, through transcendence, through convergence - it weakens, the spiritual man's life weakens too, and, with this, it is installed too, the lack of joy and the meaningless. There it is installed the sad and helpless egotism, incapable of living the true life. This is the lived death or the sad living of the meaningless. This happens because the man no longer really communicates his life to his fellow human, or because he locks himself up to the communication coming from that fellow human of his. Such a man pulled, at the beginning willingly and then because of helplessness, upon his own being, the shutter pride, so that he despises the other. Such a man no longer sees the mystery of his fellow human and of the world, but both his fellow human and the world are seen only in their surface, as ultimate realities, only meant to be exploited as objects. Such a man is alone. He neither sees in himself except his body with its short moments of passing pleasures.

In reality, neither such a man totally dies, but he lives and he will live a lifeless existence, a meaningless existence, without a consistent and continuous joy. And when he will see that after the death of his body, he will still live, but in this incommunicable and meaningless mode, that existence of his, it will be to him, because of its eternity, the greatest torment." (Stăniloae 1995, I: 39)

"They cannot escape the immortality, neither the ones who have made themselves incapable of happy immortality by refusing the wide experience, the transcendence, and the convergence of the communion. This is because they also bear the seal of the conscience, imprinted upon them by the creator Word. But their eternal immortality is in the same time eternal death. They forever want to get haughty, to reciprocally despise one another, to experience other and other motives for separation and enmity amongst them. They will see that the human being cannot be reduced to a limited war, but it has in himself an unlimited thirst, even if that thirst is turned towards evil. But while to the ones who communicate themselves and who transcend themselves, the indefinite of their beings, of their connection with the existence's infinite source, it is given to them towards enrichment, towards life, and towards joy, while to the others it is given towards increasing in monotony, in disgust for themselves and for others, in endless torment. It is an eternal thirst for evil." (Stăniloae 1995, I: 39)

“The human being is a mystery for he is deepened in the luminous abyss of God’s existence. The sin has brought a depletion of the mystery of the person, for the person no longer has the consciousness of the full living in the abyss of the God’s existence. And the death weakens at maximum the rooting of the one having a being weakened by the sin of the egotism and of the pride in the abyss of the meanings of the divine being and the perceiving of their communication, by God, to him. And the torments from hell are caused to him by his life’s superficialness or depletion. By not finding within himself except the self-disgust, and by being in a loneliness that he prepared to himself, that one gives hallucinating proportions to the loneliness and to the impossibility of real communication which he accustomed himself to, during his life in the material body. That keeps him in a sort of schizophrenic state.” (Stăniloae 1995 I: 72-73)

“The inferno is the tormented existence on the plan of the eternity. It is the deficiency of the spirit, the deformation, without a hope of atonement, of the spiritual life. It is the spiritual helplessness interweaved with the despair, caused by the conscience of the eternal perpetuation of this state. It is the incapacity to love, the incapacity for communion.” (Stăniloae 1993)

“Where there aren’t transcendence and convergence, there isn’t only monotony, but there is both manifested and hidden enmity. And that doesn’t accentuate only the existence’s meaningless, but it also makes it painful. And if, as long as it is loved in this life, its painful character it can somehow be endured, through the hope that it will cease after death, in the future existence this characteristic is endlessly aggravating by the awareness that it won’t cease ever.” (Stăniloae 1995, I: 39)

Heresy

“The Orthodoxy’s Sunday is the Seventh Day of the Church, its celebratory resting after the victory upon the spiritual chaos, through the laying down of the true grounds of the human existence. The Orthodoxy’s Sunday is thus, on each year, the holiday of the right-faith in its entirety, the holiday of the victory of the revealed truth against the liar distortions originating from man. That’s why on the Orthodoxy’s Sunday is read the list of all heretics and it is uttered the anathema upon them.” (Stăniloae 2005: 51)

“As many of the heresies from the first centuries of the Early Church, likewise the iconoclasm represented an attempt of the philosophy to alter the religious character of the Gospel and of the Christian Revelation. The Church combated all of these in order to preserve the religious character of the Christendom: the report of love between God as Person and the people as persons, a report that is surely savior to the people, by ensuring them the eternal life in the love of God.” (Stăniloae 2005: 208)

“Palamas proved that it isn’t by any means an established dogma of the Church that only the godlike being is without beginning and without end. The Churches teaches that also the ones related to the godlike being are eternal. If only the godlike being had been eternal, then God wouldn’t have been always the Father. This is because this feature isn’t the being itself, but it is only *related to the being*. The Father’s inascibility is eternal too, without to be His being, but it is related to His being. This is because if Barlaam declared the inascibility as the itself being of God, he would teach as Eunomians and he would affirm about the Son that He is of another being. The characteristic of being born, of the Son, it is eternal too, without to be itself His being. This is because if the Son hadn’t had this feature as eternal, he wouldn’t have been from ever the Son of the Father and He wouldn’t be like that, forever, as the Sabellians teach; and if that feature had been itself the being of the Son, other it would have been the Son’s being and other it would have been the Father’s being, and the Son’s being would have been directly contrary to the Father’s being. Or, this is Arianism. The same thing can be said also regarding the characteristic as Person of the Holy Ghost.” (Stăniloae 1993, 2: 71-72)

“Negating the creation of the world and of the man by the Trinitarian God, it leads to pantheism which confounds the world to God and which leads to denying the character of God as Person, and the fact that He differs from the world. Even more than that, this pantheism cannot explain the existence as a superior force, because of not knowing an existence superior to some blind forces; by this, the pantheism is a ground of the absurd and tragical death, which always defeats the life.” (Stăniloae 1993, 3: 10)

“Such a so-called divinity couldn’t bring the world and the man to existence, except through an emanation from himself, and such a deity wouldn’t be either almighty or free, and the human creatures wouldn’t have freedom either. The lack of almightiness of the so-called divinity would be shown in his need for a substance, a substance existing besides him, in order the divinity to organize that substance as world. The two kinds of existences would limit one another. Or, the evil from within man and the world’s insufficiencies would be necessarily produced by their own substance, so they couldn’t overcome the evil. The same reciprocal necessary limitation and the impossibility of overcoming the evil would be also in the case which the man and the world would emanate from a principle of the evil, different from the so-called divinity as principle of the good.” (Stăniloae 1993, 3: 11)

Holiness

“The holiness of God it expresses too, on one hand, a quality of God in Trinity, and on the other hand, it is manifested within world and it becomes a participated quality of the human beings. In the first aspect it is totally apophatic, indefinable; in the second case it is noticed, but in a way which is hard to rationally be defined, namely in a cataphatic-apophatic manner. In the first aspect we must call it rather supra-holiness; in the second aspect, as relation of God with the creatures, we must call it holiness.” (Stăniloae 2003: 265)

“By revealing Himself, by descending, God still shows something of what exceeds everything that is worldly, something that is of another rank. Is the holiness hadn’t been transcendent, it wouldn’t have given us the power to ceaselessly transcend ourselves; if the holiness hadn’t been descended, we wouldn’t have tried to gain it, because it would have been totally inaccessible to us.” (Stăniloae 2003: 266)

“Each time the divine transcendence shines to us, it imposes itself to us in this quality of the holiness descended to us, still difficult to be defined by concepts and words, but somehow experienced by us. The holiness itself is something transcendent to the world and therefore we experience the transcendence itself as being holy, though it is descended to us and it attracts us upwards. The holiness itself as present within world it is the proof of the existence of a transcendent order. Maybe nowhere it can be lived that “totally different” thing (das ganz Andere), that “mystery producing of fear” (mysterium tremendum) of the divine reality, like in the holiness His revealing is dressed up with. We almost identify the revealed Godhead to the holiness. One can say that is holiness it is reveals to us, in a concentrated manner, all the godlike features. The holiness is the active and luminous mystery of the divine presence. In holiness is concentrated everything that differs God from the world.” (Stăniloae 2003: 266)

“The holiness isn’t the attribute of an impersonal mystery. The holiness is the attribute of the transcendence as person. This is because we fear, and we are ashamed by the holy mystery, as by a supreme conscience, as by a supreme forum, that holds us accountable. The holy transcendent is a person-transcendent, which potentiates our personal conscience, and it makes us thinking at our sinfulness. The holiness of God appears to be a greatness that produces an infinite humbleness within man. And this humbleness is one truly aware about itself.” (Stăniloae 2003: 266-267)

“The holiness fills us up with a shyness of another rank than any worldly shyness; it fills us up with a thrill that isn’t experienced in report with the realities from the world, mixed with the fear, with the dread, and with the

shame for everything that is defiled within us. In front of this personal holiness, we feel like we are unveiled in the whole filth and nakedness of ours. But in the same time, this holiness attracts us. Dionysus the Areopagite identified the holiness of God to His all-purity, and he also identified our action of sanctification to the action of purifying (*About the Heavenly Hierarchy*). But this divine all-cleanness it has, in the same time, something transcendent in it; it has something godlike in it.” (Stăniloae 2003: 267)

“The ones who feel themselves clean before the Holy God, they receive a “daring”, and opening of the conscience, a sincerity of the communicability, which hasn’t anything temerarious or cynic in it, but it is like the daring” of the child who doesn’t know anything about sin, and having in addition the maturity of the conscience and the and the joy for it. That’s why, when we feel defiled, we beg the saints who have “daring” towards God to speak, to mediate to Him for us. Being the holiness communicated thus, God brings us back to the state of subject, by setting our soul again in an open condition. And He cannot do this except for the fact that he makes Himself to us as loving subject. He awakens the responsibility of our subject, by entering the relation with us as transcendent subject. Thus, the holiness isn’t the quality of an object, but it is the quality by excellence of the supreme and loving Subject, a Subject Who is, therefore, all-pure and claiming.” (Stăniloae 2003: 268)

“Only in the long perseverance in the conscience of the presence of God as loving Person, it is gained the “daring”, for it is gained the cleanness. Only because of that it becomes in saints a habituation. Immediately that the conscience of the presence of God is lost - therefore it is lost also the conscience of the self and of the own sinfulness - this “daring” is lost too, for it has been penetrated by the passions which defile it. Because of this motif, when the man wants again to come close to God, he does it with difficulty, or with fear.” (Stăniloae 2003: 268)

“The “daring” is a familiarity with God, a familiarity that doesn’t mean a weakening of the sensitiveness of this extraordinary fact of communicating with Him, for it is concomitant to a continuous conscience of His greatness and to a fear of not interrupting the communication with Him, by hiding Him something, or by being disloyal to Him.” (Stăniloae 2003: 269)

“The Christendom has abolished, in a certain sense, the border between sacred and profane: this is because the Christendom has given everybody the possibility to become saints. In a certain degree this was already done by the Old Testament. The disappearance of this border it doesn’t mean the universal desecration, but the opening of the possibility for all the things to be sanctified.” (Stăniloae 2003: 269)

“All of us have access to holiness, for all of us can unite ourselves with Christ through the Holy ghost, since Christ is the Son of God Who has made Himself a man. Denying the possibility of the access of everybody to holiness, it means denying that Christ, the Son of God, by making Himself man, he has preserved active His Godhead in the humanity He has assumed, and also denying that He unites Himself with us in this quality of embodied God. In more common terms, all of us have access to holiness, for God the Subject of absolute purity, he has made Himself the human subject of culminant purity, sensitiveness, and communicability, helping us too, in this communication of His with us, to discover our subjective sensitiveness.” (Stăniloae 2003: 270)

“In Christendom our nature had been given back the experience of the mystery of its own existence as subject and, with this, a shyness towards the own person and towards the persons of others, and the obligation of taking care of the own cleanness and to work for the own eternity. And the experience of this mystery it has become possible by the fact that the supreme Subject has come close to the man in a human form, for the man entered in connection with the absolute Subject in human form, and the absolute Subject is saint by excellence. The Christendom has abolished, in principle, the border between sacred and profane and it has opened to everybody the access to holiness, for, though it affirms that the holiness comes from God, that where it is holiness there is God, though the Christendom has recognized within our being an aspiration towards holiness, or towards communication into purity and delicacy, between our subject and the absolute Subject; and then, for this access has been opened to us through the embodiment of the Son of God as man and through His dwelling in every person that wants to receive Him.” (Stăniloae 2003: 270)

“The soul reaches the highest resemblance to God when praying. This is for, in the true prayer, the soul is united with God and is clean of any other thought. The presence of God in the soul that prays incessantly, it is incessant. This soul “shines” of the godlike presence. The transparency of the saint it is the transparency itself of God in that saint.” (Stăniloae 2003: 273)

“The one who transposes himself in the state of sacrifice, that one transposes himself in the state of holiness. (...) By the fact itself that the Christians give themselves to God or they sacrifice themselves to God, a fact that means their full giving as subjects to the divine Subject, they become saints, they are enveloped in the holiness or in the giving purity of God, and they open themselves to it. But they can sacrifice themselves cleanly or totally, only if they are imparted with the clean or total sacrifice of Christ, Who, by sacrificing Himself or by giving Himself as man in a total purity to

the Father, He has sanctified Himself for us for us to be sanctified too, by uniting us with Him in state of sacrifice. Thus, the saints have entrance to God or to the communion into cleanness with the supreme Subject: 'And for them I sanctify Myself, for them to be also sanctified into truth' (Jn. 17: 19)." (Stăniloae 2003: 274-275)

"The holiness comes thus, out of the total surrender of the human subject to the absolute Person. You can surrender yourself only to such a Person. Only towards such a Person you can truly transcend yourself. In the impulse towards the purity and the inward delicacy it is implied also the impulse of simply being delicate in the relations with others, of surrender yourself and of opening yourself to them sincerely and totally. But the absolute surrender you cannot do it except in favor of an absolute person. And the power of absolute surrender you cannot receive it except by being united with an absolute Person who surrenders at His turn. Only by surrendering yourself to God, and only for we succeed to do this in union with the Son of God become man and surrendered as such to God, we can become saints, through our absolute surrender, a surrender that is helped by the absolute Person, a surrender through which we surrender ourselves thus to the absolute Person. The full communicability towards God it equals to the full surrender to Him. It is in the same time cleanness and transparency for God and for people. There is no thought contrary to God and to the people that makes the saint to hide himself, to try making himself impenetrable, to mask himself, or to play a theater part." (Stăniloae 2003: 275)

"The holiness comes from God, from the absolute as person; from the fully pure Person Who has no evil thought against us. But the holiness comes from Him also by the fact that we, as persons, we aspire to totally surrender ourselves to this absolute Person, a Person Who has an absolute benevolence towards us, as we accomplish this surrendering through the Son of God Who surrenders together with us, as man, with an absolute assertiveness. If you surrender with absolute assertiveness to a person who lacks the absolute and communicable character, you will make out of that person an idol, by attributing him the power of a communication of life he actually doesn't have it. As such, surrendering to an idol cannot be definitive, because of the fact you will very soon discover its relativity, for except that relativity you won't have within you the power of the absolute surrender, and you cannot have that power either for another person like you, who is as such lacking the power of the absolute benevolence and communication. The power of the total surrender comes to you out of the receiving of this surrender with the absolute love, and it comes to you from welcoming the absolute love of the person you are surrendering yourself to." (Stăniloae 2003: 275)

“If in paganism the sacred was a quality of the things, in the Old Testament the sacred became a quality of the absolute Person and in some measure of the whole people formed of persons, and in Christendom, even more than that, the sacred has become even the quality of a human person, on the measure that person is filled up by the Holy Ghost. And this is because the absolute Person has become in Christ also the person of the human, communicating His Holy Ghost to the ones who believe in Him, or by dwelling Himself, through the Holy Ghost, within them.” (Stăniloae 2003: 276)

“This surrendering to the absolute Person it is a sanctifying self-sacrificing, for it is a transcending above anything that is relative. Any human being that elevates himself above himself, towards the supreme Person and he gives himself to That Person, he renounces to himself, stepping over what is egotistic, petty, narrow interest, lust directed addictively towards a limited thing, and therefore he is sanctified by entering through That Person in a limits-removal and in a full freedom. He is sanctified for he forgets about himself, and he elevates himself above himself, in the truly free communication of his with the absolute Person and out of the power of the Absolute Person, a power that comes from the absolute Person to welcome him. But for this is accomplished in the most authentic manner, one can say that, from the point of view of our teaching, the holiness is the most characteristic accomplishment of the human, the unveiling and the putting in value of the most intimate sanctuary of his.” (Stăniloae 2003: 277)

“If the human person becomes sacred, for he gives and he consecrates himself to the supreme Person and to serving the clean good, the truth, and the justice the supreme Persons wants, the act of the “consecration” or of the “sacrificing” it is a priest act. All the ones who sacrifice or give themselves to the supreme Person, they are priests and they are sanctified by offering themselves to God. And by offering themselves to God, they offer Him the whole world they are tied to – therefore they sanctify the world. The one who sanctifies himself he helps everybody to be sanctified, by attracting them in a delicate, transparent, clean in feelings and in thought relationship.” (Stăniloae 2003: 277-278)

“The elements and the objects sanctified within Church, they receive a holiness at their turn, through the relation with these persons into God – but not exclusively for these objects -, a relationship which separates these elements and objects from the other elements of the world, as from a profane domain. They are sanctified for all the objects and for all the things from the world in a representative manner. The ones who give these objects to God, they behave delicately with them, for these objects are the presents given to God, the presents they turned back to Him, accompanied by thanks giving. But the delicacy of our behavior with them it gives us the possibility

to achieve the same behavior with all the things, and it opens our eyes to see in all the things the gifts from God, gifts which we must use with shyness, with purity, and with gratitude. Through the bread, the water, the wine, the oil, the wheat, sanctified in the churches, are sanctified all the bread, the water, the wheat used by people in their life. The Orthodox believer, with shy, he marks the sign of the cross upon the bread before breaking it, for he is aware of the fact that that bread is a present from God. All the believers pray before sitting at the table. All the things are introduced in the believers' relation with God. The Orthodox Church has special religious services for sanctifying the water wells, the fields, the courtyards, the houses, and the animals. The Eucharistic bread projects an aura of holiness upon all bread. And the priests receive a sanctification in their quality of servants of the sanctification of all the things, as active points through which it is occasioned everybody's entering in the sanctifying communion with Christ, the divine-human Person, as factor of clean relations amongst all the people." (Stăniloae 2003: 278)

"In the saint there is nothing trivial, nothing gross, nothing despicable, nothing affected, and nothing insincere. In the saint there are actualized in a culminant degree: the delicacy, the sensitiveness, the transparency, the purity, the shyness, the attention towards the mystery of his fellow humans – that is so characteristic to the human –, for the saint brings all of these out of his communication with the supreme Person. The saint notices the soul's states of the others and he avoids everything that could vex those, though the saint doesn't avoid helping them to overcome their weaknesses. The saint reads even the least articulate need of theirs, and he fulfills that need promptly, but he also reads their hidden impurities no matter how cleverly would those be hidden, and the saint exercises a purifying action, just through the delicate power of his purity. Out of the saint continuously irradiates a ghost of giving, of sacrificing towards everybody - without taking any care of himself -, a ghost that leads the others and gives them the surety that they aren't alone. The saint is the innocent lamb ready for the conscious self-sacrifice, and the unshaken wall which offers a undeceiving support." (Stăniloae 2003: 279)

"There isn't somebody humbler, simpler, non-artificial, non-theatrical, non-pretending, more "natural" in his behavior, than the saint is, by accepting everything which is truly human, by creating an atmosphere of clean familiarity. The saint has overcome any duality in himself - as Saint Maximos the Confessor says. The saint has overcome the struggle between soul and body, the divergence between the good intentions and the wrong deeds, between the deceiving appearances and the hidden thoughts, between what he pretends to be and what he actually is. The saint has simplified himself thus, for he has wholly surrendered himself to God. That's

why he can wholly surrender himself in the communication with others.” (Stăniloae 2003: 279)

“If the holiness is the pure, communicating transparency of a person to another person, the holiness has its ultimate source in the tri-personality of God. The subject of the holiness cannot be but a person in his pure relation with another person. The holiness is accomplished in the purity and in the delicacy of the consummate relation of a person with another person. This is for the purity and the delicacy are, in other words, the faithfulness, the transparency, and the total attention of a person towards other persons, namely the total self-transcending towards those persons. This faithfulness and self-transcending have their supreme degree, from eternity, amongst the divine Persons: The Ghost, as Ghost of the Father and of the Son, like the same Ghost in Both of Them, by expressing as person this consummate faithfulness between Both of Them, he is especially called as Saint.” (Stăniloae 2003: 282-283)

“There can be consecrated things too, in order to be faithfully used only for God. But the one who faithfully use those things is the man who believes. Through him it is manifested the total faithfulness of the man and his quality of being delegated by God to administrate the things towards the praise of God and towards the salvation of the fellow humans. This is because the one who is totally faithful to God, he becomes totally faithful to the people, by framing his faithfulness towards God as Christ did: “I am sanctifying Myself, for them”. The man can become totally faithful to God, out of the faithfulness of Christ towards them: “Be holy, as I, your God, I am holy”. That’s why the relation between man and God is likened to the relation between bride and bridegroom. And the Church is holy by the fact that it is the faithful bride of Christ. The people of Israel were defiling itself when forgetting about the faithfulness towards God, when was making not-transparent the presence of God within them.” (Stăniloae 2003: 283)

“This holiness the one that has filled up the Son of God, through embodiment and sacrifice, and it filled up the assumed human nature elevating it on the godlike throne, providing its life out of the godlike infinity and, with this, the eternity. By being with this nature within the Church too and by coming into the believers too, Christ conveys the holiness, the salvation, and the godlike life, and the eternal life to the believers too. The holiness is being conveyed out of Christ’s body, and through Christ’s Holy Ghost. Through the Christ’s spiritualized body His holiness is endlessly conveyed to us, within Church, and it is being conveyed to us His power to become increasingly holier, increasingly open to the cleanness and to the endless love of God, and freer of any egotism that opposes the holiness.” (Stăniloae 2006: 113)

“About this holiness Christ as man, one often speaks in the Holy Scripture. Christ calls Himself: “That One the Father has sanctified Him and has sent Him in the world” (Jn. 10: 36). And other places from the Holy Scripture say about Christ: “He has anointed Him in the Holy Ghost and in power” (Acts 10: 38); or: “Holy Your Son Jesus” (Acts 4: 27). He is “the Saint of God” (Mt. 1: 24) by excellence. Out of His holiness irradiates the Church’s holiness, the Church being His extended body, or in which Himself is with His sanctified body. For He has sanctified His body in order to sanctify the Church, by bringing His body as sacrifice. Actually, the self-sacrificing as surrendering to God, it means sanctification, given the fact that the ones who sacrifices himself he renounces to everything that separated him from God, and by doing so he unites himself with the holy God. Thus, the holiness can be equivalent too, to the full love for God, having its source in the holiness of God as unlimited love of God for us. The holiness is the perfect love consisting in a union of the persons as persons, without confounding them in an impersonal unity, but in a full respect through which they want to be maintained as such in eternity. In this sense, the holiness cannot come except from God. In this sense too, Christ has sanctified Himself as man, by filling Himself up with the consummate love for God out of the consummate love of God towards His humanity and, through it, towards all of us. “That’s why Jesus too, in order to sanctify the people with His blood, he suffered outside the gate” (Hebr. 13: 12).” (Stăniloae 2006: 113)

“The holiness, that has become through participation the feature of the Church and of the Church’s members, in consists, in the first place, in the cleaning of sins and in the power of maintaining oneself in it, and of advancing in a life of virtues, which isn’t but the positive and progressive expression of the cleanness and of love. The holiness is availability for communion with God, through prayer, and with the fellow human by praying for them and through reciprocal aid. All these aspects of the holiness belong to the Church and to its members.” (Stăniloae 2006: 114)

“Defining the holiness as loving relation with God, we accentuate the fact that the purity and all the virtues related to purity, they still aren’t the essence of the holiness. The holiness is, in the first place, a shininess from above nature, of God, through the ones who strive themselves in these virtues; the holiness is a bright transference of the godlike light. “The light of the Holy Trinity shines ever more” through them, said Saint Gregory of Nazianzus. The Saints wear the image of Christ, as the One Who, through His humanity, conveys us the holiness and the shininess of the Holy Trinity, or the perfect love from amongst the Holy Trinity.” (Stăniloae 2006: 114)

“The possibility of movement freedom in the infinity of the love of God through Christ, regained by the will against the sin through the Ghost of

Christ, it must be actualized in deeds not only by Christ, or by the Ghost dwelling in the baptized one, but by that one himself. The holiness is thus not only a gift, but it is also a mission, a duty of the Church's believers. The holiness implies in itself the eschatological tension, or the tension towards the consummation of the future life, as it is implied also by the unity of the Church with God and amongst the Church's members, the Church too tending towards the eschatological consummation of the unity." (Stăniloae 2006: 115)

"Saint Apostle Paul described this tension between holiness as gift and the holiness as mission, from an eschatological perspective: "So, we have buried ourselves with Him, in death, through Baptism; so that, like Christ resurrected from death, through the glory of the Father, likewise, we also to walk in the renewal of the life. This is for if we have made with Him a sole stalk, into the likeness of His death, we will be partakers to His resurrection, by well realizing that our former man has been together crucified with Him, in order to destroy the body of the sin, so that we will no longer be slaves of the sin. This is for, who has died, he is free of sin" (Rom. 6: 4-7). Through the advancing in the achieved holiness, we advance towards resurrection. Through resurrection, the Church is a pilgrim towards heaven, as its believers are too." (Stăniloae 2006: 115)

"The holiness has a dynamic character; the holiness isn't static. The one who believes in Christ, he is dead to the past. The believer is always oriented forwards, he doesn't live either the past or the present, but he lives the consummate eschatological future and that makes out of present a stage towards a more consummate future. But the believer still activates in the present and even in the best possible mode, because he won't be able to advance to the higher stages if he doesn't pass through each present stage in a mode which not to stop him at that stage, or to make him falling down to the stages he has passed through. The sacrifice of death with Christ, it is thus a permanent work in Him; and in order to help the believers to do this, Christ transposes Himself too in a state of permanent sacrifice, a dynamic and not a static one. The imprinting of Christ, through which He sacrifices and resurrects Himself within us, it is thus a dynamic imprinting at its turn." (Stăniloae 2006: 115)

"All the believers from the Church are mysteriously holy, ever since the moment of the Baptism. But the Church is holy too, for through the Church, by being frame within the Church, the believers become saints. But if their holiness had remained always hidden and not shown through deeds, the Church's holiness would have been remained hidden too. But the believers' holiness is show within Church, namely through the ulterior powers received from it, or within it. In this it is shown the Church's holiness too. The Church's holiness is thus active too. The Church is a giant ladder in

movement, which elevates all the people and on which all the people climb up; on this ladder each individual is at another stage of the holiness, in another closeness to God, in another degree crossed by the light from God and by His love, on the measure of his strivings upheld by Christ's power manifested through the Church. The ones who are higher up, they highlight more the Church's holiness, or the Christ's holiness, for Christ sanctifies the Church. Not even the highest stage exhausts the holiness reserves and of sanctifying power the Church has, better said the reserves of Christ Who dwells within Church, the Church being the environment conveying the fire of the infinite holiness of God. Through all the believers are sanctified Christ and the Church, for through all the believers activates the holiness of the Christ's body." (Stăniloae 2006: 116)

"Without any doubt, this difference between stages doesn't create separations between the Church's members, it doesn't create separations in Christ, like the diverse stages and features the children have and the places they occupy in their mother's heart, they do not create separations within the mother's heart. On the opposite it keeps them in unity also amongst them. Christ is being built up through the thoughts, the feelings, and the good deeds of the ones who are united with Him, in the sense that Christ can actualize, as calling and as answer to these self-accomplishments of the believers, also other reserves out of the ocean of His power and love. In addition to that, the spiritual richness of the ones who are higher up, being richness into humbleness, it is beneficial also to the ones who are less elevated. No saint shows his holiness and makes out of it a barrier in the communion with the other believers. A contrary, on the measure of his holiness it increases also his openness towards them. The saints' holiness is so accentuated than they do not want even to know their own holiness, and by this they actually do not know it, but it is known only to God and to the ones who have clean eyes in order to see it and who gain out of it. The saints' holiness is so hidden that the other believers must make great efforts of own elevating in holiness in order to know it, without becoming envious. In addition to that, the believers who are more elevated spiritually, they are dominated by a love for people corresponding to their level, and this is shown in the prayer for others and in deeds of humble serving, which want to pass unnoticed, for the helped ones not to feel humiliated by those deeds." (Stăniloae 2006: 116)

"The ones who are on diverse stair of the ladder of holiness, they have reasons to be discontent with the stage they are in, because they are not consummate. From this point of view, it seems that no one has reached and no one reckons himself that he has reached the consummate holiness before his death, and that's why no one of them is given, before his death, the crown of the holiness officially recognized by Church. In many of the most advanced stages there still are imperfections, diminutions, mistakes, and

small sins. It is so hard to tell where a living totally lacking such imperfection it starts, or whether it starts for someone of the Church's members such a living, as long as he hasn't surpassed yet the movement towards the Christ's infinity of love and holiness, and as long as he hasn't entered yet the resting from within that infinity of love and holiness." (Stăniloae 2006: 116-117)

"Not all the believers are the same within Church; this doesn't mean, given the helplessness of reaching the consummation in this world, that we must become indifferent towards the sin, or to believe that it is a futile effort because of not removing our sins at all, because of not elevating us to any degree of holiness, as the Protestantism affirms. This is one of the paradoxical meanings Saint Apostle John speaks about the state of the Christians, by declaring, on one hand, that "the blood of Christ cleans us up of all sins", and on the other hand, "if we say that we don't have sin, we deceive ourselves and the truth isn't within us" (I Jn. 1, 7-8)." (Stăniloae 2006: 117)

"The hierarchy of the three levels (deacon, priest, bishop, o. n.) whose has been entrusted the guiding of the believers, it is completed with a hierarchy of another order, unofficial, for some believers are on a higher level of participation to the divine goods than other believers, and the responsibility for the other it makes these advanced believers to help those to be elevated too. It is the hierarchy of the holiness, which doesn't disregard nor impedes in its work the hierarchy based on the celebration of the Mysteries and imposed by the seen organization of the Church." (Stăniloae 1992: 47)

Holy Ghost

“The action of extending the salvation plan it is being done by Christ also through the Holy Ghost: through the Holy Ghost Christ communicated the Revelation and he created and He sustained the community of the people of Israel in its non-full state. Also, through the Holy Ghost it is being maintained the ended Revelation in its continuous efficiency, by being created and maintained the superior and universal community of the Church.” (Stăniloae 2003: 50)

The Ghost of Christ sensitizes us for Christ and unites us with Christ within Church, for the fire of the Ghost which propagates out of Christ it cannot be separated from the common human sensitiveness for Christ. The Holy Ghost manifests Himself as working through the fire of the working faith. This fire is the life in continuous consummation of the communion with Christ. The Ghost brings the life for He accomplishes the communion with Christ.” (Stăniloae 2003: 52)

“But the Ghost Who produces the faith in the ones who hear them (the words of the Holy Scripture, o. n.), he is the Ghost of Christ. Christ is our ultimate meaning, or in him is fulfilled our ultimate meaning, through the sensitiveness produced and maintained within us by the Holy Ghost. Consequently, Christ Himself is the One Who works through His Ghost in the one who hears His words and who not opposes their content. Thus, the Scripture is not only one of the way the words of Christ are preserved in, not only in the words Christ uttered yore, but also in the words he addresses us continuously.” (Stăniloae 2003: 55)

“(…) the Ghost actualizes within the community of the Church the words of the scripture, Christ utters now too, into the Holy Ghost, His words, by highlighting others and other meanings of theirs, according to my level of spiritual understanding, but also according to the level of the time and of the churchly community.” (Stăniloae 2003: 57)

“All the other holy works of the Church are essentially framed in these two works: the calling and the descending of the Holy Ghost. And the moral and spiritual life, with the restraint, with the virtues, and with the repentance related to it, which are norms established by the canonical discipline of the Church, the compose the condition that makes the believers able to efficiently invoke and for a sensitive receiving of the Holy Ghost, as also for a fruition of His receiving in a life according to the image of the life of Christ, and for advancing in the likeness with Christ, towards a full communion with Him.” (Stăniloae 2003: 63)

“The Scripture is finalized and it takes the shape of concrete living within Church and Through Tradition. But the Scripture is finalized within Church because the Church it has through the Holy Ghost, a continuous initiative

through which the Church finalizes the Scripture, namely through Tradition. But it is also claimed by the Scripture.” (Stăniloae 2003: 67)

“The Holy Ghost is active in Tradition because He is active within Church, where the Tradition is practiced, and by His activity within the Church that practices the Tradition, He makes the Scripture active too, or He makes the scripture to request for the Church.” (Stăniloae 2003: 67)

“(…) the descent of the Holy Ghost at the end of the savior plan of Christ, it inaugurates and it leads the new stage of applying this plan, or of the Revelation, to the end of the world. This is the stage of the Revelation working as Tradition. The subject of this efficiency of the Revelation is the Holy Ghost through the Church, or the Church through the Holy Ghost. Without the Holy Ghost the Church wouldn’t have been born and it wouldn’t have been continued, in its quality of environment the efficiency of the Revelation prolongs in. The Holy Ghost is the One Who led to the end of the Revelation, in what concerns the Revelation’s content, by giving existence to the Church with its essential structures as Body of Christ, and also the Holy Ghost continues to maintain the Revelation in efficiency within Church.” (Stăniloae 2003: 68-69)

“Until the ascent of Christ, the revelation concretized in Christ in its fullness. In the bringing to existence of the Church, on Pentecost and after, the Holy Ghost makes Christ known to us in everything he comprises for us, and in the work of extending His good things within us.” (Stăniloae 2003: 69-70)

“The Holy Ghost continues, in this sense, the revelation of Christ, through the act of bringing the Church to existence and by practically organizing the Church’s structures, or by initially practicing these structures, and then by maintaining, still by Him, the Church in its quality of permanent environment of the efficiency of the Revelation that came to an end in Christ, and consummate in what regards its content and ways of applying it. By doing this, the Ghost maintains the Church in its faithfulness to the revelation ended in Christ, to towards Scripture and Tradition which present us Christ. And the Holy Ghost maintains these as parts of the same whole.” (Stăniloae 2003: 70)

“(…) the same Ghost of Christ, accompanied Christ during Revelation, or of Christ’s savior work, and he finalized the Revelation by bringing the Church to existence; the Holy Ghost of Christ inspired the fixing in writing of a part of the Revelation, and He continues to effect the union of Christ with the ones who believe, and their growing up in Christ; the Ghost of Christ continues to maintain the Church in Its quality as Body of Christ, to reinvigorate the Church in unaltered practicing the Revelation as Tradition,

and to help the Church to deepen through knowledge and living, the content of the revelation and of the Scripture.” (Stăniloae 2003: 70)

“The Holy Ghost Who is together with Christ - Christ being the author of the revelation and the One Who brought the Church to existence and Who inspired the Scripture – He works within Church, helping the Church to understand and to practically appropriate the content of the Revelation, or Christ in the fullness of His gifts.” (Stăniloae 2003: 71)

“The Holy Ghost communicates, firstly, to the human nature, the power of receiving subsistence in the Person of the Word by defeating the laws of the repeating nature.” (Stăniloae 2003: 89)

“(…) the Holy fills up Christ’s humanity, with godlike life, also after Christ’s birth.” (Stăniloae 2003: 89)

“The spirituality, the communion, and the power upon the repeating nature, they work together. The culminant spirituality is reached by the body through Resurrection. This is because in the body the godlike Ghost Who represents the fullness of the non-confounded unity of the divine Persons, He has produced His full effect upon Christ’s humanity, elevating Christ’s humanity to the participation, to the spirituality, and to the communion of the Trinity. But not only for Christ’s body to participate without an own hypostasis to the communion of Christ’s divine Hypostasis with the other Trinitarian Persons, but for through His body, Christ to be able to accomplish a full communion with the Person of the Holy Trinity.” (Stăniloae 2003: 91)

“(…) In this recapitulation work, the work of the Holy Ghost receives the main role, but still not separated from the Father and from the Ghost.” (Stăniloae 2003: 92)

“The Ghost creates the community amongst us for in Him there is the unmerged community of the entire Trinity.” (Stăniloae 2003: 93)

“The Holy Ghost accomplishes the elevation of the creation at the state of Church. The Holy Ghost is always between God and a group of people who believe. Through Him, the Revelation, of Christ, it becomes effective within people, for the Holy Ghost produces the faith within people. Through the Holy Ghost, the Revelation is unveiled in the whole its evidence and efficiency, in an increasingly richer content. The Revelation came to an end in Christ, but the Revelation is unveiled to all the generations and they fructify it through the Ghost. Through the Ghost, the people are elevated to the increasingly higher participation to the endless good things placed in Christ, good things the people accept by the faith in Him. And the faith

never is of a sole man, but of many. Where a man can communicate a faith and another man there, he receives that faith, there is the Holy Ghost working between those two people, for through the Ghost it is born the faith. But the faith it is born in several people and they are filled up with the impulse of transmitting the faith. That's why the Ghost descends in several fire tongues. The Church continues through the Holy Ghost, for through His continues to be transmitted the faith from person to person, from generation to generation, through a fire voice." (Stăniloae 2003: 93)

"The Church comes to existence on Pentecost, for that is when the Ghost descends, and he gives the Apostles the fire of the firm faith and of fiery preaching the faith and of understanding the whole treasure of good things placed in Christ." (Stăniloae 2003: 93)

"*God is Ghost*" (Jn. 4: 24). The godlike essence is spiritual essence. This doesn't mean only non-materiality, but it means also support for spiritual attributes: support for knowledge, support for righteousness, support for purity, and support for love." (Stăniloae 2003: 235)

"The attributes related to the divine existence they have a spiritual character, for the divine existence itself as supreme existence, it is a spiritual existence. But the directly spiritual attributes bring to light, in a special manner, the character of Ghost of the divine existence." (Stăniloae 2003: 235)

"Any human being upon whom it is projected a ray out of the transcendence of the divine Subject, due to the effort of responsible self-purification and of steadfastness of the conscience before God, that person becomes saint. "For holy You are, our God, and amongst saints You are resting Yourself", we say in the cult of the Orthodox Church. The "resting" of God within saints it is a permanent conscience fact to them. All Christians are called by Saint Apostle Paul as "saints", if they maintain in their conscience the fact of the dwelling of Christ within them, since their Baptism, and if they fight for cleaning themselves, with the help of the baptism and of the other Mysteries. But maintaining this fact in conscience, and maintaining this effort of self-cleaning, they are done through the Holy Ghost." (Stăniloae 2003: 269)

"This prayer the Ghost is bringing within us, He is bringing it to Himself on behalf of us, and in this prayer, we are involved too. The Ghost identified Himself to us by grace, in order us to identify to Him by grace. The Ghost eliminates by grace the distance between our self and His Self, by creating by grace between us and the Father the same relation He has is with the Father and with the Son. If in the embodied Son we have become sons by grace, in the Ghost we are achieving the conscience and the daring of sons." (Stăniloae 2003: 269)

“The name of the Holy Ghost is associated so much with the love, so that it becomes the symbol of the full love in God. Only the Third One implies the full liberation of the love from egotism. Through the Holy Ghost the love of the Trinity proves to be truly holy. Only for there is a third one, the two ones can simultaneously become one, not only through the reciprocity of the love between them, but also by their common forgetfulness in front of the third one. Only the existence of the third one in God it explains the creation of a numerous selves in the world, and their elevation on the level of deified partners of the father and of the Son in love, through the Holy Ghost Who is equal to Them. That’s why only through the Holy Ghost the divine love is being spread outside. The created selves aren’t shown and elevated for nothing on the level of dialogue partners with the Father and with the Son through the Holy Ghost. The Holy Ghost represents the possibility of stretching the love from between the Father and the Son to other subjects and, in the same time, the right of a third one to a loving dialogue of the two ones, a right he endows the other created subjects with.” (3002: 321-322)

“The Third one fulfills the role of ‘object’, or horizon, and Who provides to the Other Two the feeling of objectivity, by the fact He guards Them against confounding into a indistinct unity, through the exclusivism of the love between Them, an exclusivism that can be produced by the reckoning of Each of Them that there is nothing worthy of love outside the Other One. By existing a Third One having the same value, no one of the Two One Who love one another does forget about the worthiness to be loved of the Third One and through this They are retained from the confounding to One Another.” (2003: 323)

“For through the Ghost, as the Third One, it is proven the existence of God, He is also called the ‘Ghost of the life’ and for the creature that means the ‘life Giver’, and the ‘Comforter’, or the ‘Holy Ghost’ and the ‘Sanctifier’ (Jn. 17: 17, 19).”

“Actually, the expressions of some Catholic theologians are so ambiguous, so that it is difficult to say if they still consider Him a person or not. Others declare Him a Person but out of their speculations it results rather the conclusion that He isn’t a Person. All of them are led to this conclusion by the speculations through which they identify the birth of the Son and the proceeding of the Holy Ghost to the psychical acts, and especially the necessity of founding through these acts the proceeding of the Holy Ghost both from the Father and from the Son as from the same principle. This necessity urged the Catholic theology to identify the Son to the image the Father makes it on Himself through knowledge, and to identify the proceeding of the Holy Ghost to the love between the father and the Son. This love, by no longer keeping in existence two distinct persons, it is itself

the common person of the Father and of the Son. Thus, the Father and the Son are merged, in this act, in a dual person, in an “us”, namely the actually cease to be two persons, and even this reality is merged, and therefore is impersonal, it is reckoned itself as the Holy Ghost.” (2003: 2326-327)

“The Holy Ghost specially occasions the ‘communion’ (2 Cor. 13: 13; Philip. 2: 1). The Ghost shuns us from the killing loneliness. That’s why He is the *Comforter*. The Ghost always offers you communion. In the Ghost everybody finds comforting. The Ghost always assists us. The Ghost reinvigorates our rejoicing of God. The Ghost is “the life-maker”. Into the Ghost we know and we glorify God and we rejoice of God. The Ghost bears witness, to our conscience, about God (1 Cor.: 2 and the followings). God is dwelling Himself within us through the “Ghost”, and this is a gift from God (1 Cor. 12: 3-9).”

“The Holy Ghost is *the Saint* and *the Sanctifier*, through the faithfulness he assists others with, through the faithfulness He maintains in others towards God and amongst them. It belongs to the Ghost to participate and to make Himself participated as Person. The Ghost is the expression of the generosity of God, of the forgetfulness of God about Himself in His ‘going out’ to creatures. The Ghost is the God’s rejoicing of creatures, and the creatures rejoicing of God.” (2003: 334)

“The work of the Holy Ghost isn’t, in case o Christ, only a life maker breath, as it was at the creation of the first man, when through this life maker breath, the man, as image of the Logos and as dialogue partner of Him, the man becomes subject through a strengthening of him, on the godlike ground of the existence, or in the godlike Word, a fact which, at the beginning, it had only the character of a grace, of an intimate connection with God, in which consisted also the power of his strengthening as person. This time, by the work of the Holy Ghost, the human nature is hypostatized in the Word of God Himself. In the case of the Adam’s descendants, the work of the Holy Ghost upon their birth and upon their life, it has as effect only their establishment and their strengthening as own persons, as partners of the dialogue with the Logos. In the case of Christ, the Son of God makes, on Himself, the subject of the human nature, by the work of the Holy Ghost. At the forming of Christ, the godlike Ghost as life breath is not communicated only with measure, but the Ghost is communicated wholly, and the Ghost doesn’t meet while establishing the soul or the whole man, as image of Christ, a human initiative, which bears in it also the stain of the voluptuousness. Now the Holy Ghost works alone and in the fullness of His work. That’s why this fullness of the Ghost, working out of God-the Word Who makes, on Himself, man, it has a much greater effect than the establishing and the strengthening of the man as own hypostasis.” (Stăniloae 2006: 35-36)

“The breath of the Ghost is hasn’t as effect, in case of Christ, only the establishing of a dialogue between man and the Word, as two subjects from on unequal plans, but Christ makes, on Himself, by remaining, in the same time, also the divine partner of this dialogue. Whether in the case of the other people the human nature it constitutes itself, as own hypostasis in a connection with the Hypostasis of the Word, in the case of Christ the human nature receives God-the Word as direct hypostatical ground, or as mode of its existence. The human nature isn’t only strengthened in a connection with the godlike Word as with a different hypostasis, but it is received in the hypostatical union of the godlike Word. The man’s dialogue with God it is taken by the Son of God Himself.” (Stăniloae 2006: 36)

“Saint Maximos the Confessor said only that if the godlike breath which produces the soul in the other people it doesn’t give the soul the power to form the body from the first moment in its virtual complexity without the man’s seed, the incomparable more powerful breath which has produced the human soul of Christ, it has given to His soul the power of forming the body without the man’s seed, and even the power on imprinting the body with a total purity, for the presence of the voluptuousness wasn’t present. But this much more powerful breath of the Ghost is being dwelling in the Hypostasis of the Word. By this, the Hypostasis of the Word Himself forms, to Himself, together with the Holy Ghost, through the soul, His body.” (Stăniloae 2006: 36)

“Leontius from Byzantium attributed to the Holy Ghost the forming itself of the body, but this doesn’t mean that this forming isn’t done also through the soul. Actually, like in the beginning, the Ghost who was hovering upon the waters, he gave a materialized form to the rationalities of the Word, or to their images, by bringing the things to existence, and not without the will and the together-working of the Word, and the soul as objective rationality tied to the objective rationality of the body is put by the Ghost to his work of forming the body, likewise is understandable that the Ghost, by His fuller work at the forming of Christ as man, by doing also the union of the Word’s Hypostasis with the soul and with the body, he accomplishes together with the Logos, the existence and the farming of the soul in the Hypostasis of the Logos, by granting the soul also, a role in forming the body. The Ghost is the last factor that forms the matter as materialization of the rationality, He organizes it in own unities, so that He does this also to the body and, in a full measure, He has done it with the body of Christ; and the Ghost too, He is the One Who increases the presence of the spirit within the body, and therefore He increases also His presence and His work, as Person, within the body of Christ. That’s why he has a decisive role also in the Resurrection of Christ, and in His full filling up by the Ghost.” (Stăniloae 2006: 36)

“We have mentioned that Christ remains in a continuous connection with Adam’s descendants, and that’s why he hasn’t created His human nature out of nothing, as at the beginning of the creation, but out of Virgin Mary. Christ has assumed, thus, the nature of the Adam’s descendants, in order to renew it from within. By this, He has appreciated positively their way of coming to existence by birth. He hasn’t removed this birth of the other people, but, once they have come to existence, he purifies them of what has been added as sin to their birth. Jesus unites thus, through His mode of coming to existence like man, the mode of coming to existence by creation with the mode of coming to existence by birth. In a way, Adam’s descendants were uniting too, the mode of coming to existence by birth with the mode of coming to existence by creation. This was because all of them were being born on the ground of the creation of the proto-parents, and besides that, all of them received their souls as image of the Word, by the breath of life of God, namely through the communication of the Holy Ghost. And in the same time with the soul, they received also their putting in connection with God, in dialogical relation with God-the Word.” (Stăniloae 2006: 36)

“The power accompanying the word of Christ itself, in which is present Christ Himself, that power is the Ghost. The Word of God is the light, but out of the Word of God irradiates the Ghost.” (Stăniloae 2006: 52)

“Through the words of the Person *irradiates*, or lightens, the Person’s Ghost. And “by the Ghost, (Christ, t. n.) He lightens every man” (II Cor. 4: 6). The Son has the Ghost as a ray of His nature; the Son extends “the brightness of the Ghost”. The Ghost is the Christ’s mind. “For being the Ghost the Christ’s mind, He tells the disciples all the things about Christ and not things of the Ghost Himself which are in a will and in a work of the Ghost”. So, the Ghost like such a brightness extended out of the Son, He is in the same time “hypostatized existential work (or energy)”. Like the Son is the hypostatic Word, out of Whom spring all the words, without depriving the Father and the Ghost of Their quality as source of the words too, likewise the Ghost is the hypostatized energy that is in the Son, out of Who spring all the energies or the works. Through the energies the Ghost of Christ brings within us, which His words are full of, we are being increasingly made in the image of Christ.” (Stăniloae 2006: 53)

“We are more fully given the Ghost out of Christ’s resurrected body, therefore through Mysteries, in which the Christ’s Person blows more fully the godlike work, through the Ghost, than through words.” (Stăniloae 2006: 53)

“The Hypostatical Ghost descended in flame of fire upon all Apostles, showing thus the Christ’s will to extend the godlike power and the holiness

of His human nature upon the whole human creation “in order to reconcile with Himself the whole divided world.” (Stăniloae 2006: 86)

“The descent of the Holy Ghost in flames of fire doesn’t show only the Christ’s will to comprise in the Church, namely in His love, the whole world unified in this love, but it shows also His will that in this unity to be maintained the identity of each person. (...) The Logos out of which derived the rationalities of all the people, He wanted to reconcile them not only in Himself as Unitary Rationality, but also into the Ghost as godlike love and power.” (Stăniloae 2006: 86)

If, constitutively, the Church consists of Christ-the Head and of the humanity-His body, the Holy Ghost is the One Who unites Christ with the people, or the people with Christ. The Holy Ghost is by this, the sanctifier power, of-life-maker and unifier within Church. The Holy Ghost descended at Pentecost and, by His descent itself, He has given the Church existence. The Holy Ghost determined the Church to be constituted, whose premise was laid down by Christ – through His savior deeds – in His body. But the Holy Ghost ceaselessly remains within Church, by relentlessly irradiating out of Christ. The Holy Ghost is the factor through Whom, once constituted, the Church is being upheld in existence; this is for the Holy Ghost brings new human limbs within Church, He seeds within them the Christ’s grace and gifts, and by this, the Holy Ghost unifies them into Christ, by sanctifying them and by giving them a new life, namely godlike life out of Christ’s life. Through the Holy Ghost flows and further grows up, the godlike life within Church – it grows up the Church itself.” (Stăniloae 2006: 125)

“Even though the work of the Holy Ghost within Church is no longer fulfilled through sensitive wonders, as when the Ghost descended on Pentecost, he maintains the godlike life within Church, namely he maintains the Church in continuation. Of course, the Ghost doesn’t do this without the collaboration of the human factor.” (Stăniloae 2006: 125)

“The Holy Ghost, as Hypostasis, He is active within people in diverse ways and degrees, by producing within people diverse effects. But, through all these works the Holy Ghost unites the man with Christ, and by this He makes the man to be imparted with the infinite holiness and godhead which are in the body of Christ, or within Christ’s human nature.” (Stăniloae 2006: 125)

“The Ghost hasn’t other role than to make these energies of Christ and the gifts which bring us together to the likeness of Christ, as our own. This is because, without appropriating these energies, we couldn’t, properly-said, consummate ourselves. Through the Ghost we enter a dialogue with Christ, which we are communicated His power and light in, a dialogue of gradually

knowing the infinity of God which dwells in the Christ's humanity which we can have access to. We imitate and we receive the Ghost out of the Christ's things, in a free dialogue in endless progress. We become as many hypostases which the Hypostasis of the Ghost works and speaks through, or which become capable of speaking to Christ as partners adapted to Him and capable of receiving His things; or, the Ghost becomes interior to all the human subjects who receive Him, becoming thus partner-hypostases to Christ, in the dialogue with Him; by making them some kind of hypostases unity, for the same Ghost, as Hypostasis, He unifies them in their work and speaking, in their dialogue with Christ." (Stăniloae 2006: 127)

"There starts a kenosis of the Ghost, Who descends on our level, in order to elevate us on the level as partners of Christ. The Holy Ghost isn't a human hypostasis with a special nature, and therefore He isn't embodied like Christ, and therefore nothing impedes the Holy Ghost to infuse Himself as Hypostasis within our hypostases, becoming thus some kind of Hypostasis of our persons. And this makes Him all the more intimate to us. Christ is always a model differing from us, our model we are speaking to, distinct from us as we are distinct to one another, and also tied to us and possible to be increasingly more tied, as we are tied to one another and possible to be increasingly more tied amongst us. Christ remains our partner we are speaking to, Whom he imitate, Whom we ask for our powers and from Whom the powers are coming to us in this dialogue, and Christ too becomes interior to us, but in another mode. The Ghost is the one through Whom we are doing all these things, covering Himself with us (putting us on Him, o. n.) but without annulling us, but also without appearing in front of us as a distinct from us partner of dialogue. There takes place a dialogue between us and Christ, partially on the historical plan and partially on the plan of the eternity, for we are accepted and elevated on the position of the Ghost, of the Ghost accepts our position on the ground of a supreme intimacy. Although, this doesn't annul us as persons, but it develops us as persons, likewise the sunlight that penetrates us and gives us the power of seeing it doesn't annul us as persons. That's why it was said that the Saints are the incorporations (embodiments, o. n.) of the Ghost, of course not in the sense that their human nature has the Ghost as Hypostasis in the same sense that Christ is the Hypostasis of the human nature; but in the sense that their subjects are accomplished in a supreme intimacy with the Ghost, and not only their knowing and speaking and willing subjects, but also their bodies, namely their whole being. This intimacy between the Ghost and the believer makes the spiritual man not to feel the Ghost as a *You*, but each time he says *I*, he hears the Ghost saying within him, *Me*. His own *self* has become the Ghost's *Self*; the Ghost's *Self* has become his *self* in a consummate union but without confusion. There are two interpenetrated *selves*: the Ghost's *Self* imprinted in the man's *self* in order to develop the man's *self*. The Ghost's powers, and through that, the Christ's powers have

become the man's powers. The Ghost doesn't affirm Himself through the category of *You*, as Christ, but as *I*, in order to strengthen the man's *self*, but as a loving of Christ *you*. By descending on the "me-you" human level, the Ghost humbles Himself like the man, for the man to humble himself and thus to be the man elevated through humbleness." (Stăniloae 2006: 127-128)

"As Ghost of the man's communion with Christ and in Christ with all the believers, the Holy Ghost is especially an *Me* of the Church, and *Me* in which the Church's believers feel like being one, for each of them feels that his *self* is penetrated by the other's *selves*, for the same *Me* of the Ghost is present and He humbles in everybody, in their communion with Christ and with one another. Due to this fact, as also to the fact that the Ghost still is a godlike *Me*, I feel this *Me* as superior to me. It is a *Me* who elevates me; it is a *Me* in whom all of us gain an increasingly greater transparency and interpenetration, in whom we feel as being one, but not fallen into impersonal. This if for this common *Me* illuminates us increasingly more as a *Me* of the communion." (Stăniloae 2006: 128)

"Of course, Christ represents us in front of the Father as a human *Me*. But towards us Christ is a *You*, for He is from amongst us. The Ghost, though, does not represent us as a human *Me* differing from us, namely as our *You*. But, being helped by the Ghost Who is present in *selves*, we present ourselves to the Father, like the Son, on one hand as a multiplicity of *selves*, and on the other hand as a sole *me*, or like a multiple *me*."

"Through the Ghost, the Son makes us partakers to Himself, namely He actualizes the possibility He has given to us to be elevated on the level of the dialogue with Himself like God, like some partners equal to Him by grace, or by the Ghost, or like gods and sons of God by grace." (Stăniloae 2006: 128)

"The grace as work of the Ghost and of Christ, it moves within Church, since the Ghost moves within us as a common *me* of ours, for He strengthens our love towards Christ and amongst all of us who believe. Here appears also the paradox of the freedom. On one hand, within man there is the Ghost Who works, feels, and knows, and on the other hand the man himself works in a greater freedom than in the absence of the Ghost." (Stăniloae 2006: 128)

"The Ghost is in close connection with the Church. This is another characteristic of the Ghost. That's why we cannot speak about grace as about something from outside the Church, but only as about something related to the Church. Likewise, one cannot speak about Church without the grace, or without the Holy Ghost. Through the descent of the Holy Ghost it has been founded the Church. The remaining of the Holy Ghost it ceaselessly keeps the Church in existence, this remaining being too a refreshing of the Church. Within Church is being continued the work of the

Ghost, namely the grace. The work of the Holy Ghost, or the grace, it is constitutive to the Church and the grace doesn't manifest except within the Church." (Stăniloae 2006: 128)

"If the Church is being born out of the dwelling of Christ, with His deified body – or spiritualized – within the ones who believe and if this dwelling has an active, efficient character, through the work of the Ghost or by grace, then the grace is constitutive to the Church and it cannot be but a work within Church. Christ cannot save the people except by imprinting Himself within them, in His entirety, through the Ghost, even if not everybody can assimilate Him through the same work of the Ghost or by the same grace in all of them. But this means that Christ cannot imprint Himself with one of His parts in a man, or in a group of people, and with other parts of His in other people or groups. He imprints Himself ads the same whole Christ, therefore through the same work of the Ghost or by the same grace in everybody." (Stăniloae 2006: 128)

"By Christ's imprinting within people it is being constituted, it is being perpetuated, it is being deepened, and it is being enriched the Church, in the endless life of Christ. If the word of Saint Irenaeus is true, that "where the Ghost is, there is the Church, and where is the Church there is the Ghost", equally true is that where is the grace or the work of the Holy Ghost there is the Church, and where the Church is there is the grace. And the Holy Ghost or His work is where is entirely imprinted Christ, with His deified body, with the endless reserve of godlike life that we can achieve, even if not all of us have Him, and not from the beginning, in all His actual depth, and even a believer develops himself more than others do, in faith, in holiness, and in knowledge, from the same Christ, through the same Ghost. Although each believer develops in a different measure, all of them develop on the basis of the common faith, and therefore of the connection with the same Christ, out of the same endless reserve of godlike life being in Christ, and communicated through the Ghost, or assimilate through the Ghost. The Holy Ghost is the same in everybody. The Holy Ghost is the same within the whole Church; in everybody there is the same Ghost of the integral Christ, or the same true work of the Ghost, or the same grace of His, even though in some people it is more actualized than in others." (Stăniloae 2006: 128-129)

"The Ghost of the integrally present Christ, he tends, through His common work to recapitulate all of us in Christ, in His endless godlike life. He doesn't cultivate, through this work, the divisions amongst Christians; He isn't driven by the desire of closing the circle of the ones who are imparted with Christ. The Holy Ghost creates, through his work within believers, the disposition of the unity. The one who is dominate by the tendency of division, he doesn't belong to the Ghost of Christ. The one who separated

himself from the Church, he isn't in the grace of Christ, in the effluvium of the unitary life in Christ." (Stăniloae 2006: 129)

"How they reconcile to one another: the presence and the work of the Holy Ghost as Hypostasis within Church and the partial gifts granted to diverse persons? This reconciliation can be understood if we pay take in account that the sharing of the fire tongues over all Apostles, and the multitude of various gifts it has, in addition to the signification that the Church is destined to all the nations, also the signification of the reciprocal completion between diverse gifts, and between the ones who receive those gifts, according to their natural features. Ant this always is in favor of Church's unity. If one person had received everything from the Holy Ghost, he wouldn't have searched for the unity with the others; likewise, if an Apostle had received the gift of speaking all the languages, he wouldn't have needed to be completed in his mission by the other Apostles." (Stăniloae 2006: 133)

"The Ghost as Hypostasis, He covers or He actualizes the Whole Church, like the soul covers or actualizes with the totality of its functions the totality of the body's functions, though, on the other hand, the soul is present, as whole, in each of body's organs and he keeps, by this, all the organs united. Likewise, the Ghost as Hypostasis, He keeps united all the Church's limbs. (...) But the Church's limbs enjoy all the gifts only due to the fact that they remain within Church or within the One body of Christ. Only by this, the differences amongst them to not lead to separation, but those differences keep them in union, for the Church's limbs need one another." (Stăniloae 2006: 133)

"The Ghost as Hypostasis He is a Ghost of the unification of the ones who have diverse gifts; He is "the communion's Ghost" (II Cor. 13: 13); He is "The Ghost of the unity" (Ephes. 4: 3). Only for we all are "in the same Ghost", but diverse amongst us, we all are into Christ and we have the approach, into Him, to the Father (Ephes. 2: 18)." (Stăniloae 2006: 133)

"Only together or in a synodal mode, the Apostles and their descendants, when taking decisions in the important matters of the faith, they could say: "It seemed to the Ghost and to us". They were many, but the Ghost was one and into the Ghost they had a unique cogitation. Better said, only in connection with the whole Church, within which there is the Holy Ghost, and in which, after the descent of the Ghost in the beginning, the Ghost comes in the same time from above, they could say that. Only in the body of the Church it is each limb imparted, through the mediation of the other limbs, with the totality of the gifts of the Holy Ghost, and by this each limb is enriched in his humanity by the whole Ghost's holiness, which makes to irradiate within Church the entirety of the holiness and of the godhead of Christ's body. This help us to understand that the Ghost, as Hypostasis of

the entire godhead imparted to the creature, he is given to the Church in its quality as unitary body. Of course, once present as Hypostasis within the Church, in its quality as a whole, the Ghost is working as Hypostases in each believer, but He is granted to a person or another for that person remains within Church.” (Stăniloae 2006: 133)

“Only for a person or another remains within Church, with that person’s special gift in connection with the totality of the persons from within Church and with their gifts, that person enjoys the plenitude of the Ghost as present and active as Hypostasis within Church.” (Stăniloae 2006: 133)

“The Ghost is the same Hypostasis in the gift granted to a person, by the fact that that gift is connected to the other gifts the Ghost has granted to other persons from within Church. A mother, when speaking to each of her children and helping him to develop his gifts, she is the same in the various speaking and urging addressed to each child, and by this she keeps them united to one another, for she won’t urge them to contradictory deeds. The Ghost is whole in each person from within Church, but only for that person maintains himself as Church’s limb, namely only for that person is within Church where the gifts of the Ghost are activated, as unitary and infinitely rich Hypostasis Who is the unifier factor of the shared gifts.” (Stăniloae 2006: 133)

“This is true for Christ too, for the work of the Ghost is itself the work of Christ, which has become, by the Ghost, characteristic to the human subject. That’s why they say also about Christ that “It is crumbles and it is shared the Lamb of God, That One Who isn’t crumbled and Who isn’t separated” (in *The Liturgy of Saint John Chrysostom*). Properly-said, each believer participates to the entire Ghost and Christ. Saint Gregory Palamas said: “Therefore, the Ghost is undividable, but according to the work..., after that the Ghost overflows and gives Himself and sends Himself, the One Who is everywhere and Who is steadfastly founded in the motionless identity, the Ghost is sharable to the worthy ones.”” (Stăniloae 2006: 133-134)

“The Ghost is present as unitary and as unifier Hypostasis within the whole Church, namely in each individual limb, as long as the respective limb remains within Church.” (Stăniloae 2006:135)

“Through each “gift” a person does a work not only for himself, but also for the whole, or a common work with the others, by uniting his gifts with the others’ (...). Properly-said, even the own work of each limb it is actually a common work, because it couldn’t be done without the common contribution of everybody, and without contributing by it to the others’ work and to sustaining and developing the whole. Thus, the Holy Ghost is whole

present with His hypostatical unitary work, in the diverse gifts and works of the diverse persons within Church.” (Stăniloae 2006: 135)

“The Holy Ghost is within Church some kind of connection and of dynamic common spring for all the gifts, some kind of water where sprout out and grow up the true gifts of all Church’s members, as equally numerous manifestation forms of the godlike life unite with the human life. Saint Basil the Great said: “The Holy Ghost is often called as the connection of the ones who are sanctified”, namely of those who overcome their limitation, one egotistic and contrary to the other people and to God – of those who sincerely and cleanly open themselves to the communication with the endless and most-clean love life, of Christ, and by this, they open to a relation of clean love with their fellow humans. The Holy Ghost opens one to the others, and makes them to communicate.” (Stăniloae 2006: 135)

“The Ghost is the “love connection” between each believer and God, and with his fellow humans, and the Ghost is the living spring out of which sprout and grow up, in unity, all the limbs’ gifts, as equally numerous forms which the believers can manifest their love for God in, and their love for one another, as equally numerous forms the human persons surpass themselves, namely they overcome their individualistic limitations, by realizing a continuous progress in the endless unity of the tightly connected to the holiness love. Thus, the Holy Ghost is a spring of the love and therefore He never ceases to renew and enrich us.” (Stăniloae 2006: 135).

“We can see how much diverse are gifts themselves, which the human persons have, they are the channels which the human persons communicate through, by maintaining and developing between one another a unity of the love. The Holy Fathers strongly highlighted the unifier work of the Ghost in this sense. Of course, as we have seen, this unifier work it doesn’t annul the persons. If this had been the case, the unity amongst persons wouldn’t have been accompanied by the sentiment of joy for giving and receiving.” (Stăniloae 2006: 135)

“The man’s spiritualization is though, as we’ve seen, also a matter of man’s decision and of persisting in the good things, and it receives a personal specificity. The Ghost develops each person in what he has as specific by creation, on the measure that person spiritualizes himself in, by developing himself, but that person develops himself or he is developed by the Ghost, as a limb of the whole. The Ghost develops that person also through that one’s effort of accomplishing himself as what himself is.” (Stăniloae 2006: 136)

“The Holy Ghost is the One Who makes the common work - of the Son, of the Father, and His – to be characteristic to the Church in the totality of the

work and to be characteristic to the human subjects in human forms which to fit their specificity as persons.” (Stăniloae 2006: 136)

“The Holy Ghost is the One Who ensures the human person, in their distinct reality, an imperishable value. This is a value that grows up even more through our collaboration with the work of the Ghost.” (Stăniloae 2006: 137)

“If we hadn’t been helped by the work of the Holy Ghost, we would have hardly actualized the gifts of the Baptism, or we wouldn’t have actualized them at all; if the Ghost hadn’t communicated with us since we had been administered the Mystery of the Holy Chrism, we would have hardly been able to develop our life into God. Our dialogue, of deeds, with God, it implies the work of both partners, the active communication of both of them, into the Holy Ghost.” (Stăniloae 1997: 45)

“Like the death of the former man through the birth of the new man at Baptism, it isn’t a static given, but it is a given full of interminable virtuality, likewise the descent of the Holy Ghost on Pentecost it is the beginning of His continuous descent for each man who enters the Church and who remains within Church. It is the setting and the maintaining in movement, through reciprocal communion, of those death and birth we have been imparted with, at baptism.” (Stăniloae 1997: 46)

“To the spiritual man, in the depths of the Scripture, of the nature, and of the creation’s unfolding in time, there is present and active the Same Ghost present and active in his deep too, upholding his efforts of purification and illuminating all the things from around him, in order the things to become symbols transparent to divinity. All the things give the spiritual man the awareness of the fact that “in God we live, we move, and we exist”, as Saint Apostle Paul said in Areopagite (Acts 17: 28).” (Stăniloae 1992: 188)

“To the people too, who receive the Baptism, the role of uniting them and making them aware of their union with the Word, it is played by the Holy Ghost. The Holy Ghost is the factor of the human being becoming aware of his elevation through Him, from the automatic and enslaved to the fallen nature life, to renewal, through the understanding (speaking) union with God-the Word born as man.” (Stăniloae 1995: 177)

“The Son shows His turning towards the Father, through love, not only by the fact that the Son doesn’t give Himself birth to another son, out of whom another son would be born and so on; the Son shows His love for the Father also by the fact that there is a Third Person, One not coming out of the Son, but One hypostatized as a loving breath of the Father towards the Son, and That Third Person, at His turn, it attracts the Son towards the Father. Thus, the Father has the Ghost as The One Who rejoices, together with the Father,

of the Son, and the Son has the Ghost, as The One Who rejoices, together with the Son, of the Father. This is for the joy of the Two Persons needs to be shared by a Third Person, and Their joy is shown as consummate when They receive the Third Person to rejoice with Each of Them of the Another Person. And the third Person must be a unique Person too. If the Third Person had been diverse person, the Two Persons wouldn't have seen on Themselves in a full union with One Another. Through this, the Father and the Son, at Their turn, they rejoice too, together with the Ghost. But This Third One cannot come except out of the Father, and it cannot be directed except towards the Son, for the Son to receive the Ghost as The One Who rejoices of the Son, together with the Father, and Who rejoices of the Father, together with the Son. The Son cannot be the origin of a Person Whom the Son would have had out of the Son's initiative, the Son rejoicing, together with the Third Person, of the Father. The Son remains Son even in the full Ghost's rejoicing of Son's rejoicing of the Father." (Stăniloae 1995: 16)

"The Son is called as the Father's Word or Wisdom, and by this too, it is shown the fact that the Son is the One revealing the Father. And the Father's rejoicing of the Son, communicated to a Third One, it is considered also as a breath of the Father's Life towards His Word. In comparison to the Word, as image of the Father in His thinking about Himself, the Ghost represents the loving overflowing of the Father as Live upon His image. The Father fully feels His life by rejoicing of His image. Both the image and the rejoicing of it, they express the fullness of the God's existence by being hypostases, namely Persons. The Father wouldn't have fully rejoiced of His cogitated image, if the Holy Ghost hadn't communicated, at His turn, with the Father. The Father is the Source of the image, and of His life and feeling, all Three Ones living, on One Another, as tightly united Hypostases. The cogitated image of the Father wouldn't have entirely shown the Father, of His Source, if He hadn't had the Father's Feeling too, though He is not confounded to that. Neither the Father's Feeling of Life wouldn't have been whole, if They hadn't been felt by the Father's Image, or if hadn't comprised in it the Father's image too. Each Person has in Himself, together with the Father, the Other Person too, together with the whole Father's kindness. But Each One live the whole fullness in His relation with the Other Two Persons. The Son lives the whole Trinity's kindness as Son, and just by that, He doesn't live the Trinity's kindness only with filial love, but also with the love that feels in it the love of the Father for the Son." (Stăniloae 1995: 17-18)

"The created universe, through its rationality or structure, is capable of being known as being in the image of the Father ("according" to the One Who is the "image of the Father"), and as full of accessibility, both in the natural plan and in the its plan elevated to Christ. God is not only cogitated in nature and into Christ, but God is also felt or lived as Life through the Ghost. Or, the Father will be felt through all the Ghost's breath, but as

Person. That's why, the Ghost is also called as "of-life-Maker". (Stăniloae 1995: 18)

"In the Three Persons is fully confirmed the 'truth' of the existence of God, which could only partially be confirmed in Two, and through One it would remain uncertain. That's why the Holy Ghost is specially called 'Ghost of the truth' (Jn. 15: 26; 16: 13) and he has the purpose to strengthen into truth. In the troparion at baptism it is said that: 'The Ghost in an image of a dove has proved the strengthening of the word' of the Father regarding the embodied Son." (Stăniloae 2003: 323)

"The Ghost and the Word have been working together from the beginning: the Ghost hasn't created a body in itself, but the body whose forming it has been worked it is the body the Word has been forming it too, to Himself, by imprinting, on Himself, in His body, as being that body's Hypostasis. The Ghost has given that body the life, the Word has given that body His specificity as His body, and He has given His body His identity as Person, by framing, on Himself, in His body, as Hypostasis." (Stăniloae 2006: 36)

"Through Anointing it starts the epiphany or the showing of Christ in the behavior of the baptized man, or of the light of the Ghost of Christ upon that man's being, showing that man as an active image of Christ and like a living dwelling place of Christ, for it helps the baptized one to actualize the image of Christ that is in a virtual manner in him. Thus, one could say that through Anointing with Chrism we are shown that not only with our power we are going to actualize the gifts we have received at Baptism, but we need the help of the Holy Ghost as well. This help starts immediately after Baptism." (Stăniloae 1997: 45)

Holy Mysteries

About the Church's Holy Mysteries - By and Large

“At the basis of the Orthodox Church’s conception about the Holy Mysteries, it stays the belief in the possibility of the work of the godlike man upon another man, through the mediation of the bodies and of the matter between them, in the ambience of the Church as mysterious body of Christ. It is the trust that the godlike Ghost can work through the mediation of the human spirit upon the cosmic matter by and large, and upon other persons specifically. Through the man’s hand flow spiritual powers upon another man, either directly through the body, or through other matter. This is for the human body is constituted out of senses, in which the spirit and the body are inseparable. The one who conveys this power that flows through the man’s hand he is the subject who thinks and wants, namely a subject having a spiritual basis; the power flowing through the body of the one who acts upon another person, it also reached the spirit of the last man. The two people, by meeting with one another through senses, they meet through spirit too. But the power that the man conveys it through his body it doesn’t belong only to his spirit and body, but there is also a far greater power crossing through the man’s body and spirit. It is about the power of the godlike Ghost, with Whom the man comes to an agreement, and Whom the man open himself through faith in the Church’s ambience. Within Mystery, one cannot draw a frontier between the movement of the man who works and the power of the godlike Ghost. And for the celebrant of the Mystery that he is, as priest, a representative of the Church, through him works the Holy Ghost Who breaths within the whole ambience of the Church, as mysterious body of Christ within which Christ works. And the receiver of the Mystery opens himself to the full action of the godlike power conveyed by the celebrant, through his faith, in the Church’s ambience, which is the field the Ghost of Christ works in.” (Stăniloae 1997: 4-5)

“The Christendom differs from paganism by the great news about the Son of God Who made Himself true man, forever and ever. God, in His limitless love for man, he grants the man so much value that He makes Himself man, by taking real man face, and showing Himself to the man both in the present age and in the age to come.” (Stăniloae 2005: 51)

“The responsibility becomes increasingly transparent - to each one through the other one - to the presence of God as Person, as factor that gives immeasurable value to his partner of marriage. On the measure the other one unveils his depth he becomes more transparent to Christ Who guarantees his eternal value like human being by the fact He has made Himself man. And this increases each one’s responsibility for the other one. Thus, each one is places in a direct relation with Christ, without his value and consistency to be diminished. Each of them lives Christ in a specific

mode through the other one, as uniquely transparent. Both of them live Christ, the One Who appears through the other one, as through a transparent unique environment, of His complete revealing, and like the One Who imposes some special responsibilities related to the other one. Both of them live Christ as the One Who has given each of them to the other one, as special environment for revealing and developing the persons' communion, through reciprocal serving. By this each one unveils himself to the other one in his most profound and secret, and more conquering humanity. Neither of them could live Christ in an increasingly deeper manner and in a such accentuated responsibility and no other man or woman would reveal himself or herself so fully in his / her mystery and in the mystery of the communion as persons, continuously deepened, if he separated himself/herself from the other husband, if he did temporary unions with another man or with another woman. If this was the case, each union would be rather a bodily union, incapable of endlessly progressing in the union and in the reciprocal knowing of their profound spirituality in Christ." (Stăniloae 1997: 126-127)

About "Although the Mysteries are officiated upon the persons as taken individually, the Mysteries are administrated to the persons who enter the Church and after they have entered the Church and they have become components of the Church. Through the Mysteries Christ works upon the persons who enter the Church or who have become Church's members, in order to strengthen their unity in Him, namely in order to strengthen the Church's unity. "Into Him every well composed building grows up, in order to reach a holy dwelling place consummated into the Lord" (Ephes. 2: 21). And within Church, the Lord has given some people as... preachers, other as shepherds, other as teachers, towards the consummation of the saints, in order to work the ministration towards building up the body of Christ, until all of us will have reached the unity of the faith and the knowledge of the Son of God, the stature of the consummate man, at the measure of the age of the fullness of Christ (Ephes. 4: 11-13)." (Stăniloae 1997: 14)

About "Being the grace the Christ's work, the unseen Committer of the Mysteries is Christ. The Mysteries' efficiency depends on the connection between soul and body, and of the fact that the soul is open to God, and into Christ this openness of the humanity towards God has reached its maximum level. Christ touches our body by His work, but these touches are being deepened within our soul. Christ Himself works through His full of power body, upon our body. But Christ communicates through His body not only the His clean human sensitiveness, but also His soul's clean sensitiveness and the power of the godhead from within Him." (Stăniloae 1997: 11)

"The modes which the people are united with God in, in stages, are called as *Mysteries*. Through Mysteries the people ascend in their transcendence up to the end, both towards God and amongst themselves, the human being

aspiring to both of them. Through Mysteries one accomplished both the union with God and the union with the other people. But the end of the transcendence doesn't mean the motionless stopping in it. The human being never remains motionless in his transcendence towards God, and towards his fellow human. Forever, God, and the human being's fellow human, they remain mysteries whose endless communication the human being can ever-more penetrate in, and, since a certain point, without being possible to get out of them, but being eternally resting in them. The end of the transcendence only means a form of transcendence which hasn't any other transcendence upon." (Stăniloae 1995: 202-203)

"But for Christ to direct through Mysteries His work towards each person, it is necessary the person to personally believe in Him and in the decisive importance of the acts Christ has chosen as means of His savior grace, for the people to know at what specific moments He works upon them primarily. Through this faith, the respective person covers with his faith the decisive dimension of the act of the Mystery invisibly officiated by Christ Himself, or, in other words, that person opens himself to Christ. That's why in each Mystery the receiver is called by his name and he makes a confession of the faith (at Baptism, Eucharist, Repentance, Ordination), or he confesses his commitment (Wedding, Repentance, Ordination). For Christ to direct through Mysteries His action towards each person, it is necessary that person to manifest, through an act of his own, his will of accepting a decisive personal relation with Christ, Who is available, with His love or with His savior grace, to everybody; it is necessary the believer to totally open himself to Christ, to surrender his faith to Christ, for the savior wave out of the ocean of grace or of personal love of Christ, to enter the believer, through a special and savior attention. All the ones who believe, they enter by Baptism and they increase through the other Mysteries, the total personal relation with Christ, but with the same Christ Who is in relation with the other believers as well and, by this, they enter the relation with those ones and they increase in that relation, by being added to the Church as mysterious body of Christ. This is one of the meanings of the Baptism as death with Christ to the old life and as birth with Christ to a new life, exclusively out of Him. The same determination is required to the believer in the other Mysteries too." (Stăniloae 1997: 16-17)

"By maintaining in the believers' lives in Christ the believers' power of endlessly sacrificing themselves, the Holy Mysteries uphold within the believers the movement of convergence and of endless advancing." (Stăniloae 1997: 71)

"Christ enters our body with His body, or with the energy of His clean body, through the matters used when officiating the Mysteries, or through the priest's gestures, in order to place within our body as well the beginning of

the sanctification, a sanctification that doesn't take place, though, if there doesn't take place an effort from the part of the receiver of the Mystery. One must accentuate with the whole seriousness the Christological realism of the Mysteries, the work of Christ done through His body, upon the human person, through the transfigured matters of the Mysteries and through the priest's gestures. If the person of the Logos is in all the creatures, which are materialized images of His rationalities, all the more can He be in the matters of the Mysteries sanctified through Church's special prayers, with His body present in the Church's ambience, a pneumatized body and therefore a body present in an invisible manner, but a still real and efficient one." (Stăniloae 1997: 13)

"If there hadn't been a human subject, who to represent Christ as Subject in a seen mode, He would have given Himself to us in an unseen manner. But this would have kept us without the possibility of escaping in the incertitude regarding the fact if Christ has given Himself as gift to us, or we are the slaves of some subjective illusions; and we wouldn't have had the living of Christ as another subject in the person of the priest who welcomes us in Christ's name. Anyway, this would have maintained an unsurpassable individualism which would have shredded any unity of faith, and therefore even the purpose and the surety of a real revelation, of a real fact of the salvation in Christ. That's why, on the priesthood it depends the Church and the salvation in Christ." (Stăniloae 1997: 97)

"In a more special meaning, the Mysteries are invisible works of Christ done through visible acts, through which is constituted the Church and which are committed within Church. Christ and the Holy Trinity cannot be known in Their efficiency, except through the Church, but, on the other hand, They are known as Trinity for They are known in the sensitive reality of the Church." (Stăniloae 1997: 9)

"In our transcending towards the Holy Trinity and in The Holy Trinity's descending to us, we use not only the seen elements of the creation, but also the words and the symbolic gestures of the priest, which, being uttered and done in the name of Christ and in the name of the Holy Trinity, they communicate the working power of Christ and of the God in Trinity, by being themselves words and gestures of transcending towards God, and of His descent to us. This is for, by repeating us the words and by remembering the savior deeds of Christ, He recognizes those and He relives them as His own, and he relives in Himself the state of the sacrificed One and having the state of the resurrected One for His many brothers, and of the One sitting as man on the right hand of the Father, in order to elevate us too, nigh to Him or into Him, but without us to be confounded in this maximum union, to Him or amongst us. Besides, all the blessings we utter

upon the God in Trinity, those blessings come upon us too, through words accompanied by the sign of the cross.” (Stăniloae 1995: 208)

“In the Holy Mysteries we are united with Christ, but through His Ghost Who gives us the feeling and the sensing as sons of the Father and, by this, as members of the loving Kingdom of the Holy trinity. So, we are united through the Son of God made man, with the Holy trinity. This is shown also by beginning the Holy Mysteries by blessing of the Kingdom of the Holy trinity, except in officiating the *Confession* and the *Holy Unction*, these two showing the man as weakened in his quality as member of the Kingdom of the Holy trinity. Thus, we are elevated in another sense, to being imparted with the loving power and with the absolute freedom of the Holy Trinity, as escaped from under the slavery of any egotistic addiction.” (Stăniloae 1995: 206)

“In the ***Holy Mysteries*** we transcend on ourselves in an ever-deeper communicative union with Christ, and together with Him, as Sons, towards the Father into the Holy Ghost, with the conscience that in itself this transcendence, which may appear to us as done by our own powers, it actually is from God’s power.” (Stăniloae 1995: 205-206)

About “In the patristic-biblical thinking, the grace being the actual work of Christ, in any Mystery work Christ Himself being within Church. Christ Himself extends and develops the Church’s life, through all the Mysteries, which are only visibly committed by the priest as representative of the Church, but invisibly they are committed by Christ Himself. While Rahner reckons that the Baptism, for instance, it is the Mystery of entering the Church and in this are implied all the other effects of it, or that in the Mystery of the Repentance the Church forgives the penitent, in the biblical-patristic thinking the one who is baptized he unites himself directly with Christ (Do you unite yourself with Christ? I unite myself with Christ.). And by this he becomes member of the Church; and the penitent is forgiven by our Lord and God Jesus Christ, with the gift and with His love for people and the seen committer is only the one who seconds Christ *in* this forgiveness, in his quality of unworthy priest and spiritual guide.” (Stăniloae 1997: 15)

“It is a great mystery how Son-the Word is spiritually into the Father, or of the Father, and towards the Father. We might have some analogy in the fact that the prophets had within them, spiritually, the words of God, words which they translated in sonorous words. The Father lives with some kind of words the loving feeling of His towards the Son and of the Son towards Him, as also the Son lives thus the loving feelings of the Father in Himself and of His as Son towards the Father. But the Word’s words can be used by people not only in order they to be illuminated, and towards life, but also towards darkness and death when the people refuse His words.” (Stăniloae 1993, 3: 40)

“Like in the created world all the parts and the movements have a mystery character, by participating to the all-comprising Mystery, likewise all the Church’s limbs and acts have a mystery character, for in all of them is present and works Christ, through the Holy Ghost.” (Stăniloae 1997: 8)

About “More precisely speaking, the Church’s Mystery isn’t separated from the Christ’s Mystery, neither is separated Christ’s Mystery from the Church’s Mystery, since the Church isn’t but only the extension of the Mystery of Christ, and since the Mystery of Christ hasn’t come to existence but only in order to extend Himself in the Church’s Mystery. These two Mysteries can be discerned theoretically, but they cannot be separated in reality. Christ is the real Head, of the fundamental Hypostasis of the Church, which He constitutes and upholds by continuously imprinting His life in the Church, or in the Church’s limbs, which are kept united amongst them and with Him.” (Stăniloae 1997: 8)

“Of course, we must collaborate with Christ Who dwells within us through the Holy Mysteries; otherwise, we won’t be saved. But the basis of our possibility for collaboration it is set up from above, where the Christ’s grace is.” (Stăniloae 1992: 43)

“On short, the Mysteries’ constitutive elements are: the material means which Christ Himself communicates His savior grace by, through the hand of the priest, through the priest’s prayer and ascertaining declaration, and by confessing the faith and by engaging the believers (at Baptism, this is done on behalf of the receiver, by this godfather). The Mystery takes place *by the priest’s act*, accompanied by the declaration ascertaining the work of Christ; the Mystery is done also by touching the receiver’s body, with the priest’s hand, directly or through a matter, on the basis of the believer’s confession of the faith which is accompanied by the ascertaining declaration of the priest, which is itself a confession of faith in what is being done. The Mystery is a whole that unites the receiver – through the priest’s hand or through the matter the priest uses and through the priest’s ascertaining declaration – with Christ, and by this, with the Church, after the previous confession of faith of the receiver and after the priest’s prayer.” (Stăniloae 1997: 21)

“Regarding the number of the Holy Mysteries, there are three of them of the full union with Christ and of the full entering within Church (The Baptism, the Anointing with the Holy Chrism, and the Eucharist); two of the Holy Mysteries belong to the strengthening again into Christ of the ones who are sick in their soul or in their body (the Repentance, the Holy Unction), and two of the Mysteries are means the receiver is granted the power of fulfilling the special mission of officiating the Mysteries, of preaching the word and of

shepherding the churchly community (the Ordination), or the special duties related to marriage (the Wedding).” (Stăniloae 1997: 21-22)

“Right in the basis of the creation God works through cosmos and the man works through cosmos, by uniting his unity with God, sometimes more, and sometimes less. Through man it is especially accentuated the work of God upon creation, in order to spiritualize the creation and to transfigure it. This is the natural basis of the Church’s Mysteries, the basis of the fact that, a man can convey - for instance by water - to another man, the power of God. And the man who has become the environment, by excellence, of the power of God upon matter and upon the other human being, He is Christ. Out of Christ, through each Mystery, it is being extended the power of God upon all people, through gestures and through matter.” (Stăniloae 1997: 6)

“Sometimes, the receiver of the Mystery is put in contact with the priest’s hand, through a matter, sometimes without any matter. But the personal contact in faith, of the receiver of the Mystery with the committer priest, it is necessary in order to commit the Mystery. But always, through this contact, the receiver of the Mystery enters the direct connection, initial or increased, with Christ and with the Church’s community as body of Christ. That’s why the receiver of the Mystery he confesses his faith directly into Christ, and the priest who commits the Mystery, he represents Christ as being the One Who imparts His grace. Christ Himself used mud in order to heal the blind man, but sometimes He healed the sick by directly touching them with His hand. The direct connection the receiver of the Mystery is placed with Christ in, it is very clearly shown by the believer’s confession when receiving the Eucharist. In this confession the believer addresses himself directly to Christ, by showing his conviction that Christ Himself imparts him with His body. Through the priest’s words: “It is being imparted the servant of God (first name)”, the priest only ascertains this fact. The priest doesn’t interpose himself between Christ and the believer, but the priest only occasions their encounter. This ascertainment regarding the direct work of Christ is done also by the bishop when officiating the ordination and by the priest in the Mystery of the Repentance - though in the last case the priest adds his pardon as well. Therefore, we can admit that also at Baptism, through the word: “It is being baptized the servant of God (first name)”, or at Wedding, through the word: “It is being married the servant of God (first name), the priest doesn’t ascertain an impersonal fact but the direct work of Christ upon the receiver of the Mystery, or the personal encounter of the receiver of the Mystery with Christ. Out of all of these, it results the fact that the One Who officiates the Mystery is actually Christ Himself.” (Stăniloae 1997: 21)

“That’s why the Mystery is officiated at the encounter of two human subjects who are open by faith to the Holy Ghost working within the ambience of the Church, encounter prolonged in the direct bodily touching between them, or

through the mediation of a substance. Neither the substance, nor the uttered words or the done gestures - by themselves - constitute the Mystery, but the Mystery is constituted in the encountering in faith of the two persons in the Church's ambience full of Holy Ghost, and in the bodily touching between the two persons, in the same time with their confession by words of this faith of theirs: of one who officiates the Mystery and of the one who receives the Mystery." (Stăniloae 1997: 5)

"The actualization of this unity – virtual, in some degree – of His, with the human subjects, it takes the shape of the Church. The Church is thus *a third Mystery*, within which God-the Word reestablishes and elevates on a more accentuated level His union with the world founded through the act of the creation, but weakened through the man's sin. One can say thus, that the creation itself it is the Church, and the Church is the reestablished creation and on the way of being reestablished and of being consummated. If the whole Mystery is a unity of the contraries, the Church is the ultimate Mystery, for the Church is the form of the supreme unity of God with all the created things. The Church will be, in its full consummation form the future life, the mode of God of being "all in everything". Thus, the notions of Mystery and of Church they coincide. The universe that has become again Church, it has become again the all-comprising Mystery, if the Mystery is the presence and the work of God within the whole creation. And for within the Mystery is all-comprising, each of its components is a mystery, one can say that each of its components is a church." (Stăniloae 1997: 7-8)

"The basis of the Mysteries, in their narrow meaning, is constituted of the Word's embodiment and of His savior deeds, namely by the fact that He has assumed and he maintains forever, in His Hypostasis, not only the human soul, but also the human body, which He has elevated through His savior acts to the state of deification. But the concrete possibility of His union with us through Mysteries, in order to elevate us to the state of His humanity, it has been laid by the resurrection and by the ascent or the spiritualization of His body, state which His body has been elevated to, consequently to His sacrifice on the cross. Only since then His spiritualized body, within which the materializing rationality of its matter has become fully transparent and spiritualized, He can dwell within our bodies by the Ghost Who irradiates out of Him, with all the states He has crossed through, and with the height which He has reached at, in order to bring us too, through these states, to the same height. (Stăniloae 1997: 9)

"The Christ's relation forms and degrees with the believers through the diverse Mysteries, they have been established by Christ and not by the Church. It is true that Christ commanded us to grant the Baptism in the name of the Father, and of the Son, and of the Holy Ghost, but here the expression *in the name* it doesn't mean a Church's work in the name of a

distant Trinity, but in the power of the Trinity; Christ provides the insurance that in the Church's sees act there is present and working each Person of the Holy Trinity according to His place. This is for the Lord continued saying: "Behold, I will be with you to the end of time" (Mt. 28: 19-20), and about the work of the Holy Ghost Christ speaks at diverse moments (Jn. 20: 33 etc.)." (Stăniloae 1997: 17)

"The Christian faith affirms that this union in stages, through Mysteries, it isn't a work of the human being, neither means confounding the human being to God, and this is shown also by the fact that the Son of God has made Himself man distinct from us, or by the fact that He has taken our humanity into His eternally distinct Hypostasis, in a non-confounded manner, through the teaching that this transcendence take place through the grace coming from Christ, in communication with Him." (Stăniloae 1995: 203)

"The Church's Mysteries do not give us only some static charismas, or some limited good and virtues, which we must carefully keep in the present limits, in order to show them at the last Judgment to God, as well preserved, as the unworked or not-multiplied talent from the Gospel. The Mysteries have at their turn a prophetic-dynamic character, giving us powers, which must be continuously developed and fully actualized and which to led us to increasingly advanced spiritual stages in the inter-human relations, towards the final consummation. But these attitudes are valorized not only by us, but together with Christ, employing to do this also the new aspects of the social reality, which the history shows not only through a slow evolution, but sometimes through jumps taking place within history. Christ doesn't limit Himself only to show us, as Prophet, His state, passively, as state which all of us must tend towards. He is the permanent Prophet leading us increasingly closer to Himself, always higher and closer to the Kingdom of Heavens." (Stăniloae 1997: 249)

"The Church's Mystery in a proper sense, as the Third Mystery, it presupposes the first Mystery, namely the Creation's Mystery, but the Church could be brought to existence through the Mystery of Christ. The Church is just the extension of the Christ's Mystery; the whole Church is full of Christ's Mystery." (Stăniloae 1997: 8)

"The fact that the intimate relation with God, which the human being enters with God in, it accentuates the human being's quality as unique person, of eternal value, escape from under the force of the nature depersonalized through passion, it is shown not only in the fact that God Himself is a Trinity of Persons, but also in the fact that in receiving each Mystery the human being is indicate on his name. The human being is received in each Mystery as unique person, in the eternal communion, through Christ, the

human Person Who has forever become man too, in communion with the Trinity of the godlike Persons too, being indicated on Their names, and, by this, the human being is provided with the eternal happiness.” (Stăniloae 1995: 203)

“The general basis of the Church’s Holy Mysteries it is the faith that God can work upon creature in the creature’s visible reality. In this sense, the general meaning of the Mystery is the union of God with the creature. The most comprising Mystery, in this sense, it is the union of God with the entire creation. This is a Mystery comprising everything. There is no reality’s part not to be comprised in this Mystery. This union started at the moment of the creation’s act, and it has been meant to be consummated through the movement of the creation towards the state which God will be everything in all things in (I Cor. 15: 28). Who can understand the meaning and the depth of this union: of the mode of the presence of the Word of God in the rationalities of the created things and of His work in sustaining and guiding them towards the target of their full union with Him?” (Stăniloae 1997: 5)

“The Mysteries are officiated by the Church, or by Christ through the Church, on behalf of some persons who want to enter the Church and to remain within Church, those persons uniting themselves by this, with Christ Himself, the One Who has instituted the Mysteries. Of course, the Mysteries are granted to some persons, and not to the Church’s entire community or to some persons groups. But this doesn’t mean that the Mysteries are given to some persons isolated from the Church. Through Mysteries, the Church – or more precisely: Christ working within Church – effects Christ’s action of uniting those persons with Him and with the other Church’s members united with Him. The Mysteries are the act with which Christ recapitulates in Himself, as Church, the people who were separated from God and from one another, if they now believe in Him. Thus, the Mysteries have a unifier function. That’s why the Mysteries belong to the Church, as unity accomplished in the ones who believe in Him, in order to extend this unity, and in order to attract also others in this unity, and in order to strengthen their unity in Christ, or the Church’s unity as mysterious body of Christ. One doesn’t officiate a Mystery on behalf of a person from outside the Church in order to let that person remaining in continuation outside the Church. One is not recognized a Mystery he received outside the Church to, as long as he remains outside the Church. The Baptism is officiated on the Church’s porch, facing the Church’s interior, after the receiver was directing his face towards the Church’s exterior while rejecting the one who reigns outside the Church.” (Stăniloae 1997: 14)

“The Mysteries aren’t transcendences on the created plan, from a stage to another, but they are transcendences from the created to the Person-

Absolute. Some transcendence existed also before Christ, through the human being's thinking at himself, and through the relations with the fellow humans, with the nature, and with God Who made Himself somehow felt and necessary to be though through all things." (Stăniloae 1995: 202-203)

"The Mysteries stay in a connection with the Christ's sacrifice. In all the Mysteries we receive the power of sacrificing ourselves, and this power comes from the state of sacrifice which Christ is in. Not out of the memory of the sacrifice on Golgotha comes this power, because in such a case the man had given the power to himself, and the Mysteries wouldn't have been Mysteries; the man's power for self-sacrificing comes from the actual state of sacrifice which Christ is in, which is a prolongation of His surrender as man to the Father, surrender which, by being Christ in a body capable of dying, He brought it to its full extent, by accepting death and shedding His blood; after His bodily death Christ maintains His state of sacrifice like a total spiritual surrender of His humanity to the Father, in order to be consummately filled up with godhead, which keeps it elevated to the state of resurrection, elevation, and pneumatization." (Stăniloae 1997: 71)

"The report between Church and Christ cannot be expressed in the simple manner through the idea that the Church represents in Mysteries an absent Christ, the Church being a juridical deputy of an absent Christ; this report can only be described like this: the Church, on one hand, it is full of Christ, for Christ works within Church, but on the other hand, the Church is always in the position of praying and serving Christ, and therefore the Church isn't identical to Him. The Church is the body, and not the Head, though you cannot unite yourself with the Head without uniting yourself with the body – but the conscience of the believer highlights the union with the Head rather than that with the body. Between Catholicism and Protestantism, the Church maintains a more complex, more balanced, more conform to the reality position." (Stăniloae 1997: 16)

"The true mystery of the man and of the world it consists of the fact of advancing into the free and eternal God, in true communion with Him." (Stăniloae 1993, 3: 14)

"The union with One from Trinity embodied as man, it is done in the Holy Mysteries through the elements of the cosmic creation, which the creator and upholder power of the Holy Trinity works within, a power made useful to us, and a power which we can come back in the fulness of the connection with the Son made man and through the Holy Ghost, for this power is made by Him to us as means towards spiritualization and towards eternal life. Christ Himself, by entering the water, and by receiving as man the Holy Ghost, He has made the water good again, and communicating the powers

of the Holy Trinity and the restored powers of the human nature.” (Stăniloae 1995: 207)

“The work of Christ Himself within Mysteries must be reckoned as tightly connected to the fact that Himself instituted the Mysteries. But He instituted the Mysteries for He was the first to practiced them, and He has remained in continuation their invisible committer and, by this, the Upholder of the Church. Himself was baptized so He commanded all the people to be baptized, declaring in the same time that Himself will be present in the practicing of this Mystery: “Behold I am with you to the end of the time” (Mt. 28: 20). Himself as man has received the Holy Ghost after His Baptism, following that everybody to receive the Holy Ghost from Him in the Mystery of the Chrism. He forgave sins and He has remained to furthermore forgive the sins through the priests, by empowering the Apostles through the breathing of the Holy Ghost, as mode of His permanent work in committing this Mystery: “Who you will forgive their sins, forgiven will their sins be (at the same moment, *o. n.*), and whom you will keep their sins, their sins will be kept” (Jn. 20: 22-23). Christ has laid the basis of the Eucharist by His death of the cross and by His resurrection and He officiated the first Eucharist, and then he commanded Hid disciples to commit it themselves ever since, Himself being permanently in the Eucharist as sacrifice and sacrifice. He was the Hierarch by excellence, and He remains in unseen mode in this work and quality, in the seen hierarchs and priests whom He conveys this quality as seen organs of the Mystery committed by Him in unseen mode. Christ blessed the wedding and He healed sick people. The Church officiates all the seven Mysteries, for Christ committed them visibly, as long as He was on earth, and for He commits them after His Ascent to heavens, or after He has entered with the body the fully pneumatized plan, He commits them in an invisible mode within His Church.” (Stăniloae 1997: 15-16)

“The work of the Church’s hierarchy upon the believer people, it is exercised, essentially, through the Holy Mysteries, and especially through Baptism, Chrism, and Eucharist. While the angels, as “pure minds”, they receive the godlike things in an unveiled mode, we receive the godlike things dressed up in “sensitive icons”, or “in symbols”; through symbols we understand words, gestures, and sensitive matters, which do not only signify but they also comprise in a not-understood manner some spiritual realities. These wraps cover, more or less, the “rationalities” of the Mysteries. The sensitive forms of the Mysteries do not impede the consummate ones to contemplate and to feel the Mysteries’ spiritual content, and to the not-consummate ones the Mysteries stay in a wise conformity to those ones’ state.” (Stăniloae 1992: 47)

“This faithfulness to Christ Whose humanity is the real, definitive image of God, this shaping of the believer according to the Christ’s humanity it is maintained and it is achieved also by mimicking His acts in Mysteries, as also through the whole endeavor to behave in life as Christ did. Imitating these acts, representing also an effort and a will of imitating, it somewhat achieves what it is intended through them. All the more is this as this effort is helped by the energy irradiating out of The One who the believer wants to become alike with, and Who is in the state which the believers want to achieve within themselves, by such own acts.” (Stăniloae 2005: 30-31)

“Thus, in the most special meaning, the character and the name of Mysteries are worn by a few visible works of the Church, instituted by Christ, through which Christ unites with Himself, and therefore with the Church, the singular persons who believe in Him, and through which this union with those persons is being developed. This is for the Son of God by taking the human nature, He has reconciled the human nature and He has the human nature with the Father, and he deified the human nature through obedience, through crucifixion, and through resurrection, for, by uniting us with these first fruits of us, to become like Him and to constitute the Church and to maintain ourselves and to increase in the unity with Him, which is represented by the Church.” (Stăniloae 1997: 9)

“We transcend through the Holy Mysteries towards the Absolute of the love of the Holy Trinity, out of the power of the Trinity’s love - which love is communicated to us into the Holy Mysteries, as filling us up with love, in order us to love one another, and together to love the third one, or to rejoice of one another, and having our joy increased by a third one.” (Stăniloae 1995: 206)

“Within Church there is a more supple hierarchy, of inward and unofficial order, a hierarchy based exclusively on the holiness degrees. But this hierarchy too, it needs the Mysteries and it maintains itself in dependency on the seen hierarchy which is accredited to celebrate the Mysteries. No matter the level of holiness which a believer would be on, the believer still remains dependent during his life on earth on the hierarchical order of the Church and he must be imparted with the Holy Mysteries. Of course, to the one on a higher level of holiness, the Mysteries are unveiled, he sees more of their content, he benefits more of them, so that even if the material wrap has become - to say so - inexistent to him, he receives the Mysteries further, for the spiritual content of the Mysteries it is nourished out of the infinite content of the godlike life and, as such, it is a necessary source of spiritual life to anybody. The angelic Liturgy from the Church’s painting tells us that the Eucharist, even unseen, it still remains Eucharist, as Impartation, a “truer one”, one fuller with the Body and with the Blood of the One Who has sacrificed Himself for the world. The godlike grace imparted through the

Holy Mysteries they aren't confounded, still, amongst them, and that's why, even when the wraps of the Mysteries are more transparent to some people, they still need special grace, conform to their state, which constitute the essence of some precise Mysteries. There is a hierarchy of the grace, starting with the grace of the Baptism and to the grace which the Cherubs and the Seraphim are imparted with. Even the Christian who passes to heavens he still remains within Church, in the heavenly part of the Church, somewhere on a level of the endless grace. And as long as the believer is on earth, he must be within Church if he wants to thrive in the living of the union with God; and not only for he must remain in the hierarchical-sacramental structure of the Church, but also for he must progress in the direction of the heavenly hierarchy of the angels, towards the saints' Church from heavens, which isn't in discontinuity with the Church on earth, but in connection with this one. For, anyway, someone won't reach on the level of purely contemplating God if he hasn't purified himself through the Mystery of the Baptism, for instance. That one must take with him the consequences, the signs of the seen Mystery of the Baptism from the Church on earth." (Stăniloae 1992: 48)

Holy Baptism

"About Saint John the Baptist the Holy Scripture says: And the child was growing up and he was becoming strong with the Ghost (Lk. 1: 180); of course, he was growing up in a house of the prayer and of God also for he was circumcised and consecrated to God. Likewise, child Jesus was increasing in wisdom, and He was growing up with the body too, and He had grace to God and to people (Lk. 2: 52); He was increasing and having grace only with His human childhood, for he was a child only as man." (Stăniloae 1997: 43)

"About the increasingly clearer imprinting of the Christ's image in the baptized ones, about their true personal face becoming increasingly visible out of the not-fully defined generality, or out of the disorder of its inferior impulses, Saint Paul said: And all of us with the uncovered face, mirroring the same image, we are transformed from glory to glory, as from the Ghost of the Lord (2 Cor. 3: 18). By increasingly more mirroring the Christ's image and by this making our personal image increasingly distinct, we become increasingly luminous, for the personal image is the image of the freedom, of the conscience, and of the responsibility, and in these is being mirrored the glory of Christ's image as Person, or in these ones can be seen the

accentuated features of the living for God and for all the good wanted by God, in order to be accomplished by us on behalf of others.” (Stăniloae 1997: 36)

“Actually, right at the Baptism, through the will that attached to Christ, Christ secretly inhabits that man’s nature, within which there is the root of the will too. This is for, according to the Holy Fathers, the will is the nature’s desire of maintaining and developing itself, and the true will is rational, namely it follows the true interest of the nature, or its eternal preservation and development in connection with God. So, at Baptism, the will is the first power of the human nature which received the light and the spiritual strengthening from the Word, or from the godlike embodied and sinless Logos, or which receives His Ghost, as together subject of the will, after He was acting upon the will from outside. But this means that in its ultimate intimacy of rational-personal order, the human nature has been freed of the irrational, contrary, and sub-personal power of the sin, but it has still remained in the will the weakness of the irrational habits from surface.” (Stăniloae 2006: 146)

“After Baptism, the man feels himself like belonging to Christ (Rom. 14: 8). Now begins the man’s life into cleanness, out of the power of Christ Who is dwelling within the man, likewise was the life into committing the sin imprinted like a strong virtuality within the man’s being, because of the connection which the man was living in, with satan, the enemy of God. The enemy of God made out of the man’s nature, through the long obedience manifested by the man, an instrument of his wills. The man denounced the connection with that one. And Christ has used this decision of the will of man to attach himself to Christ, in order to unite the man with His will, in order to make Himself, or His Ghost, the subject of the man’s will. So begins a new life within man, a life oriented towards avoiding the sin and towards committing the good, or the will of Christ, an advancing with Christ in the relation of endless love.” (Stăniloae 2006: 145)

“The decision capacity is given to each human being, by the Holy Ghost, before Baptism. The Ghost gives the power of the full personalizing through the emancipation from the nature’s depersonalized weaknesses, and by entering the dialogue with God. Properly-said, it is difficult to distinguish between the decision power given by the Ghost and the decision brought by the human being in order to receive the Holy Ghost in Baptism, with the Power given by Him to the human being, in order the human being to decide himself for a free of sin life, namely to decide himself for the dialogue with God offer, made him through the holy Ghost. The new existence comes to the man in connection with the Cosmos, represented by water, through the Holy Ghost Who is working in the same Cosmos, represented by water, as symbol of the communicability of the Holy Ghost, giving the human being

too, the power of communication which is contrary to egotism.” (Stăniloae 1995: 174-175)

“In **Baptism** the human being is reborn into Christ, fully personalized and open to the communication with the Holy Trinity and with the fellow humans. At Baptism is committed the first stage of the true transcendence or the human being towards the fellow humans, or the union with them through the brotherly communication with them, within Church as mysterious, living, and multi-personal body of the Lord, and the newly baptized human being is entrusted to the others’ responsibility, those ones being represented by godparents, who keep the baptized human being in unity with them, through faith. The Baptism is a birth of the human being with the collaboration of the own will with the Holy Ghost Who makes springing out within human being, clearly, his conscience as new human being, as son of the Father, united with Christ, as His brother, and communicating through Christ with the Father, and with the fellow humans, who are the other sons of the Father and brothers of Christ and of his. That’s why, the Baptism could be called also as the Mystery of the full brotherhood of the human being adopted by the Father, into Christ, through the Holy Ghost, and, so, alive in their loving communication with God and with others.” (Stăniloae 1995: 203-204)

“After in baptism we have accepted the death towards sin, in the same time with the death as offering of our being brought to God, we must die in continuation, but not the death of the former man, for that one died definitively, but we die *that death as continuous surrender together with Christ to God*. But then Christ no longer dies for our sins, of the baptized ones, but he remains in state of sacrifice, as surrender to God, of us to be as well in that state of sacrifice. In this state of sacrifice of His, it is included, of course, His death He has accepted for our sins from before Baptism and for the sins which eventually we follow to commit after.” (Stăniloae 1997: 30)

“After the Baptism is officiated on the Church’s porch, the newly baptized one is brought in front of the imperial doors, where he is imparted with the Body and with the Blood of the Lord, as sign of the fully incorporation within Church, and the male children are brought in altar, where the priest goes around the holy table, this fact meaning the introduction of the newly baptized one in the highest mysteries of the knowledge about Christ, in order to be at his turn the preacher of the faith in Christ and the priest of his family, or the first responsible for the faith and for the living of the church from within his house, the first one to bring sacrifice and who sacrifices himself for it, like Christ is to the Church (Ephes. 5: 25), or as the bishops and the priest are like seen organs of Christ.” (Stăniloae 1997: 39)

“All the things from Scripture become thus not only contemporary to us, but they are somehow a biography of our reports with God. In this sense, the savior deeds of the life of Jesus will become actual deeds taking place in the deep of my life, if I want to receive Him within me. At Baptism He hides Himself within me, in a supreme kenosis. He manifests His efficiency, covertly at the beginning, and then increasingly obvious, in my endeavor of fulfilling the commandments; He will resurrect within me when I reach the state of dispassion, He “will transfigure” Himself for me when I reach to see the godlike light. Penetrated within me, in a hidden manner, at Baptism, Christ is the efficient force guiding and empowering my whole ascension, during which I become increasingly transparent to Him, through my gradual deification, making me like Him through dialogic al communication with Him, he actively mirroring Himself in numerous human lives, as the sun in countless windows.” (Stăniloae 1992: 187)

“At Baptism the man accepts to no longer be the servant of satan and of any other power of the evil, but he commits himself to be totally self-given to the loving Christ; by this, his freedom is no longer enchained by passions, but it is free towards a true growing up and towards a continuous novelty of the man. That’s why the declaration the priest utters at Baptism says: “Is being baptized the servant of God (first name)” etc. Both the quality as servant of God and the own name are mentioned in all the Holy Mysteries.” (Stăniloae 1997: 37-38)

“At Baptism, Christ doesn’t receive the man in a personal relation, without the man showing at his turn some preparation, some desire for it, or without the man taking by this the obligation comprising responsibilities for the whole his life, towards the Christ’s appeal, in order to use the power that he is given at Baptism, or the union with Christ, in order to live according to the Christ’s will and to His example. *The live on the level of personal responsibility it starts just in the moment of the Baptism.* God takes the man seriously since the beginning. God wants the man to be a responsible person. The man must show that he wants to live such a life, before to receive the power for it through Baptism.” (Stăniloae 1997: 37)

“Because it was used for a long time by the enemy of God as an instrument against God, the man’s nature has remained on one hand, with some physical weaknesses which have influence upon the soul too, and on the other hand the man’s nature has remained even with some weaknesses of the soul himself and of the will. On the weakness of the physical hunger, it is tied the weak resistance to the temptation of the covetousness; to the weakness of the tiredness, it is tied the weakness of lacking the resistance to the temptation of laziness; to the weakness of the pain and of the fear of death it is tied the cowardice; to the satisfying of the temptations, it is tied the haughtiness. The first mentioned are the so-called affects, which easily

bring the soul to the second ones, namely beyond their simple satisfying, to the falling into sins and to egotistic acts, or to searching for them. After Baptism, the believer ought to, fight against his soul's sliding to an exaggerate satisfying of those lusts." (Stăniloae 2006: 145-146)

"Because the people couldn't pass to this new life except by ceasing to exist, they couldn't come back to this life except through a new birth, into which the Holy Ghost, by becoming its main factor, which to intensely pneumatize as well the liquid reserve of the universe, namely through Baptism. The embodied Son of God, though He didn't need this rebirth through Baptism, for he has born, from the beginning, out of Ghost, he still accepts the baptism for us, the people, in order to be in this concern too, the first man baptized out of water and out of Ghost. By doing that, He has united the Ghost from within Him with the water, in an actual manner, as bosom and upholder of the life – for this time of the live not-obeyed to the death – for He is fully united with the Ghost. Thus, Christ has fulfilled the whole righteousness which he followed to dress up with, all the people who will believe. Christ has successively accepted these two acts, for we must cross through them both. That's why the Church Fathers consider the Baptism founded both in the Lord's Birth and Baptism. The baptistery is at its turn, both the image of the Lord's Mothers breast and the image of Jordan River." (Stăniloae 1997: 25)

"Between the birth of the Son of God out of Virgin and our birth, there is a great difference too. He was born as real man out of Virgin, but He has remained God too. He has made out of the human nature, the nature of His godlike Hypostasis. The average human being who is born out of Baptism, he isn't God by nature and Who has taken the human nature." (Stăniloae 1995: 179)

"But, though to the one who has died to the sin in Baptism, it is normal him no to die anymore, because the former man has died forever, though, even the one who will remain in such a state of definitive death towards sin, he must continue bringing clean sacrifice to God into Christ, in the sense of a relentless self-giving: Therefore, I urge you, brothers, for the mercies of God, to show your bodies as a living, holy sacrifice, well-pleasant to the Lord (Rom. 12: 1). In this sense Saint Cyril of Alexandria said that we haven't entrance to the Father except in state of clean sacrifice, but we cannot be in this state except into Christ." (Stăniloae 1997: 30)

"By all the things communicated to the child, the Christian family aims to defend him against all sort of dangers, against evil temptations, and to give him the power to fight himself against those. The Baptism is the decisive power the child is given with in order to determine him to reckon himself as

Christian and indebted to behave accordingly, fighting the temptations before being enslaved to some evil habits.” (Stăniloae 1997: 42)

“By giving the human face an accentuated personal and responsible character and the increasingly deeper conscience of the eternal meaning of the personal life and of its persistence, as also of the eternal meaning of the entire reality in God, which lacks to the one who reckons that everything ends in death, that the whole signification of the human life it is reduced to satisfying some bodily needs, actually always the same, - *the Baptism is called by the Holy Fathers as illumination*. The man is illuminated through Baptism, being penetrated by the light of the Word of God Who, being eternal, he has given the eternity to the nature He has assumed by embodiment and He has and resurrected, and to the ones who receive \Him through Baptism.” (Stăniloae 1997: 36-37)

“Children cannot be deprived of this death with Christ, of the former man from within them, or to be deprived of the foundation of the eternal life placed within each human being.” (Stăniloae 1997: 41)

“Children open themselves easier than the adults, or even easier than the youngsters, to the faith which their families confess, both for within them the individualistic egotism hasn’t developed yet and for they do not feel themselves yet pressed by the nature’s legality and impeded by their inferior impulses. The children believe that everything is possible and they rejoice of what is beautiful and good. The border between natural and what exceeds the natural, between what the man is given as narrowing and the possibility of the man to create or to open, by freedom, new horizons and roads, it is not fixed yet. The children even rejoice of those horizons. On the other hand, they must be told about those horizons. The Savior, taking in account this impulse of the children towards what is good, towards the faith’s domain, he asks the adults to let their children coming to Him, and not to stop them. But this implies also informing the children about Christ, informing done by adults. Thus, the His word: “Let the children come to Me, and do not stop them” (Mt. 19: 14) it also means: Make Me known to the children!” (Stăniloae 1997: 42)

“Christ’s entering within us it takes place through the Holy Mysteries; through the Baptism’s washing, through the anointing with the Holy Chrism, and by being us imparted with Him on the Holy Table.” (Stăniloae 1992: 43)

“Concerning the recognition of the Baptism committed outside the Church, the liberty the Church manifested towards such a Baptism committed through the threefold sinking or spilling, or spreading with water in the

name of the Holy Trinity, it shows that the Church can validate such a Baptism, by *oikonomia*, when receiving within Church the one who has been baptized outside the Church, by extending over the committed external part the full atmosphere of grace of the Church, which existed in a more or less accentuated mode also in the Christian unity the baptized one comes from. The recognition by the Church, of this Baptism, it is like some sort of late completion of the external part with the godlike power now fully received by the baptized one outside the Church, and it means placing him in full accord with the Church. But the Church can also baptize the ones who come at it, due to the not-fullness of the grace or of the work of Christ in the Christian unity where the baptized one come from, by the fact that within that unity there is no fullness of the faith.” (Stăniloae 1997: 40)

“For living our sacrifice life in virtues, we take the power out of the Holy Impartation too. But the virtues grow up also out of Baptism. Christ adds, through the Holy Eucharist power to the power He has given us, as gift, at Baptism.” (Stăniloae 1997: 31)

“For the fact as well that we must grow up towards resurrection through the life of cleanness and through virtues, the death state of the former man we enter through Baptism and the new life we achieve, they have some sort of permanence and growth. But in order this growth to be possible, Christ Himself continues to be with us in the state of sacrifice and of resurrection, and He communicates us His state of Sacrifice and Resurrection through an increasingly higher efficiency, on the measure of our spiritual growth.” (Stăniloae 1997: 29-30)

“If in the birth of the man born out of parents, it is active also the work of God, then this work won’t be one with the breath of the Holy Ghost, but then God makes to come to existence an original person, out of the still not-personalized potentialities of the human nature. The human nature, after it will be actualized as person, it will have to enter through the will of this new person too, in relation with God through Baptism, receiving the breath of the Holy Ghost. If a person hadn’t been brought to existence by God, then he wouldn’t have been able to take this decision after that. Thus, these two moments are united in the human being’s becoming as person: the human being’s creation as person through God, at his birth, and the fulfillment of his quality as person by accepting himself the dialogue with God, by adhering to Christ in Baptism. The work of God for bringing a new human being to existence, it is shown in the human being’s founding as person or as partner of the dialogue with God. But the born human being must decide himself too, in favor of this quality of his. By doing that, the human being is united with Christ Who has united the new human being with Himself, in His quality as non-hesitating dialogue partner of God, having just God-the Word Himself, as hypostasis of the humanity. By this, Christ also extends

the Holy Ghost, through breathing, upon the newly born human being, as a Ghost of the Son. This happens with the human being, at his Baptism. The human being enters by this, as partner, even the dialogue of the Holy Trinity, and by this, the human being restores the dialogue with his fellow human, members of the Church, into Christ.” (Stăniloae 1995 I: 85-86)

“If the Baptism produces, by union with Christ, the abolition of the original sin of separation from God, imprinted in our nature, and if without this union with Christ one cannot enter the Kingdom of God, it is obvious that the Baptism will be absolutely necessary for salvation (Jn. 3: 3). The Baptism is absolutely necessary to children as well, for they have this state of separation from God too, because of being born out of body, and therefore they too must pass from the state of born out of body and destined to perdition, to the state of born out of water and Ghost and, by this, of saved (Jn. 3: 5-6). Because nobody had been clean of defilement even if he would live on earth only for a day (Job 14: 4), it is obvious that this defilement is have by children as well, not by personally committing sins but by birth. Only Christ differs from us as man, for He was born in everything like us except the sin (Hebr. 4: 15). Saint Apostle Paul reckons all the people, without exception, submitted to the sin because of Adam, and therefore all the people must bury the former man, in Baptism, in order to be born as new people in Christ. The fact that the death reigns over all the people it is to Apostle Paul a sign that over all people there reigns the sin and its damnation, because death is payment for sin: As through a man the sin entered the world and through sin death, likewise death passed to all the people, for in that one all of them committed sin (Rom. 5: 12, 15). Saint Apostle Paul said to the Christians: Likewise, you reckon yourselves as dead to the sin and alive to God into Christ Jesus, our Lord (Rom. 6: 11). By Baptism, the sin’s body has been broken (Rom. 6: 6). Now, even if we die physically, we are no longer submitted to the eternal death, for is we dies together with Christ, we believe that we will resurrect and live together with Him (Rom. 6: 8). We will live together with Christ Whom is no longer mastered by the death (Rom. 8: 9).” (Stăniloae 1997: 40-41)

“If we want to present the Baptism’s aspects in a certain order, the most important seems to be that of the rebirth. Out of Baptism, the man exits with a totally new existence. The man is not renewed in one regard only, but the man’s existence itself is different. The man is a like a newborn, but on another plan: on the plan of the common life with Christ, full of the virtuality of the pneumatization. The man’s existence has now another foundation and another movement; the man’s existence is somehow en-hypostatized in Christ, though it doesn’t lose the liberty of separating from Christ. The paradox is the fact that the baptized one remains a subject as well. The Baptism doesn’t produce the birth of a man who hasn’t existed before, but it produces the rebirth of the same man (Tit 3: 5), namely the

rebirth of a man who has existed before. But for the man who has been born for the second time, not to add himself to the former man he was, the former man must die. His rebirth takes place after the death of the man who has been born before, out of body.” (Stăniloae 1997: 26-27)

“In baptism we are born as new human being with Christ the One Who has been born as man from Virgin without bearing the ancestral sin, but we also die in Baptism with Christ Who died - for He has been born as new man – to all the consequences of the ancestral sin, including the death. The Baptism is too, the symbol of the virginal womb, but also the symbol of the tomb of Christ, out of Whom has been born the life victorious upon death.” (Stăniloae 1995: 179)

“In order to keep the gifts received at Baptism, one needs efforts.” (Stăniloae 1997: 43)

“In the death we live through virtues, it is manifested also the existence of the death towards sin, whilst to Christ His death in continuation with us, it is not a resistance of Him against the sin which he eventually could commit, but it is a surrender to God for the value this death has it in itself, likewise His death on Golgotha wasn’t a death of the former man from within Him. Besides this, there might be no man who doesn’t commit sins after Baptism. That’s why the death of the baptized ones, in continuation, though it may happen to be at some of them only a death as surrender to God and as resistance to sin, it is mixed also with a death towards the committed sin. Then even the death within which it is manifested also a resistance to sin it is also a death towards sin, and it is not only a death as a simple surrender to God.” (Stăniloae 1997: 31)

“Just at the Baptism, the man has received in his form as person, the Christ’s form, for the man has entered the relation with Christ. The baptized one will always remember this connection between himself and Christ, between his image as person and the image of Christ imprinted within him. In this sense, the man has dressed himself up with Christ, since Baptism. Christ has given the man His countenance, and the man must make this countenance increasingly clearer, by striving to live increasingly more according to the model of Christ.” (Stăniloae 1997: 34)

“Like if somebody has entered a positive relation with a person, he virtually has in this relation the whole warmth and strengthening attention of that person, but only by persevering in this relation he is being communicated, in an actual mode, all the gradual powers of this warmth and attention, likewise is in the relation with Christ which the man enters at Baptism.” (Stăniloae 2006: 142)

“On one hand, our Baptism is reckoned as image of the Christ’s Birth and Baptism, and on the other hand it is reckoned as image of His death and resurrection. We come out of the Baptism’s bath to a life of cleanness like the one that Christ had after His Birth and Baptism, but we come out to such a live for we have died to the sin and we have totally surrender ourselves to God, into the resemblance of Christ’s death.” (Stăniloae 1997: 29)

“On short, the inverse succession takes place within us for a reason that differs us from Christ, namely because of the sin, but also due to an identical reason to that of the inverse succession of Christ, namely for our sinking as people in the endless life of God, through what we are united with Christ as man in His death and in His surrender to God, in order to resurrect to an eternal life in Christ. At the death of the former man from within us, it is added our union with Christ through faith, our death with Christ as surrender to God and as receiving the eternal life out of Him. Thus, our death in Baptism isn’t identical to that one of Christ, but it only likens His death, for we do not die only in order to surrender ourselves to God but we also die as former man, a sinner man, and not like Christ did for He had no sin. That’s why our death mustn’t be a ceasing of existing in continuation, because while Christ had to His death His life consummate, we assimilate this life into cleanness also through our efforts after baptism. While Christ had the clean life in Him from His birth and he was strengthening it until His death, we receive this life only at Baptism and therefore we must strengthen this life after Baptism. This is the second - tightly related to the first one – that we die in Baptism for, only in the likeness of the death of Christ.” (Stăniloae 1997: 28)

“On the threshold of their entering within Church the people are sanctified for Christ integrates them through Baptism, or through His Ghost working into Baptism, in the body of the ones united with Him, namely Christ unites the people with Him. By this, they have the quality of “saints”, by being “washed up” of the ancestral sin and of their sins until that moment, for they have been helped to decide themselves to get out of their egotism, to get out of the life they have been before living it outside the infinity of Christ’s love and outside the love from the Church’s community. At Baptism, on the basis of their faith – or on the basis of the faith of the ones who guarantee for their faith that is going to get actualized, therefore on the basis of their potential faith - Christ has imprinted their nature with His sacrificed and sanctified human nature, free of the ancestral sin, and free of any other sin and impulse towards sin. The not-narrowed Christ in His endless love by any egotism of the sin, he has imprinted Himself in their faith or in their openness towards Him, as an impetus of their answer to His love, a fact that has made them clean of the ancestral sin of their narrowing and it has imprinted them with the dynamism towards the not-narrowed by sin life, in

the ambience of the Christ's love. Christ Who died as man towards any possibility of the sin, towards any possibility of narrowing of His humanity towards the infinity of the godlike love, he has imprinted Himself with the power of this endless love in the one who has been baptized, making him - even on that moment - to die to the sin, to get out of his narrowing and of his slavery." (Stăniloae 2006: 115)

"One cannot know when the child impropriates the spiritual specific of his family in a conscious manner. But the child starts expressing that spiritual specific, since a determinable moment. But before expressing it, the child has impropriated it in its specific essence. When the child starts speaking, he articulates what he has impropriated long time before, gradually, starting just from the first days. And the words and the phrases seeded to him and which he starts expressing at a given moment, they aren't neutral, they aren't empty of any content, but they bear the seal of content with a certain specific. It is a content which has been seeded in him not only by words, but also by acts and attitudes. The Baptism's act can be reckoned as one of those. Anyway, the Baptism is determinant to the spiritual life which the family lives and which is seeded to the child." (Stăniloae 1997: 41)

"One could say that before Baptism the soul is moved by grace, by the ambience irradiating out of the Church. In the man prepared thus, Christ can come and dwell through Baptism in than man's soul himself. Before Baptism, upon that man work the Ghost of Christ, especially through the word of a believer who has the Ghost within himself, and who is part of the Church. Of course, this work isn't only a work by word, but also through the conviction of the one who speaks, through his life surrendered to Christ. That's why Nicephorus the Stethatos placed the service of the word on the forth position - the highest one of the spiritual life -, the first one being the purification of passions, the second one being the contemplation of God, and the third one being the dwelling of the Holy Trinity in the man's soul. The word of calling to Christ, in order to create an inwards state of preparation within the ones who haven't attached themselves to Him yet, it consequently must start out of the Church's fullness, within which one lives the death with Christ and the earnest of His Resurrection. Consequently, the man's preparation for Baptism is being done next to the Church, under the power of Christ which irradiates out of Church, and it is a preparation for the man's entrance within Church." (Stăniloae 2006: 145)

"Our Baptism is related to both the death and the resurrection of the Lord: our Lord's resurrection is some kind of His rebirth as man to the immortal life." (Stăniloae 1997: 27)

"Out of the power of Crist's sacrifice, we too are united with the Father, and amongst ourselves, into Baptism. This is because if we hadn't had the

impulse towards sacrifice, awaken within us by the Holy Ghost, we couldn't have been reborn as new human beings and united with Christ, in communication amongst us within Church. That's why we aren't baptized only into Christ, in order us to be reborn as sinless human beings, strangers to egotism, but we are also baptized into the Father and into the Holy Ghost, in the love springing out from the Father, and so we enter, at Baptism, at the Father, through the Ghost, and together with the Son. We become, at our turn, as sons of the Father, together with the Son, out of love for the Father, a love that is communicated to us by the Son. This elevation of ours, it opens us the sources of the immortal life from the Father. And in this we live even more united with Christ Who was crucified and Who resurrected for us. And to this union we are elevated, at maximum, by Christ, by imparting us with His body and blood. This fulfills our union with Christ and, therefore, our entering with Him, as sacrifice, at the Father." (Stăniloae 1995: 195)

"Saint Cyril of Jerusalem spoke about an imitation of the Lord's death and Resurrection, in Baptism. The imitation is effort, and it can go until reaching the identifying to the acts of the One Who does the first, and to the states produced by those acts. In the act of initial imitation is concentrated the whole effort of ulterior imitation of Christ, and this imitation starts since the moment of the baptism, and it continues the whole life after, inscribing a growth on the like of resembling to Christ, to deepening in a state of sacrifice like that endured by Christ on cross. The supreme paradox is that we do not suffer in reality what the Lord had, but we still participate to what He suffered and committed: what a wonderful and strange thing! We have resurrected, despite we haven't really died, neither have we been crucified in reality. Imitation is imagination, but the salvation is reality: Christ was really crucified, He was really buried, and He has really resurrected. He has given us all of these, despite the fact that we haven't participated to His passions except by imitation. How overwhelming His love for people is! Christ received spikes in His most clean hands and feet and He suffered, and He gives me as present, without me to suffer, without me to be *hurt*, the salvation, through *participation to His pain*. If I had been saved by my death, Christ wouldn't have been saved me – but I only participate to His pain; His pain will be extended in me spiritually, if I open myself to it by my will." (Stăniloae 1997: 29)

"Saint Gregory of Nazianzus founds the unrepeatability of the Baptism through the obligation of no longer committing sins, once we have received the power of avoiding the sin. Of course, here is not affirmed the definitive loss of the ones who later commit sins, but those sins do not definitively get them out of the Lord's mysterious body, namely out of the Church or out of the connection with Christ. The ones who commit sin they still remain in some connection with Christ, without being necessary to be baptized anew.

But the weakening of their connection with Christ is healed through the Mystery of the Repentance. It is something else in the case of the sin of denying Christ, and of getting out of His mysterious body. These ones are lost if they won't come back into the Church, by using the power they have received at Baptism. But, by no means are they baptized for the second time, for the Baptism's grace is not given twice. They aren't reborn twice, because they aren't born twice from their mother's womb, and for they do not come within world twice bearing the ancestral sin." (Stăniloae 1997: 32)

"Saint Maximos saw the purpose of the Holy Impartation in one's imposing upon the nature, in total mastering of the will decided towards good, insomuch than to make the will to rather renounce even to life, than to accept the sin's pleasures and compromises. Thus, through the Holy Impartation one continuously receives power for liberating his nature of the sin's weaknesses, by accepting and strengthening the mortification or the temperance." (Stăniloae 2006: 146)

"The appeal Christ addresses to the Christian since Baptism, it reaches his conscience through the Apostles' and through the Church's preaching, and it urges the Christian to answer Christ's calling in each life's circumstance. Christ's appeal is addressed to the Christian through the Christian's fellow humans who need his spiritual and material help on any moment. Through all the circumstances Christ is the One Who addresses us, and through all these callings and positive answers, the image of Christ and our personal image imprinted by the image of Christ it becomes increasingly clearer." (Stăniloae 1997: 36)

"The Baptism is also an act the family's spiritual life penetrates the children. When the family confess a certain belief, it is sure fact the children will confess that belief too. It is a matter of time for what has been seeded within children and which virtually is within them, to manifest later in an actual manner." (Stăniloae 1997: 41)

"The Baptism is also placed in connection with the death of Christ. This is for the first baptisms have been committed after the death and the resurrection of Christ. This was because only after that the Holy Ghost was fully irradiating out of Christ's body, and that allowed the baptized ones to be fully united with Christ into the Ghost. By the fact that we are given the Baptism while we live in the material universe, for a life as person into Christ, we are firstly given the power to live our life, while we are living in the material universe, as a sacrifice brought to the Father, together with Christ, and out of the power of the Ghost of Christ, as Christ lived His life after His birth as man. By this, the godlike image within man it is restored in the fulness of his rational soul united with the Holy Ghost, after the human being estranged from God has died, and after was born the cleaned

of sin human being, like Christ. Christ hadn't had to die spiritually at His Baptism, in order to live a clean life, for He has been, ever since His birth, a new man. The human being must spiritually die at his baptism, in order him to begin, with Christ and out of Christ, a new life. But the human being takes the power to spiritually die, out of Christ's death on cross, that has another meaning. Thus, the human being unites within himself, with Christ's death of cross and with His birth, in order to live with Christ His life after His birth. The Baptism is an act which the Word created the human being through. Christ was baptized before His death on the cross, in order to introduce the Holy Ghost within waters, Whom Christ will again create the human beings through. But he has given the baptism also the power of His death on the cross, the power which the former human being dies through, towards the life of the new human being. About our birth with Christ in Baptism, spoke in the Fourth Century, Theophanous of Nicaea, implying in this birth the renunciation to the life from before, as, to some extent, Christ renounced on the cross, to that life, bearer of the effects from after the ancestral sin. The human being isn't killed, but he willingly dies, as also he isn't reborn unwillingly." (Stăniloae 1995: 176)

"The Baptism is the Pentecost of each man who enters the Church and through Baptism each man can start a new road for he has become a "new creature" in movement of continuous spiritual increasing." (Stăniloae 2006: 116)

"The Baptism places the receiver in intimate relation not only with Christ, but with the entire Holy Trinity, for Christ is the Son and He makes us too, within Himself, sons of the Father, setting us free of the slavery of the impersonal natural phenomena and from passions, which seek for satisfaction not in the supreme communion of the Trinity but in the individualistic and blind sensuality these natural forces exercise it, which leads us to death. And our love towards the Father - the One Who strengthens us with His power and with His endless love - it is warmed up by the Ghost Who brings the love of the Father towards the Son and of the Son towards the Father in our hearts united with the Son. That's why we are baptized in the name of the Father and of the Son and of the Holy Ghost, namely we are sunk in the reciprocal love and in the common power of the three supreme Persons." (Stăniloae 1997: 40)

"The Baptism's act consists of sinking the receiver of the Baptism for three times in water, accompanied by the ascertaining declaration of the priest: It is being baptized the servant of God (first name) in the name of the Father, of the Son, and of the Holy Ghost. The character of declaration and of faithful ascertainment of the words *is being Baptized*, or of the analogue words from the other Mysteries (*is being Married*, *is being Imparted*), it shows, on one hand that the Mystery is officiated through the priest's visible

act and through his word, but on the other hand it is officiated by the work of Christ. Except the case of the emergency Baptism, the water receives the sanctification through the Ghost even before sinking the Baptism's receiver in it. But the Mystery as a whole, containing the full work of the Ghost as well, it is done through the threefold sinking of the one who is baptized in the name of the Holy Trinity. In the previous prayer of sanctifying the water it is asked for the coming of the Ghost, in order to clean the water of the work of the demonic powers, on the purpose that water to be prepared for the Ghost's full descent when is being baptized the one who is being sunk in it." (Stăniloae 1997: 26)

"The child, by impropriating his family's spiritual content, he impropriates the family's belief that is being imprinted within him, or that is determinant to him. He receives that belief with thirst and he manifests it voluntarily and joyfully. He is happy to show that he is like the grownups of his family are, and that he can manifest himself with them. He can thus be baptized for the family's faith which he has impropriated doubtlessly." (Stăniloae 1997: 41-42)

"The circumcision, which was the way of Baptism, it was being done at eight days after birth, to all the male children, during the Old Testament, on the basis of the revelation of the same God Who was accomplishing in stages the plan of the salvation. The Lord Himself was circumcised on the eight day and at forty days from His birth He was brought to the temple and put forth before God (Lk. 2: 21-22), as model for all children. On that occasion, He was blessed by the righteous Simeon, who had the Holy Ghost upon him (Lk. 2: 25). The blessing is at its turn an impartation of the Ghost, to the one who is blessed. The argument for not baptizing the children should stop us also from blessing them, which it is absurd." (Stăniloae 1997: 43)

"The comprising obligation which the man assumes at Baptism it is expressed through the declaration of rejecting satan and all its things, as also through the declaration of uniting with Christ, and then by confessing the faith more specifically, by uttering the Creed. By this, the one who is Baptized commits himself not to serve any longer the purposes of satan within world, by doing evil deeds, but to sustain the faith in Christ and to live according to it, according to Christ's example." (Stăniloae 1997: 37)

"The content of this plan regarding us and the power at our disposal in Christ Who dwells within us through Baptism, they are actualized, they are discovered, they are assimilated in us in a gradual movement, in which we must actually use the power offered to us, which actualizes and increases our power gradually. That's why, concretely, we undertake an advancing, even though we do this in what it is virtually weakened within us." (Stăniloae 2006: 142)

“The continuation of the state of sacrifice from baptism it is shown in our virtues. But the power for virtues as continuous sacrifice, as the relentless renunciation to egotism and as living a life for God and for our fellow humans, it comes to us out of the power of state of sacrifice of Christ. Through virtues we offer ourselves continuously as sacrifice to God together with Christ. Saint Cyril of Alexandria said also that: Christ Himself is the holy sacrifice that spreads the good fragrance through virtues. But the virtues represent in the same time the development of the new life into Christ and our consummation according to His likeness.” (Stăniloae 1997: 31)

“The death-rebirth succession the man is submitted to, at Baptism, it is inverse to the birth-death succession of Christ, only while we understand our death as death towards the sin, as death of the former man. Our death in Baptism has this meaning as well. But our death in Baptism has another meaning too: it is *our total surrender to God*, in order us no longer live to ourselves, but in order to exclusively live to God. It is the total renunciation to us; it is the forgetfulness about ourselves in a total surrender to God. In this we have become with Christ a sole stalk into the resemblance of death (Rom. 6: 5). Through this death we sink ourselves into God, namely into the true life. This is for there is in God the true life. By dying to God, we enter the true life. One cannot notice the succession except in the fact that through intension we accept the death of a life which isn’t really a life, or it is life towards death. But while accomplishing this intention the life of God appears within us – the true life. The death of the former man, and the birth of the new man out of God, they are thus almost simultaneous. That’s why there is no distance in Baptism, between death and the beginning of the new life. By entering to God as sacrifice, together with Christ, the man is sanctified, namely he is filled up with the life of God, as Saint Cyril of Alexandria developed the theme by following the Epistle towards Hebrews. Through this death we sink beyond any will of being ourselves in a life that becomes exhausted; we sink beyond our creatural which is being gradually exhausted, in the death of the apophatic (untold) death, or in the life in God above any definite and limited life, in order to receive from there the power of immortal life, of the life in God and for God. Thus, it takes place within us what it happened to Christ as man.” (Stăniloae 1997: 28)

“The fact that the priest commits the Baptism as qualified representative of the Church, it makes possible that in case of emergency, being given the absolute necessity of the Baptism for salvation, when there is no priest present, let the Baptism be officiated by any layman who is member of the Church, as general representative of the Church, or as member of the general priesthood. This is for the Baptism means the stretched forwards arms of the Church receiving the ones who want to come within it, escaping

the waves of the eternal perdition, and these arms can take a concrete form through any of the Church's limb." (Stăniloae 1997: 39-40)

"The Ghost unites Himself with the man in the Baptism's water not only *for the water is the fundamental principle of the life on the creation's plan*, but also for the water is the universal means for washing up, namely of bringing forth the true image of the defined existences, each of which having its own beauty." (Stăniloae 1997: 33)

"The Holy Ghost united Himself for Christ, again, at His Baptism, with the whole water and creation, intimately connected with Him." (Stăniloae 1997: 25)

"The image of Christ and our image imprinted by Christ become increasingly clearer through our answer given to the appeal of Christ addressed us in order us to imitate Christ in His deeds. But this appeal is done by Christ through the Apostles' and servants of the Church preaching, who present us the model of Christ (Gal. 3: 1). That's why Saint Apostle Paul said: "My sons, for whom I am experiencing again the travail in birth, until Christ will be formed in your souls!" (Gal. 4: 19). And Christ will be formed in them, by giving them in the same time their personal image of their life of responsibility, for "they no longer serve the nature" as "ones who do not know God", for they know God, "or better said they are known by God" (Gal. 4: 8-9), namely they are called by God, by their names, starting at Baptism and then during their whole life." (Stăniloae 1997: 35-36)

"The image of Christ is a truly luminous vestment; it is Christ Himself. As many of you have been baptized in Christ, you have been dressed up in Christ (Gal. 3: 26). This vestment doesn't remain only at surface as the usual clothes, but it is imprinted in the entire our being. It is Christ Himself, but in the same time it is a special, personal, unique relation of each person with Christ. That's why the man is given an own name, in order to know that when he is called on his name, he himself is the targeted one, entirely, and he must answer that calling with the whole his being. This vestment must not be defiled, because through this we defile the image of Christ and our personal image. The Baptism's vestment represents Christ, but it also represents ourselves as become in the image of Christ as persons, for in all our manifestations is shown not only the imprinted in us Christ, but one can see also ourselves as become in His image as persons." (Stăniloae 1997: 35)

"The introduction within Church of the one who receives the Baptism, it is signified especially by the fact that the Baptism is officiated by the priest, or by the bishops, who represents through his ordination not only Christ but also the Church. That's why the valid officiating of the Baptism does not

depend of the personal worthiness of the priest if the Church keeps his as Its servant. This is for he celebrates the Mysteries in the name of the Church.” (Stăniloae 1997: 39)

“The main effect of the Baptism is the birth to a new life on earth. That’s why, Christ works upon us in Baptism, mainly as the One Begotten and Who totally consecrated His life to God, through a death in sense of self-giving, which led Him to death in the sense of ceasing the earthly existence. In Christ are united His birth with His death, for within Him it is implied the sacrifice since His birth, like some icons of the Lord’s Nativity show us. That’s why in Baptism Christ live with us, in a united mode, His birth and crucifixion.” (Stăniloae 1997: 29)

“The man enters the calling-answering relation with God through Baptism. That’s why through Baptism the man is given his name; the man’s name expresses the relation which the man is place with God in, a relation which the man must honor and fulfill. The man is baptized on his name, and not as a general being: Is being baptized the servant of God (first name). Properly-said, for Christ elevates the man, through Baptism, to a new life, Himself brings the man to this superior, responsible life, by calling the man with His absolutely mandatory power, by founding with the baptized one a relation as from Person to person, namely a responsibility life at His calling. Through this the man is brought out from the indistinct human mass, out from the general anonymity, and the man becomes a person with own responsibilities, founded on the eternal responsibility in front of God. The man is born to this life with the will of Christ, but also with his own will, through answer which the man gives when he is called by his name, unlike in the case of the man’s birth according to the body. The man receives his name at Baptism, and this name makes the man conscious about his responsibility as person. This name gives the man his deep form as person, which is the image of Christ in him. The animal isn’t a person because the image of God isn’t in it. The man answers to God and he develops himself and he maintains himself in the responsible relation with God, through his quality as person. That’s why this unique form as person of each man, it is being imprinted increasingly more within the man, and in it is imprinted the form of Christ Himself. And this is being done by exercising the man’s responsibility to the calling of Christ, by answering increasingly affirmative to what Christ asks from him.” (Stăniloae 1997: 34)

“The man is reborn both out of the Holy Ghost and out of the cosmic matter, for the water represents this matter in liquid state, as reserve, as bosom of any organized existence form. The baptism has an historical importance. The Baptism means that the matter itself, brought back to its spiritual mobility, it becomes an environment of the creator, free, and always new in His acts, Ghost. The Baptism’s water is, in a secret manner, the matter of

the future age, which will bear the Son within itself, as transparent Hypostasis, and the life-maker and always new energies of the Holy Ghost. But it is now pneumatized for the man's rebirth or for the restoration of the man's relation with God. It full pneumatization will be proven only in the age to come, for the consummation of the people's relation with God, when it will be shown the final state, the water created in the beginning would have reached, for the development of the people's relation with God." (Stăniloae 1997: 25-26)

"The man obtains the new life like an earnest and like a guarantee of the eternal life. If the man dies immediately after Baptism, he is going to the eternal life. But if the man lives after Baptism, he will have to develop the new life seeded within him at Baptism on the one hand, and through the other Holy Mysteries on the other hand, by his efforts. The new life given at Baptism, extended out of Christ, by the Ghost, it virtually has in it the supreme levels the man will reach in the eternal life. But the man is the one who has to effect their actualization through a continuous movement upwards." (Stăniloae 2006: 141-142)

"The man's consistency consists of the godlike image maintained within man through the irradiation of the divine model and through the man's effort of keeping himself in communion with God. Losing the godlike image by sin, of weakening the godlike image by sin, the man descends towards inconsistency and towards an imageless state. By becoming a non-unitary and impersonal chaos, the man no longer answers - with the whole his seriousness and being - the call which his name is uttered by. To him, the name no longer has a deep meaning, it does no longer mean the obligation to answer, the obligation of the responsibility in front of the supreme instance of God. Such a man distinguishes his name only in a shallow mode. To such a man his name is doesn't any longer mean self-awareness and own incumbent responsibility as such. Only when the man hears his own name called by God, he truly answers - only then the man takes his responsibility seriously; only then his name is distinctive forming principle; only then the man's name is a personalizing force in depth." (Stăniloae 1997: 34)

"The man's work after Baptism, it consists therefore in some kind of assimilation, in an imprinting of Christ's cleanness in his own being, so that that cleanness will no longer be possible to be removed from the man's being. That's why there are some degrees of impropriating the godlike powers and good things of Christ." (Stăniloae 1997: 33)

"The new life in Christ, received at Baptism, it is therefore the liberation from the chains of the ancestral sin. And this freedom gives the baptized one the power of no longer committing sins and of using this power more easily.

But putting this power in practice it is a duty of the baptized one. In this sense, the baptism's bath has cleaned our previous sins, but not also the sins we will commit after Baptism, though we have been given the power of more easily cleaning those sins." (Stăniloae 1997: 32-33)

"The new life is a gift from above, which comes to us through Baptism, but this gift must be preserved and developed through our endeavor. You painstakingly cultivate the cleanness, by putting it in the heart of the ascension, and keep with your endeavor the forgiveness you have received as a gift, for your forgiveness to be from God, and its guarding to be from you. The gift is a duty as well. The one who doesn't keep and who doesn't develop the cleanness he has received at Baptism, he becomes dwelling place for more demons than he had from before Baptism and with great difficulty will him be saved. That one who hasn't used the powers which he received at Baptism, by employing his powers too in an eased manner due to the power he has received at Baptism, he proves that out of some cynicism or out of some dullness he is no longer willing to employ his powers either. And these powers become totally paralyzed. You have touched the Christ's coat and the blood shedding has been stopped – keep, therefore, the cleanness, in order that blood shedding not to come again to you. Because you won't be able to touch Christ again, in order to steal the salvation. This is because Christ doesn't let Himself to be robbed for too many times, no matter how much he loves the people... You have been raised from your bed, or, better said, you have taken your bed by believing in benefaction; do not throw yourself again on your bed, by paralyzing your body through drowsiness and pleasures." (Stăniloae 1997: 32)

"The ones who are born out of Baptism, they receive the image of Christ, they being able to develop the personal character of their life through responsibility, by looking at Christ and by imitating Him." (Stăniloae 1997: 37)

"The personal image of the man is so depending on and it is so imprinted by the image of Christ, or, the answer given to Christ's appeal grows up so much out of the power of Christ's appeal, so that the baptized one, if he remains in this state and if he develops it, he will be able to say as Saint Paul did: "I crucified myself together with Christ and now I am no longer living, but Christ live in me (Gal. 3: 20). The man has renounced to living for himself, as Christ has also renounced to live a life which not to be consecrated to God and to each man who believes in Him." (Stăniloae 1997: 36)

"The possibility the children to be imparted with Christ, on the basis of the children's relatives, it is shown by the fact of some adults being imparted with the gifts of Christ through the faith of others (the resurrection of the daughter of Jair, the healing of the man with palsy from Capernaum etc.).

The contribution the relatives bring to their fellow humans' salvation it is so necessary that the man with palsy from the Bethesda well he couldn't rejoice the savior power of the water except through Christ, for that man hadn't anybody to bring him to the water well." (Stăniloae 1997: 42)

"The sin weakens our character as person, in what our person has as distinct, and the sin brings us closer to the inexpressive and impersonal animality – or unfree – submitted to the automatic movements of the same passions. The sin weakens the unity between the man's constitutive powers and it weakens even the man's being. The man's being becomes thus non-unitary and helpless in what regards the efforts for what is good. Our being is thus dragged towards the evil things, towards one or another passion, bringing the man closer to nothingness. Such a man's body performs all the biological functions, but the man himself is almost absent from within himself, namely he lives without recognizing Himself as person and without having a conscience. The man decays to a biological individual. By not having the ray from God towards God, the man becomes darkness, as one who is nothing. That man lives a non-substantial existence, an inconsistent existence which almost seems to be only an apparent existence, a dead life. Kabasilas spoke about people who seem to be dead though they haven't died yet. Because of the weakening of the godlike image within man, or of the man's relation with God it coincides to the man's weakening, there is no difference between the life-giver effect of the Baptism's water and the water's function of washing up or of restituting the image. By the restoration itself of the godlike image within man, the man received back the immortal godlike life." (Stăniloae 1997: 33-34)

"The Son of God, though born out of Virgin, as man without bearing the ancestral sin, though He received the Holy Ghost as cleaner and sanctifier ever since the beginning of His conceiving as man, he though was baptized with the water, and not for being cleaned of the ancestral sin and not for being renewed as human being, but in order Him – the clean and the new One – to sanctify the waters through the Holy Ghost, in order the ones baptized with water to take from His Holy Ghost, the power for a new life, a communicative life, like His. Besides that, He wanted to show us that He has truly made man, as us, and that He wanted to get our humanity too, rid of sin, as He escaped His humanity too. So, in His Baptism, He took attitude on our behalf, against our ancestral sin, in order to urge us too, to get baptized, by taking attitude against that sin. This attitude of His came to a peak in cleaning the ancestral sin, at His death on the cross. The Holy Ghost comes back, through Christ's Baptism, in His movement above waters, in order to give the human being again the power to be born as persons in connection with God-the Word, like at the beginning of the Creation He gave the water the power for generating, out of it, the specified human existences, but also to the earth, in order that out of earth, through

the special work of God, to come to existence the first sinless human being. And we can even say that, if them the Ghost was moving firstly above waters, and then He breathed upon Adam too, now he is firstly given back to the Christ's humanity, and then he moves out of Christ's humanity, giving the waters back their quality as means for human beings' rebirth in their sinless state, a living and easily to communicate, and non-egotistical state, like Christ as man. This is for the Word out of Whom the Holy Ghost was moving above waters, He is now embodied Word. Through the Holy Ghost, the Word firstly recreated His humanity, united with Himself in a Hypostasis. It was necessary to take place this inversion or the order of the Ghost's descent. This is for the salvation starts now from the humanity of the Word made man. At Baptism, the Word was declared by the Father, as His Son, as representative of the humanity, being shown thus, that everybody is called to come to this quality, through the Holy Ghost Who came back upon waters, this time not out of the not-embodied Word, but out of the Word Who made Himself renewed man; by that, all human beings are elevated to the higher state as sons, through a second birth, this time a voluntary one, as the birth of the Son of God as man it was too. This is for He was baptized on our behalf, as our Representative, and not for Himself. He showed us what we must do too. He was baptized as the One Who has made Himself Son, as man, in order all the human beings to do the same, for making them sons too, by virtually giving them at His Baptism, through waters, His full Ghost, accomplishing the work as the Father deigned: "This is My beloved Son, into Whom I am well pleased" (Mt. 3: 17). Christ was baptized as our Savior, as the First Born amongst His brothers. He did that at the age of thirty, as a new mature man, and then He started His savior work." (Stăniloae 1995: 177-178)

"The virtues aren't only the full self-giving to God, but they are as well self-giving of the baptized ones to the ones who need their help: If you see a naked man, dress him up, honoring the vestment of his incorruptibility (of the Baptism, *o. n.*)." (Stăniloae 1997: 32)

"Through Baptism, namely by sinking the man in water in the name of the Holy Trinity, it takes place the death of the former man and the rebirth to the true life of Christ. Through this, the man is washed up of the ancestral sin and of all the sins he committed before and the image of Christ is imprinted within the man. By this, being the man united with Christ, he is introduced within Church. But all these effects are comprised one into another, or they are aspect of the one and the same comprising effect, so that one cannot speak about one effect without speaking about all the other effects. We must mention here also the fact that these effects have a dynamic character too." (Stăniloae 1997: 26)

“Through Baptism, the human being enters as person the way of a true human life, through the union with Christ into the Holy Ghost. This is a true and fully communicative becoming, as person, of the human being, by accepting, in common with other, the quality as son of the Father according to the grace, together with the Son of-one-being with the Father, as after Baptism the human being can say towards the Father: “Abba, Father”, by being strengthened by the Holy Ghost, as Ghost of the Son. The human being is born on the superior level as son of the Father, by totally exceeding the state of nature’s servant, more precisely of the nature fallen under the power of some inferior impulses and lacking the power of resisting the evil influences. Within human being, at Baptism, it comes to existence, the conscience as free son of God, totally superior to the fallen nature’s laws. This is brought by the Holy Ghost. “Where the Lord’s Ghost is, there the freedom is” (I Cor. 3: 17). “Therefore, stay strongly in the freedom which Christ has made us free into, and do not get tie yourselves again in the slavery’s yoke” (Gal. 5: 1). But in the strength of this freedom, the human being is also helped by the people from around him, if they too have united themselves, through Baptism, with the Ghost of Christ.” (Stăniloae 1995: 175)

“Through the Mystery of the Baptism, each human being becomes member of the Church, through a first union with Christ; through the other Mysteries it is even more accentuated, or it is reestablished, the union of the Church’s members with Christ, the Church’s Head, being strengthened the Church’s unity, or it is granted to some persons the grace of officiating the Mysteries, of preaching the word and of preserving it unchanged, or the grace necessary to other responsibilities, to marriage, and to reestablishing the health. Being sensitive actions - instituted by Christ, through which is imparted the grace of Christ and through which Christ unites Himself with the person who believe for they to constitute and to maintain the Church – the Mysteries must be analyzed in these diverse aspects of theirs.” (Stăniloae 1997: 9)

“Through the Mystery of the Baptism, which has been instituted by our Savior, the man who believes in Christ, he is reborn out of water and Ghost, to the true life in Christ, and he becomes member of the Church. The Mystery is done through the threefold sinking in water of the ones who is being baptized, in the name of the Holy trinity. The officiant is the priest or the bishop; only in case of emergency, fearing the soon death of the one who follows to be baptized, this Mystery can be officiated for that person by any member of the Church.” (Stăniloae 1997: 23)

“We are Baptized in Christ, for through the union with Him and with the strength received from people, us too, to defeat the consequences of the ancestral sin, after us being cleaned by sin in Baptism, but this doesn’t

exclude our struggle to remain sinless while we are in the present material body.” (Stăniloae 1995: 179)

“We are offered some possibility of distinguishing between the human being’s decision for Baptism and the decision power given him by the Ghost before Baptism, by the fact that the Ghost calls upon the human being before Baptism, in order the human being to decide himself for Baptism, namely the Ghost gives the human being the awareness of being *called*, or the tension towards the full union with the Ghost in Baptism. The distinction between the *calling* felt by the human being as attraction exercised upon him by the Holy Ghost, manifested in his impulse for moving himself towards the full union with God in Baptism, and the decision for Baptism, it was shown by the Church during the first centuries, in the fact that the *called ones* weren’t allowed to attend the Holy Liturgy until its end. While the baptized Christians were all of them imparted, the *called ones* had to be baptized, in the first place. The human being was called towards Baptism. The *called one* feels himself as attracted towards God, but he also comes closer to God. God comes in the human being’s way as the Parent welcoming His lost son, in the parable from Gospel. We have to mention here that, if only a person can be called, that person cannot be called except by another person, and the union between them it lets them unconfounded. That’s why, at Baptism, the baptized one he receives his name forever, in the Kingdom of Heavens. On the basis of the preparation through calling, the baptized ones can say with assertiveness, when asked by the priest, that he rejects satan and that he unites himself with Christ.” (Stăniloae 1995: 175-176)

“We are united, at our Baptism, with Christ Who has been birth a new man, a sinless man, out of Virgin, and Who wants to united Himself, in this state, with us, and for he defeated the death He gives us too, power from the total defeat upon death which He has brought it with His resurrection.” (Stăniloae 1995: 178-179)

“We cannot receive the new and eternal life in Christ without Baptism, without dying us too in Baptism, in the likeness of His death. Only if we have become a sole stalk with Him in the likeness of His death, we will be partakers of His resurrection as well (Rom. 6: 5).” (Stăniloae 1997: 41)

“We do not die at baptism like Christ did at the end of His activity, but we are elevated to a life of cleanness and of good deeds, consecrated to God. That’s why neither we resurrect like He has resurrected after that death. The life we are elevated to, out of Baptism, it is only a road to resurrection. Our birth out of Baptism imagines the beginning of the life to be. Achieving new limbs and feelings, it constitutes a preparation for the life expecting us. But we cannot prepare ourselves for the future life except by gaining, here on

earth, the life of Christ Who has been made Himself “Parent of the age to come” (Isa. 9: 6).” (Stăniloae 1997: 29)

“When the Gospel penetrated for the first time within world, it must gain the adults in order them to be urged to accept to be baptized. That’s why in the New Testament they speak about the adults’ baptism. But in the same time with the adults there were baptized also the children. The wide expressions: *he was baptized (the prison guard from Philippi) and all his family (Acts 16: 36)* they surely comprise the children too. Likewise: we baptized then house of Stephanie (1 Cor. 1: 16). Saint Irenaeus declared, on the basis of the Apostolic tradition he experienced in a time nigh to him (he was spiritual nephew of Apostle John), that also the children were baptized (*paivuli, infantes*).” (Stăniloae 1997: 42)

“Without the man working out of the power he has received in Mysteries, those mysteries end to be reckoned as some magic means, giving the man the right of entering the Kingdom of Heavens for the simple reason that those Mysteries have been officiated upon him as upon an object, without the man using their power in his own effort of transforming and consummating himself – in such a case the Mysteries are reckoned as savior without the man really transform himself, with their help, in the image of Christ.” (Stăniloae 1997: 33)

Holy Chrismation

“According to the example of the Lord Himself, when exiting the Baptism’s water, we too have Christ within us, but not shown yet at our surface, and consequently the Ghost of Christ descends or irradiated out of Christ within us as well, in order to show us too, as sons of God, but us too, in order us to confirm this quality through our activity after Baptism, being helped by the Ghost, like Jesus did after Baptism. With the help of the Ghost, we start in the same time activating our quality of teachers-prophets of the Kingdom of God, of priests bringing ourselves and the nature as sacrifice to God, of emperors reigning over our nature and over the world, in order us to no longer be mastered by them towards a passionate and unfree use of our nature’s powers. If since the descent of the Holy Ghost upon Christ the heavens are open upon the second Adam, and they have remained open ever since – or they have been fully opened as they weren’t not even to Adam before his falling, through the Anointing with the Holy Chrism full of Holy Ghost, to each human person the heavens will be shown as open, for that person is united with Christ. This is for there is no longer a border between the live of the creature united with Christ and the heavenly order of the Ghost. Like the Father recognized His Son, after His embodiment, also a man, as His Son in a shown manner, through the descent of the Holy Ghost

upon Christ, likewise the Father recognizes us as well, the ones who have united themselves with Christ in Baptism, by giving us this quality through the anointing with the Holy Ghost, and with the help to shows us as such in fact. Having us too, the heavens open by the descent of the Holy Ghost upon us, the heavens open too, or the mysteries of the life to come, endless, superior to the nature's laws, in an unveiling which is gradually actualized to us, which we will be fully imparted with in the life to come, all of us can prophesy the full coming of that life, all of us can interpret the experience of its earnest, like the Apostles prophesied on Pentecost; we can show ourselves, by the new life which we live, even in our being, as prophets of the life to come. Since Christ and His receiving of the Ghost it has been shown to the people that the limited life in the frames of the nature and of the present time, which ends in death, it isn't everything, but in it, it has burst up the light and the power of the future and eternal life in Christ, it has started the showing of the end of this eon. All these things were said by Saint Peter on the day of the descent of the Holy Ghost: This (what you are seeing) it is what was said through Joel the Prophet: And during the last days, says the Lord, I will pour My Ghost upon each body and your sons and your daughter will prophesy, your children will have visions, and your elders will have dreams. And over My servants and over My maids, I will pour, during those days, out of My Ghost and they will prophesy (Acts 2: 17-18)." (Stăniloae 1997: 47-48)

"Being in tight connection with the Mystery of the Baptism, the Mystery of the Chrismation is not to be repeated." (Stăniloae 1997: 54)

"Christ was anointed with the full Ghost, and this anointing He announced it and interpreted it Himself, by applying to Himself of a place from Isaiah (Isa. 61: 1), by saying about Himself that he was sent to His activity in the service of God and in the favor of the people: "The Holy Ghost is upon Me, for He has anointed Me, sending Me to preach to the poor ones, to announce to the enslaved ones the liberation and to the blind ones the sight, to liberate the oppressed ones and to herald the year of the mercy of the Lord" (Lk. 4: 18-19)." (Stăniloae 1997: 46)

"Consequently, to Christ's dwelling, at Baptism, in the *one who believe*, they are imparted with the anointing with His Ghost, on the same purpose of being them strengthened in the new life, of being them sealed in this new life. Saint Apostle Paul too, he bore witness that this it has been done ever since the beginning of the Church, for he said: And the One Who strengthens us together with you, into Christ, and the One Who has anointed us into God, is that One Who has sealed us too, and Who has given us the earnest of the Ghost within our hearts (2 Cor. 1: 21). Saint Apostle Paul's witness stays next to that one of Saint Apostle Paul: "Let everyone of you to be baptized and you will receive the gift of the Holy Ghost" (Acts 2: 38) and next to that one from the Acts of the Apostles, where they say that the Apostles Peter and John, being sent by all the Apostles

from Jerusalem, they went and laid their hands upon Philip the deacon: “and they have taken Holy Ghost” (Acts 8: 15-17). The Lord’s example and the Apostles’ practice can be reckoned as a sufficient proof for instituting this Mystery by the Lord Himself.” (Stăniloae 1997: 47)

“For within each soul’s and spiritual limb, the Ghost produces an effect or He imprints an increased power that fits that limb, and some persons are more active through certain limbs than through others – some of them through understanding, other through feeling, other through a certain kind of activity -, the Ghost produces a special gift in each man on the measure of the stronger strengthening of a certain of its limbs, producing a different gift in each member of the Church. But this implies also a strengthening of all the limbs. That’s why is uttered at the anointing of each limb the phase: “The seal of the Holy Ghost”. This is for besides that, in all the special gifts there is active the Holy Ghost together with the whole man, who is more active especially through than limb. Thus, in the diverse gifts of the Ghost, on one hand it is put in work the one grace of the Baptism, and on the other hand, it is developed out of it some gift or some gifts in a more special manner, according to the natural dispositions of the believer. The gifts are diverse, and the Ghost is the Same. And there are diverse ministrations, but there is the Same Lord... And the Ghost gives to each man, in His showing, a gift to be for the benefit of everybody... Rightly, all of us in a Ghost we have been baptized, in order to be a sole body... But the body isn’t a sole limb either, but several (I Cor. 12: 4-7; 13-14; Rom. 12: 4-6). Thus, the difference of gifts isn’t to be used in an evil sense, for dividing the believers, for the pride of some of them before other or in order to take other in submission, but for the reciprocal completion, for strengthening the Church as unitary body of the Lord. As much as others need my gift, as much I need their gifts too. The difference in gifts must be the ground for reciprocal cherishing and love amongst believers, for the striving of each one for knowing what each of the others has unique, for his responsibility to others.” (Stăniloae 1997: 52-53)

“Generally, the Holy Ghost received in the Mystery of the Anointing, He is the communication bridge in love, between us and the Father, an eternally new and increased communication. This means the open heavens and the quality of sons which He communicates to us. By this, the Father gives us the possibility as the filial sensitiveness, of increasingly greater delicacy towards the Father, as also that one of brotherhood in God with our fellow humans. The Ghost Who is the bearer of the parental love of the Father towards the Son, become the bearer of the same love between the Father and Christ as man too, the Father become also to us, in Christ, the bearer of the same love and sensitiveness, on one hand a fiery one, and on the other hand a delicate one. Only by this He sets in continuous movement of ascension the powers he received in Baptism in order to fulfill the will of the

Father, by making us alive and by will, and in order to imprint by will the image of the Son increasingly deeper in our total being, by loving as He does, the Father, and by us obeying the Father like Him. In this sense, the Ghost we have received in this Mystery He sanctifies us. By this the man's image as person it becomes increasingly clearer, more luminous, by getting out from the nature's general mist or from the simple virtuality. This is for the Holy Ghost is the Ghost of the power." (Stăniloae 1997: 48)

"In the prayer from before the Mystery of the Chrismation, the priest asks that the one who is going to be anointed "to be pleasant to God in all his things and words, and his soul to be guarded into cleanness and righteousness". The laymen don't have access to committing the means of the grace; but their sphere is the grace's life, its penetration within world. This is the "cosmic Liturgy" within world, operating through the simple presence of the "sanctified persons", of the "dwelling places of the Holy Trinity", as the ones following to be anointed are called, in the prayer of sanctifying the chrism, which is done by the bishops." (Stăniloae 1997: 108)

Chrismation "In the role the Orthodox Church grants the episcopate with, as body in this Mystery, it is shown the fact that the Holy Ghost Who communicates Himself to each believer, it is the Ghost of the entire Church and each believer is introduced in the entire Church, for through his special gift to enrich and to help the Church in totality, like the Church in totality sustains and promotes his special gift. Only in the total unity of the Church each believer can be saved and consummated. Only in it the believer can activate in the totality of his power strengthened by the Holy Ghost, even if some of these powers are more accentuated in some believers, and other powers are more accentuated in other believers. In officiating this Mystery it becomes more obvious than at Baptism, the presence of the entire Church and Its contribution to strengthening each member of the Church in the Holy Ghost, for the one who receives the Holy Ghost through this Mystery, he manifests more effectively his contribution to the life of the total Church, by actualizing in deeds the new life received at Baptism, and the Church contributes at its turn, more effectively, to actualizing and developing through deeds, that one's new life. This is because the man cannot effectively work in the absence of an environment him to work within, and which to encourage the man and to help him doing that, himself benefitting of the each one's work. Thus, by the fact that the Holy Ghost imparted through this Mystery helps the man in developing some special gifts, the Ghost promotes the distinctive character of that man as person. But, by the fact that He is the Ghost of the entire Church, it is shown the fact that a person cannot develop as person except in the churchly community, with the help of the Church and working in the Church's favor." (Stăniloae 1997: 54)

“Saint Apostle John spoke about the Ghost’s persistence within us, accentuating amongst the effects this persistence has especially the knowledge, of course knowledge by experience and bearing in it the urge towards activity in order to make it know to others too. If at Baptism it dwells within us in a hidden manner, and we don’t realize it, through Chrismation we will take the power towards deeds, and these deeds make us feel the presence of Christ and allows us even to show Christ within ourselves; or, the deeds themselves which the Ghost urges us to and he helps us to do them, they imply in themselves a conscience of the presence of Christ within us: And you have anointment from the Holy One (Who is the Ghost, o. n.) and you know everything (I Jn. 2: 20); and: Regarding you, the anointing you have taken from Him, it remains within you and you need not somebody to teach you, and like His anointing teaches you about everything and this teaching is true and it isn’t liar, you remain into Him, like I have taught you (I Jn. 2: 27). The reassurance that Saint John gave to Christians by these words, that they need not to be taught by somebody else, it doesn’t mean founding the individualistic conceitedness, but it means only a reassurance that the Christians do not need to be taught regarding to the spiritual aspects by the ones who are outside the Ghost of Christ. This is for within Church everybody communicates their experiences of living into the Holy Ghost, and they are verified in the light of the Church’s teaching that has been preserved from always in its unity, but especially through the preaching and through the ministration of the hierarchy and of the ministering priesthood. The activity for Christ, the power for which is given us by the Mystery of the Chrismation, it means exercising a general priesthood (...). That’s why the Christian is anointed like Christ has been too.” (Stăniloae 1997: 50-51)

“Saint Cyril of Alexandria saw this good fragrance which the Christians, by being into Christ, they spread it, or which Christ Himself spreads it out of Christians through the Ghost, as tied to the Christians’ state of sacrifice in Christ. But the state of sacrifice is the former man’s state of death – of the sin’s man -, and it is the state of living with Christ in cleanness and in loving doing. The Ghost activates within Christian the state seeded within him by Christ, the One Who dwells within man through Baptism. “Christ Who didn’t commit sin, according to the Scriptures” (I Pt. 2: 22), He brings Himself for the Church, as scent of good fragrance, to God and the Father. That’s why Christ said: “For them I am sanctifying Me” (Jn. 17: 19). Christ said “I am sanctifying Me” instead of saying: “I bring Myself and I surrender Myself as righteous offering to God and the Father”. This is for it is said that he surrenders Himself to God”. Christ Himself is the holy sacrifice Who spreads the good fragrance through virtues... And Himself sanctifies, by anointing through the Holy Ghost, the ones who have entered the communion with him. And according to the likeness to Him, we as well are sanctified sacrifices, as ones who have dies to the sin, for the sin has been

killed within us and we are living to God the life in holiness.” (Stăniloae 1997: 50)

“The Anointing with Chrism it was reckoned in the Old Testament too, as the means of communication of a godlike power to the prophets, to the priests, and to the kings, in order to keep the people in the covenant with God. Christ is the Anointed by excellence, for He as man hasn’t received only a power of the Ghost, but he has received the whole Hypostatical Ghost, in order to be the Prophet, the Hierarch, and the supreme Emperor Who introduces and keeps the people of God in the familiarity of God, as being composed of His sons in Christ the Son, and in order to lead the people of God to the full life in the Ghost of the love of God and in the love for God, in the eternal life. Saint Cyril of Jerusalem said that after Jesus was baptized with water and exited the water: the Holy Ghost descended hypostatically upon Him, the alike One resting upon the alike One.” (Stăniloae 1997: 46)

“It belongs to the seen act of this Mystery: *the Chrism, the anointing with it* and the words: *The Seal of the Holy Ghost*. The chrism which the baptized one is anointed with, it is a fluidity that soaks and persists more than the water does, in the being of the baptized one, and it lends him the fragrance.” (Stăniloae 1997: 49)

“The baptized one is anointed on his hands and on his legs, in order to be always ready to commit the good and to run to help the ones who are in need, towards accomplishing the appeals God makes to him for committing the good and for avoiding the evil.” (Stăniloae 1997: 52)

“The connection of the Anointment to Baptism it is shown also in the fact that in the prayer the priest utters on this occasion, after he asked also for the seal of the Holy Ghost to be given to the newly enlightened through water and Ghost, whom God deigned to born him again, the priest continues: “Guard him into Your holiness, strengthen him in the right faith, save him from the evil and from all that one’s craftsmanship, and guard his soul into the savior fear of You, in cleanness and righteousness for, in every pleasant to You thing and word, he to become son and inheritor of Your heavenly Kingdom”. It is being asked so, that the one who has been reborn through Baptism, to be guarded and strengthened in the gifts he has received through Baptism, in the struggle against the evil one who will try to deprive the baptized one of these gifts, in keeping the promise he has made for keeping the faith he has confessed at Baptism and the state of cleanness and of righteousness he has been placed in.” (Stăniloae 1997: 44)

“The fact that through the Mystery of the Anointing with the Holy Chrism it is inaugurating to the Christians a continuous and always increased co-

working of the Holy Ghost with them, in order of developing the new life received at Baptism, so that the Christians devoted to Christ they live a continuous Pentecost, a continuous impartation with His Ghost, we can see it in the Acts of the Apostles, where the community from Jerusalem, after thanking God for He anointed His Son Jesus, they ask God for to give them power to preach the word with the whole daring. Consequently, while they were still praying, all of them were filled up with the Holy Ghost and they were heralding daringly the word of God (Acts 4: 27, 31).” (Stăniloae 1997: 48)

“The good fragrance spread around by the man soaked by Chrism, it shows that the Ghost makes the man to fill up everything that is around him, with the fragrance of his clean life and of his doing which is full of the kindness and of the gentleness instilled by the Ghost, imagined as a dove. His fragrance fills the Church up and it is being spread amongst the human community from within Church. The Ghost manifests through man His gentle, delicate, and innocent force of good’s expansion, the force of unifying the people in good, a force which the Ghost assimilates it from Christ in Who the Ghost is within, and Christ Who has consummated the humanity in the supreme stage.” (Stăniloae 1997: 49-50)

“The human being is imparted with a new transcendence - in his quality as person take out from under the nature’s forces – through the *Mystery of the Chrismation*, that is a strengthening of the human being in the state of adoption by God, or as new man; a strengthening in the new life into Christ, and in the conscience of mastery upon nature’s forces; which this Mystery awakens him daily; this is a strengthening in the valiant fight against the enslaving addictions. Now the Ghost is more firmly imprinted within all the human being’s limbs, as an difficult to be distinguished chrism, that melts the egotistic rigidity, being imprinted as a seal on all the bodily limbs which the soul works through, which the Holy Ghost has started dwelling within, giving the human being the luminous countenance of the love for the Father, together with the Holy Ghost and with the other brothers into Christ, and the courage to say, out of the power of the Ghost Who is within the human being, together with Christ: “**Abba Father**”.” (Stăniloae 1995: 204)

“The intimate soaking means the assimilation of the state of birth of the new man, the persistence means that the Holy Ghost remains in a continuous communion with the baptized one, and the fragrance lent to the baptized one it means that the Ghost becomes so intimate to him than His work and quality become work and quality characteristic to the man. But no one of these is accomplished without the man’s persevering endeavor, helped by the Ghost he has received. Then, by soaking the Chrism into the body, the body is being mellowed, it is losing its rigidity, it allows to be penetrated by

God, so that the man and the Ghost become a sole source of the fragrance of the new life and therefore of this life itself.” (Stăniloae 1997: 49)

“The Mystery of the Chrismation is so tightly connected to the Mystery of the Baptism, so that one could say that they form together a sole whole with two distinct parts. The Mystery of the Chrismation is like a continuation of the Baptism. That’s why it doesn’t start in the religious service with a special introduction, as all the other Holy Mysteries, but, after baptizing and dressing up the one who has received the Baptism, the priest reads in continuation a prayer through which God is asked to give as a gift, to the one newly enlightened through water and Ghost, also the seal of the gift of the Holy and Almighty Ghost. Then the priest anoints his main body parts with chrism, saying: The seal of the Holy Ghost. The tight connection between this Mystery and that one of the Baptism it is shown also by the fact that, after the Anointing with the Holy Chrism, the priest goes around the analogue, for three times, with the one who has been baptized and anointed, singing: How many in Christ you have been baptized, in Christ you have been dressed up too. Halleluiah. The same thing is shown by the fact that the priest, by anointing the baptized one with the Holy Chrism and by saying the words: The Seal of the Holy Ghost, he doesn’t mention the name of the anointed one, like in all the other Mysteries, being reckoned that the name was uttered at that one’s sinking in water.” (Stăniloae 1997: 43-44)

“The New Testament presents the Chrismation and the fragrance of the Ghost as consistent states and full of the fiery dynamism of the effort towards innocence and towards generosity, in Christians. Through them are shown as persistent and dynamic the effects themselves of the Baptism. About the full of irradiant power permanence, of the work of the Holy Ghost within Christians, Saint Apostle Paul said: “Give thanks, therefore, to God the Holy Ghost, to the One Who makes us always victorious in Christ and, through us, he spreads all over the places the good fragrance of His knowledge, for we are to God the good fragrance of Christ, both amongst the ones who are saved and amongst the ones who perish” (II Cor. 1: 14-15).” (Stăniloae 1997: 50)

“The signification of the Mystery of the Chrismation of the baptized one for developing the new life in a co-working with the holy Ghost, it finds its expression especially in the fact that the baptized one is anointed with the Holy Chrism on all his main body limbs, amongst which are counted the senses’ organs. Through these limbs the man connects himself to the world, and through the world the man connects himself to God. Through these limbs the man received the world’s things, but he also sees God through the world and he exercises his action upon world out of this seeing of God, in order the man to make the world more conform to the will of God. (...) One

can specify that the Ghost is imprinted through this in the man's mind and it opens to the man the unlimited horizons of the light and of the good, in order the man to know and to cogitate only the good things, in order to fight the evil thoughts, which limit him and in order to easily penetrate the endless mysteries of the knowledge and of the love of God. You have been anointed on your ears, in order to achieve ears able to hear the godlike mysteries; about such ears (...) the Lord says in the Gospel: "The one, who has ears to hear, let him hear" (Mt. 11: 15). The Ghost is imprinted in ears like a power of hearing and noticing the deepest spiritual meanings of the words, in order the ears not to tarry on ugly words or on the lacking depth and cleanness meanings of the words, but to open themselves only to the clean words and to notice only what is clean and deep in the words, for thus to be penetrated by any urge to good things they hear. The baptized one is then anointed on his nostrils, in order these ones not to open themselves to the tempting towards evil smells. After that, the baptized one is anointed on his chest, in order to be able to stand against the devil's plots, after he has put on the breastplate of the righteousness, namely of the virtues which represent as many manly habits in good (Ephes. 6: 11, 14). This is for like Christ, after Baptism and after the descent of the Holy Ghost upon Him, he went into wilderness and he fought the enemy, likewise you too, after you have been baptized and you have been anointed with the Holy Chrism, dressed up in all the weapons of the Holy Ghost, let you stand against the enemy power and defeat it by saying: I can do everything in Christ Who strengthens me (Phil. 4: 13). In chest is the power and there is the heart too, with its feelings. The Ghost is imprinted on them to make them clean, generous, sensitive, loving of God and of fellow humans, full of joy, stranger to sadness, to envy, and to enmity." (Stăniloae 1997: 51-52)

"This similarity between the life the Anointment gives it to us and the good activity we are to undertake, or the general priesthood, it was expressed by Saint Cyril of Alexandria, who said: "By washing Aaron up with water, he dresses him up in the holy clothing of the hierarchal ministration" (Exod. 29: 1-9). Likewise, us too, after we have been washed up in Baptism and we have rejected all sort of uncleanness, we have been enriched with the grace from above and from heavens, by receiving the vestment of the gladness, according to the word: "Dress yourself up in our Lord Jesus Christ" (Rom. 13: 14) ... In the same way were the priests sanctified, by being washed up with water and anointed with oil, and then they were dressed up with sanctified clothing and their hands were sanctified in order to be worthy of bringing the sacrifices in a clean and righteous manner. But before that, their heads were anointed, according to the word: "you have fattened my head up, with oil" (Ps. 22: 5)¹⁶⁵. Likewise, we have been fattened up to our

¹⁶⁵ In KJB we have the Psalm 23: 5: "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over."; the literal translation in English language of the verse form Ps. 22: 5 from ROB is: "You have prepared table before me, against the ones who are troubling me; You have

mind, by being given the gifting of the Ghost... and we have been sanctified and adorned with the grace from above and we have been anointed towards the godlike consummation, in order – by daring – to bring to God the spiritual gift with clean and all-innocent hands.” (Stăniloae 1997: 44-45)

“Through Chrismation, the Holy Ghost penetrates in and he imprints Himself on these limbs and organs and in the soul’s powers, standing at their basis and it persists in them like a good fragrance, as the Christ does. The Holy Ghost is imprinted like a seal not only on the exterior of these limbs, but also within them, giving the man a unitary spiritual countenance. Thus, the word “seal” has, besides the meaning of strengthening, that one of imprinting too. Actually, in this case the two mentioned words are in a relation with each other. The Ghost strengthens for He imprints Himself and he accentuates within man a characteristic image as person, which is in the same time a spiritual image as well. The man is being strengthened through his spiritualization, as person manifesting a firmness in the good things, which is had to be changed.” (Stăniloae 1997: 52)

“Through the Mystery of the Anointment with the Christ, the one who has been united with the Church in Christ, he becomes out of one who was somehow united with the Church, one who is actually united with the Church. It is a new step in strengthening the unity of the Church of Christ.” (Stăniloae 1997: 45)

“Witness about the Christ’s anointing with the Ghost, towards His ministration and activity, it bore the community from Jerusalem (Acts 4: 27) and the Apostle Peter, who shows to Cornelius, amongst other things, in his word about Jesus, how Jesus was anointed by God with the Holy Ghost and with power, how He went from place to place doing good deeds and healing all the ones who were being oppressed by the devil (Acts 10: 38).” (Stăniloae 1997: 46-47)

Confession of Sins

“About His ascent to heavens, given the fact that He was following to no longer granting the forgiveness of the sin in a visible manner, Christ gives His disciples the power of granting this forgiveness. He gives them his power by conveying it to them through His Holy Ghost. This power is actually His power, working within them. That’s why the forgiveness granted by His

anointed my head with oil and Your glass is being watering me like a strong one.”

disciples and by their descendants, it is actually granted by Christ Himself, namely it is a forgiveness granted in heavens. "And saying these, he breathed upon them and said them: "Take Holy Ghost, whom you will forgive their sins, forgiven will their sins be; and who you will keep their sins, kept their sins will be"" (Jn. 20: 22-23). This is a power which Christ promised His disciples from before: "Verily I am speaking to you: how many you will tie on earth, they will be tied in heavens too, and how many you will be untied on earth, they will be untied in heavens too" (Mt. 18: 18)." (Stăniloae 1997: 83)

"On the practicing of the Mystery of the Confession, ever since the beginning of the Church, in all the Mystery's three components (namely the confession of the sins before priests, the repentance for the sins, and the forgiveness granted by the priest) there are many witnesses." (Stăniloae 84-85)

"Although through the Mystery of the Confession are forgiven all the sins, being received to the Holy Impartation can be postponed in the case of grave sins, where the spiritual guide cannot see a repentance on the measure of the gravity of those sins: in such cases the Impartation will be postponed until the penitent will have shown through deeds his repentance and his attempts to heal the weaknesses caused by his sins, because these weaknesses are the cause of repeating those sins. The obligation not to commit any longer the heavy sins confessed, it must be proven through attitudes and deeds contrary to those sins, even consisting in some reparations. The priest asks for these on the basis of the Lord's words, for He declared that it is not sufficient that somebody promises to God that he will henceforth live his life as a gift consecrated to God, but, after that one makes this promise, let him go and reconcile with his claimant (Mt. 5: 23-25)." (Stăniloae 1997: 92)

"Christ showed the possibility of manifesting His power through other persons while He was still on earth, by healing persons at distance, through other persons who were in unmediated relation with Him (Mt. 15: 28). But the special and the permanent power of forgiving the sins Christ gave it to His disciples and to their descendants, and not to all the people who reached in contact with Him; and Christ gave this power through an objectively verifiable act, in order to be shown the fact that they do not make themselves masters, by their own will, upon the power of Christ." (Stăniloae 1997: 83)

"During the Confession the penitent surpasses the sin or the sin's power, in a certain degree, just because of this communion between two responsibilities which penetrates each other. The sinner the penitent is, the more the priest vibrates of a greater responsibility for regaining the penitent's soul, of a greater compassion for the penitent, and of a more

acute living of his duty to determine the penitent to come back on the salvation road. And this awakens a greater responsibility for the sins, to the penitent too. The presence of Christ between them two, it is suggested by the fact that the priest listens to the penitent's confession in the front of an icon representing Christ, or he says to the penitent after the introductory prayers: "Behold, son, Christ is here, unseen, receiving your humble confession. Therefore, do not get ashamed, neither be afraid, nor hide to me anything of what you have done, but tell me all those things without doubting yourself and without shying, in order to get forgiveness from our Lord Jesus Christ.". The priest asks the penitent for full sincerity, for the confession is not being done before the man, who can be lied to, or in front of whom the confession can be reckoned as humiliation unworthy of the human dignity, but the confession is done rather in front of Christ." (Stăniloae 1997: 89)

"In report with the Church, the persons objectively chosen for exercising the power of forgiving the sins, on one hand, they receive this power from Christ, and on the other hand, they receive this power through an act committed by the Church and guaranteed by the Church, namely by another person chosen through an act of the Church through an act committed by the Church, through a prayer and a rule of the Church, therefore through a person guaranteed by the churchly community in communion with all the other churchly communities. Choosing such a person is therefore an act of the Holy Ghost, but it also is an act of the Church; or, it is an act of the Ghost working through a visible act committed within Church, or by the Church. The acts committed by the consecrated person have the quality as acts of Christ, by the fact that these acts have the guarantee of the Church. *The Church in its quality as body of Christ, full of Christ, it is the visible environment within which and through which Christ chooses some persons whom He invests with His power, in order to exercise Himself, through these persons, His power.*" (Stăniloae 1997: 84)

"In the Mystery of the Confession there is no other matter/substance than the hand and the priest's epitrachelion placed on the penitent's head, as sign of the fact that the priest is the envoy of Christ and of the Church, and as sign of the responsibility he bears on his shoulders. Through the priest's body and liturgical vestment, the grace of Christ comes upon the penitent, as it was flowing through the Lord's body and vestments into the ones who faithfully asked Him for help. Actually, in the other Holy Mysteries as well, the grace comes in the receiver's being through the priest's hand too." (Stăniloae 1997: 95)

"In the Mystery of the Confession, the penitent doesn't make only a general confession of faith and he doesn't commit himself to a new life in Christ, but he also unveils the intimacies of his soul in what they have helpless for

resisting the sins firmly; the penitent unveils the weaknesses which has driven him into sins and which has been developed consequently to the sins. And the priest is required to know these weaknesses which stay at the basis of the sins known by people and of the unknown sins, as he is required to know these sins too. The penitent, by doing this, he manifests his trust in the priest as in no other man, and he expects from the priest advice, help, and absolution. That's why the priest must pay attention to the penitent's confession, to really enter the soul of the one who opens himself to him, in order to be able to give him advice and to help him, according to the weaknesses which the penitent has confessed. The priest is required, in addition to his authority as seen representative of God, in addition to a appreciable moral authority, also a good knowledge of the mode the diverse human weaknesses can be cured in." (Stăniloae 1997: 87)

"In the Mystery of the Confession, the priest must help and guide the penitent, through the questions he asks the penitent, to go in his confession towards the essential things, and not to deviate, intentionally or due to his nescience regarding the important things, in a unessential sentimental much-speaking, through which he tries to cover the graver sins and weaknesses, and then he lives uncured or without the necessary recommendations for his healing. The man, who is disposed to superficially diminish his weaknesses, or to exaggerate his weaknesses due to his very scrupulous conscience, he cannot help himself in healing his weaknesses. He neither can be helped by average people. Some of his friends can slight his weaknesses, while others can exaggerate them even more, for they care too much for him. Not even the ones who have a rich psychological or psychiatric knowledge can help him like a priest does, for the man needs also to trust the godlike help in order to undertake all the efforts of his conscience in order to get healed." (Stăniloae 1997: 87)

"Often the contemporary man is ashamed of divulging his sins, or he reckons as bellow his dignity to do this act of humiliation in front of a priest. But, on the other hand, the modern man feels as well the need of unloading his conscience in front of somebody, and on the other hand, he realizes the fact that the priest inspires him a special confidence by his great responsibility towards Christ and through the humbleness the priest listens to him with, and which determines the priest not to reckon himself as better than the penitent. Actually, the priest totally vanishes in front of Christ, by placing Christ in front of the penitent's conscience, as supreme forum in front of Whom no man feels himself humiliates, a forum Who is in the same time the most understanding and forgiving Person to the human helplessness, He Who prayed for the forgiveness of the sins of the ones who crucified Him." (Stăniloae 1997: 89)

“One can say that the Mystery of the Confession is a Mystery of the intimate and sincere communication between the penitent and the priest, or even a Mystery of the communion between them. In it, the priest enters the soul of the penitent, who opens himself to him willingly; it doesn’t remain to a passing and superficial contact. Both the penitent’s contribution and the contribution of the priest are far greater in this Mystery. In the other Mysteries, the grace works on objective, ontological plan, at the root of the being, often in an unfelt mode. Here the grace works through the more thorough and vibrant commitment of the penitent, through confession and repentance, and then of the priest, in considering the means recommended to the penitent for the healing of his soul, of the one who got ill consequently to some grave sins, and then again by the contribution of the penitent in accomplishing the recommendations. This is explained by the fact that if through the Mystery of the Baptism and that of the Chrismation the receiver had been forgiven his sins through his simple confession of the faith and of the commitment to observe the faith and the commandments of Christ, the Mystery of the Repentance is committed with a man who has proven that he hasn’t co-worked with the grace of the Baptism, a fact that makes him guiltier, and that it proves that within the man there has been produces an illness, or a weakness, which can drive him even after this Mystery to new fallings. Therefore, the penitent must explain for what reasons he has fallen and which his weaknesses are, in order to be healed. Then he must show through repentance and through the promise of not committing sin anymore, a more assertive commitment in combating the weaknesses which have been proven to easily overcome his nature. The purpose of this Mystery shows that for the recidivists in the same grave sins, the means for remediating the weaknesses must be applied with more strictness. Otherwise, the Mystery has not the durable remediation of the man as the effect, and it cannot make him a truly new man.” (Stăniloae 1997: 86-87)

“Only the persons chosen by Christ in an objectively verifiable mode, as there were chosen the apostles, only these persons can have and exercise the power of Christ with earnestness, and they can be taken seriously in exercising this power, both the chosen ones and the other having the objective guaranty that those ones have been chosen by Christ. They have this guaranty in the fact that the chosen ones have been shown as such by the Holy Ghost, through a consecration act done by the Church and guaranteed by the Church, through invoking the Holy Ghost by the Bishop as another person consecrated in the Church, up to apostles. Only thus a it can be verified whether a human person hasn’t taken from himself this power of Christ of forgiving the sins. Only thus can be avoided the contestations of some persons chosen by Christ, in a verifiable mode, for exercising this power; only thus it can be avoided the unverifiable pretention of some people who affirm that they have received the power from Christ. Otherwise, all the believers could pretend that they are invested with the

power of the forgiveness. If that had been the case, the reciprocal forgiveness would have fallen in an exercise of complaisance.” (Stăniloae 1997: 84)

“Recommending the penances bring the priest’s role in the foreground. If while listening to the confession, the priest exercised his role as an understanding friend, mixed with that one of the judge and of the physician, by weighing in the nature and the seriousness of facts confessed to him, now he exercises the role of a judge seconded by that one of a physician, who weigh in the appropriate means necessary to heal the weaknesses which he has find out of. He is a judge not in order to utter sentences, but in order to weigh in with love for the penitent and skills of a soul’s physician, the appropriate means for healing the penitent. The judge work is a simple weighing in helping the work of the physician.” (Stăniloae 1997: 90)

“The Church has established this “penitential discipline” on the basis of the mentioned places from the New Testament, and on the basis of the even clearer words from I Cor. 5: 9-12: “I have written my epistle in order not to mix yourselves with the fornicators. But not – entirely – with the fornicators of this world, or with the greedy hoarders, or with the plunderers, or with the idols’ worshippers, because otherwise you would have to go outside the world. So, I have written you not to have any connection with someone who, being brother only formally, he is fornicator, or niggard, or idols worshipper, or drunkard, or thief. With one like this do not even sit at the same table. This is for what have I judge the outsiders? But aren’t you judging the insider?” Therefore, the priest works in the Mystery of the Repentance in the name of the community too, which gives its implicit assent – as in the cases of all priest’s acts.” (Stăniloae 1997: 93)

“The community ascertains, at its turn, that the penitent has placed himself outside the communion with it, and that he accepts this situation with grief and this will last until the repentant one does not bring proofs that he has detached himself from those sins in a steadfast manner, and by this he has reestablished inwardly the communion with Christ. Thus, the community defends itself against the effects of the decomposition which this agent of the division can have upon community’s union. Thus, the spiritual guide at his turn, he asks the penitent to commit some deeds through which to reestablish the accord of faith and of moral living with the churchly community.” (Stăniloae 1997: 92-93)

“The confident, serious, and repentant confession the penitent does, it is an effect of the work of Christ. This is for to other people the penitent doesn’t unveil his sins, or he unveils them only some of his sins, and often by bragging for some of those sins. By having Christ as working through the serious and vibrant intimacy established between the penitent and the priest, this Mystery elevates them from the plan of the soul on the spiritual

plan where the Holy Ghost works on. That's why they say the priest is spiritual guide in this Mystery and his work in this Mystery is a spiritual work." (Stăniloae 1997: 88)

"The constitutive elements of the Mystery of the Confession are: *the confession of the sins, the repentance for the sins, and the priestly absolution*. The confession of the sins cannot be considered as an act of the penitent separated from the priest, and his repentance must be concretized in accomplishing some deeds recommended by the priest. So, the role of the priest isn't reduced to the simple absolution from the end, but it is exercised in the whole Mystery's unfolding." (Stăniloae 1997: 86)

"The efficiency of the recommendations which the spiritual guide gives, it depends on a great measure on the spiritual guide's living in accordance to them. The spiritual guide won't have the moral authority of asking the penitent restraints which himself doesn't observe." (Stăniloae 1997: 94-95)

"The encounter between the priest and the penitent it has become an encounter in the name of the Lord, for the penitent recognizes the priest as seen organ of Christ; through this, their agreement in Christ is eased by the priest's presence. That's why though to the forgiveness prayer the penitent participates too, from his position of needing forgiveness, their prayers are unified in the priest's prayer and through this it is fulfilled as prayer of the priest which the penitent as well agrees to. In the priest's position as convergence point it is manifested the Christ's primate in this agreement. This primate is manifested also in the fact that the forgiveness is granted through the priest's declaration of absolution accompanied by the placing of the priest's hand and of the epitrachelion on the penitent's head." (Stăniloae 1997: 95-96)

"The fact that the priest works as seen organ of Christ, and as representative of the Church it doesn't diminish his responsibility and therefore the possibility of living the persona communion between him and penitent into Christ. On the opposite, the priest's responsibility is keener, on the measure of his awareness that he is the seen organ of Christ." (Stăniloae 1997; 88-89)

"The first One Who committed the Mystery of the Confession has been Christ Himself, by the forgiveness of their sins he granted to numerous persons who were confessing their faith in Him and who asked for His help, by this implicitly confessing their sins and accepting His urge no to sin anymore. In the most cases Christ has imparted the healing grace and implicitly the grace of the sins' cleaning, through His hand or through a substance His has touched and which was set in contact with the sick one, or through a power irradiating out of His body, or simply by the closeness

with Him the sick one was in, and by His word full of godlike power, namely through a direct personal relation with the sick one (Mt. 9: 28-29; 9: 22; 9: 25; 8: 31 etc.).” (Stăniloae 1997: 82-83)

“The human being, by continuously accomplishing his self-transcending, and therefore by continuously advancing towards his true self, by often receiving the body and the blood of Christ, he becomes increasingly aware of himself, while living the present live, about his mistakes which he has committed and which he continuous committing, mistakes which impede the human being in this advancing. That’s why, the human being must strengthen his living of the transcendence, and the practicing of the Holy Eucharist, by asking for and by obtaining the forgiveness of his mistakes, and by reconciling himself with others. And this is the first thing the human being must do, by addressing himself to Christ, through priest, being aware of the fact that he hasn’t wronged to himself and therefore he doesn’t grant forgiveness to himself, neither he obtains forgiveness from some impersonal essence from within himself. This is for one cannot ask for forgiveness except from a conscious Person, a Person Who helps you to live in connection with Himself: The Person of God. Only God’s Person can forgive your mistakes you did to other persons and, in the last analysis, to Him Who loves all the persons he has created. Only through an often confession you become increasingly more a person who is aware of the own responsibility. The confession is an exercise of free communication and of being elevated through humbleness.” (Stăniloae 1995: 205)

“The intimacy accomplished between priest and penitent ever since this phase of the confession, it is not only of soul order, for in it enters an air of unusual seriousness, due to the will of the penitent for coming back to purity and to the priest’s will for really helping him. This seriousness has at its basis the conscience that in this relation is present, in an unseen mode, but transparent and mysteriously felt, Christ Himself Who asks them for and Who helps them to this intention of theirs, Christ Whom they feel responsible to, or united in responsibility. The penitent trusts the priest, just because he feels in the priest his responsibility to Christ for his soul, he feels the priest listening to him in the name of Christ and with a real power of helping that comes to the priest from Christ. And this fact makes the penitent to open his soul and to unveil his sins and his weaknesses with the whole his sincerity, seriousness, and repentance. Christ Himself works in this Mystery through the encounter of the sensitized intimacy of the two people.” (Stăniloae 1997: 88)

“The Lord rejoices for our confession for it is the beginning of the communion which the penitent reenters with Christ, and for He enters the communion with a man who presents himself to Him. The penitent regains by this humbleness, or a soul’s delicacy, and he feels shame for sin, and for

the grief he has caused to Christ; it is about a delicacy opposed to the rigid impulse towards sin, opposed to the careless and desperate egotism. The penitent returns to the capacity of communion in purity with the other people. The penitent commits the first act of getting out of the individualistic haughty prison he has created within himself, out of the spiritual carelessness and insensitiveness, which keep him outside communion. The confession itself elevates the man, for it includes in itself the humble repentance for the confessed sins and the will for getting free of the sins' mastery." (Stăniloae 1997: 89)

"The mistakes are done not only to the people and therefore the forgiveness must come not only from the people. No human being can fully liberate you from the conscience of your guilt. That's why, the forgiveness is asked for and it is obtained through the priest who is invested by Christ with a special grace, as His envoy. **The Confession** it is thus, at its turn, an act of transcendence, of crossing over an impediment staying in the way of the undisturbed connection with God, a crossing which cannot be done without being helped by God Himself. The **Confession** is the removal of an impediment raising from within yourself." (Stăniloae 1995: 205)

"The Mystery of the Confession consists of the forgiveness of the sins, to the ones who confess and repent for their sins, forgiveness given by the bishop or by the priest – in a seen manner, and by Christ – in unseen manner." (Stăniloae 1997: 82)

"The mystery of the confession has been instituted by Christ by the fact that He granted the forgiveness of their sins to some persons, and by the fact that he has given His disciples and their descendants the power of forgiving the sins." (Stăniloae 1997: 82)

"The Mystery of the Eucharist follows, at the beginning of the life in Christ, after the Mystery of the Baptism and after that of the Chrismation, consummating the union with Christ of the ones who entered the Church. During the following Christian life, the Eucharist follow after the Mystery of the Confession, for it strengthen again the union with Christ of the one who, through sins, he has put a distance or a contradiction between him and Christ. Through Confession the believer gets out of this separation. To the ones who hadn't committed any sin after Baptism, the Eucharist would have been possible to be administrated without the Mystery of the Confession, having the sole purpose of uniting them increasingly more with Christ, or to feed continuously their life out of Christ. But because there is no man not to mistake, or who to fully develop the powers he has been given with after Baptism, through the Mystery of the Chrismation and through the first Eucharist, the believer is being imparted with the Eucharist after he has

confessed his sins, or his unfulfilled duties, and after he has been forgive his sins in the Mystery of the Repentance.” (Stăniloae 1997: 82)

“The priest gives the “canon”, or the “penance”, namely he applies the canons established for the diverse sins. These canons do not have as purpose to punish the penitent, but they are destined to heal him. The need for a priest it is highlighted in this phase, by the fact that the penitent cannot establish himself the means for his own healing, neither can he give such penances to a fellow human of his, with sufficient authority in order to determine that one to accomplish the canons. The penitent must be given the canons in the name of the Lord, represented by a person different from the penitent, a person who has the authority for he has been chosen by Christ in order to indicate the healing means corresponding to the will of Christ. The penitent himself, or any other person, he can be too lenient, or too severe, in the means which he recommends. The spiritual guide is requested to be able, through readings of spiritual books, by watching the diverse soul’s processes, by experience, not only to give with a certain surety the most efficient advises, but also to argue them to the penitent, in order this one to allow to be convinced by those arguments.” (Stăniloae 1997: 91)

“The purpose of the recommendations the spiritual guide gives to the penitent it is the soul’s healing, and they can be prolonged or shortened depending on the penitent’s zeal, or on his carelessness, so that the spiritual guide must remain in a soul’s connection with the penitent, or in a spiritual friendship, which can be very beneficial to the penitent.” (Stăniloae 1997: 94)

“The role of the means the priest recommends for healing the ones with grave sins it is shown not only in the fact that these means are adapted to the gravity and to the sort of the sins, to the situation and to the capacity of each penitent, but also in the fact that they can be shortened when the priest notices at the penitent a special zeal of inwardly breaking with his sinful habits, or when the penitent is menaced by an imminent death.” (Stăniloae 1997: 93)

“The sin’s force that is in the penitent’s weaknesses, which have become like his second nature, they are not ripped apart in a quarter or of something more of an hour of sentimental feeling, for how long the confession takes. In order this man’s second nature to be ripped apart, this sentimental state that is opposite to the sin must be concretized in deeds and moral attitudes contrary to those weaknesses, in order to weaken their habits and in order to create other habits. With this starts the repentance phase of the penitent, which develops the repentance or the regret for the committed sins and the decision made in order not to sin anymore.” (Stăniloae 1997: 90)

“The spiritual guide cannot but to absolve the penitent, or to ascertain that the penitent cannot be absolved yet, until the penitent doesn’t untie himself, inwardly, from the ties of the sin, until he hasn’t opened himself to the possibility of communication between himself and the Church, between him and Christ. This is an act of full faith in Christ and in Church. That’s why, like at baptism too, and like at Eucharist too, the penitent is asked about his faith, because he cannot be admitted to Eucharist, either to the previously necessary Repentance, somebody who is from outside the Church.” (Stăniloae 1997: 92)

“The spiritual guide expresses his sensitiveness for the penitent’s sins in order to awake and to increase the penitent’s sensitiveness, giving him, by this, the power to get up from his sins. The spiritual guide descends with Christ, the One Who descends to the man’s helplessness, but in a given of power descent. For this occasion of sensitiveness and repentance, with the help of the spiritual guide, Christ asks the penitent for confessing his sins – but also in order to help the penitent to take a step forward in overcoming his weaknesses, as Tertullian said.” (Stăniloae 1997: 90)

“The spiritual space of the Mystery of the Confession, when this Mystery it is being done with this seriousness, it has become or it has started becoming a space of the holiness, which is going to have a real effect upon the penitent’s betterment. This spiritual work is exercised by the priest, especially for guiding the penitent towards a life of penitence and repentance, which the penitent must fulfill it in order his wound cause by sins to be healed.” (Stăniloae 1997: 88)

“The third- and the last - phase of the Mystery of the Confession it is *the absolution of sins* uttered by the spiritual guide. The spiritual guide prays to Christ to absolve the penitent, and then he adds his absolution too. This shows that Christ is the One Who actually forgives the penitent; but the spiritual guide’s prayer is the one actually bringing the forgiveness from Christ. The coming of the forgiveness through the prayer of the priest it shows in the same time the humble position of the priest, but also the fact that he is needed, as the one who prays, in order the forgiveness to take place. The absolution added by the priest, it is some kind of ascertainment of the forgiveness granted by Christ, through the priest’s prayer as authorized representative of the Church and as seen organ through whom Christ commits the Mystery.” (Stăniloae 1997: 95)

“Through confession the penitent commits the first act of elevating above sin, being helped by the introductory prayers and by the priest’s urges, or by his questions as well. The priest helps the penitent during the whole time of the confession, by encouraging him to confess, not manifesting any interested greediness of finding out, or any sign of unpleasant surprise,

which could stop the penitent's impulse towards confession; but neither the priest must manifest indifference, absence of the soul, boredom, or hurry, but he must manifest a very deeply human understanding, which still wants to create and to preserve the repentance state in the penitent. The priest must mirror on his face that the sins he has just found out about, they do not create a desperate situation for the penitent, and neither those sins must be slighted." (Stăniloae 1997: 90)

"What the forgiveness of the sins is necessary for? Tertullian was the first to notice that the Lord hadn't asked for the confession of the sins for He wouldn't have known our sins, but for their confession is a sign of real penitence and it increases the repentance, being in the same time a sign of trust in God and in the priest who represents Him." (Stăniloae 1997: 89)

"During this walk it is being song the Isaiah's hymn of joy, for the conceiving of the Son out of the Virgin's womb. Now it has been laid down the foundation of some people, images of the embodied God. The ones who will be born out of this marriage they too will be members of the eternal Kingdom of God. The heaven itself rejoices for this increasing of the Kingdom of God. During the going around the holy martyrs are also asked that through their prayers to be saved the ones who are being wedded, through a patience that imitates their patience. The joy of giving birth to children it doesn't miss restraints, pains, and endeavors. These hymns are the same which are song at Baptism too, and at Ordination, for the same reasons: "for the birth of new members in the Kingdom of God, for the future growth, which doesn't miss the efforts of the restraint, of the patience, and of the endeavors"." (Stăniloae 1997: 135)

Holy Eucharist

"All the Mysteries do not have only a character of Mystery, but they have as well a character of sacrifice. This is for in all of them Christ gives Himself for us and he gives us, together with Him, to the Father, but He gives Himself us too. In Baptism Christ seeds within us a new life, capable of sacrificing to God together with Christ; in Chrismation Christ gives us the power of advancing in virtues, which are forms of self-sacrificing; the Repentance is the grace of the forgiveness which meets with our renouncing to the egotistic pleasures; the priesthood is the consecration of the ordained one to God, and the power of a life consecrated to God and to the Church; the wedding is a gift of the real live and self-giving, combined with a restraining of the egotism." (Stăniloae 1997: 70-71)

“As Christ’s sacrifice on the cross and His resurrection were necessary for instituting the Eucharist, likewise was necessary the Last Supper. Without it, the Apostles wouldn’t have impropriated in a real manner the death and the mysterious resurrection of Christ, and neither would have we; there wouldn’t have been done the passing from the death of the Lord on Golgotha and from His resurrection towards their living by us or to their living by Him within us. Besides this, without the Last Supper we wouldn’t have known that the Lord has instituted, on the basis of His death and of His resurrection, the Eucharist, through which Him to remain with us and to always come to us as the sacrificed and resurrected Lord.” (Stăniloae 1997: 64)

“At least once, the Gospel according to Luke let us understand that the Lord has committed after His resurrection too, the Eucharist on earth, as a seen presentation of His state of permanently bringing Him in the seen plan. Or, we have in Eucharist the passing from its officiating seen by Him to His presence as unseen bringing during the Eucharist’s consummation, as basis of His presence and bringing visibly represented in the Eucharist from all times: And when he sat with them at the table, by taking the bread, He blessed it and, breaking it in pieces, He gave it to them. Then their eyes were opened and they knew that it was Him; and He disappeared from them (Lk. 24: 30-31). It was necessary to show them that He resurrected *as a fact* and in this quality, he will continue to officiate the Eucharist in a new wine. Anyway, Jesus recalls them here about the Last Supper, and so about the commandment He gave them to officiate in the whole future the Eucharist as memory of His, which won’t be only the memory about somebody who was, but it will be a continuation of His presence with them in His quality as resurrected, but He being the same with the One Who officiated the Eucharist, at the beginning, in a seen mode. He showed them the proof that they can have Christ in a real manner in Eucharist, since He resurrected, even if He is unseen now.” (Stăniloae 1997: 66)

“Because the full sanctification depends on the impartation of the state of sacrifice too, there is intercalated an interval between the moment of the transformation – or the moment of the Eucharist as sacrifice – and the moment of the Impartation as the Eucharist’s accomplishing as Mystery. This interval of time is filled up with prayers, in order to prepare the believers for being imparted with the Lord’s body and blood. The fact that the sacrifice aspect persists in the Mystery aspect it is indicated by the fact itself that the believers are imparted on the way of the bread and wine, and the priest declares at each believer that he is being imparted with the Lord’s body and blood, but also by the fact that the body is broken in pieces immediately before Impartation and there are concomitantly uttered the words: “It is being crumbled and It is being imparted the Lamb of God, the One Who is crumbled but Who isn’t being divided, the One Who always is

being eaten but Who is never finished, but Who sanctifies the ones who are imparted with Him”. Even the sanctification of the believers who are imparted, it is an effect of the impartation as sacrifice, by meaning an even fuller transposition of the believers in the state of sacrifice out of the power of Christ’s sacrifice. Properly-said, *only through the act of imparting the believers the Eucharist as sacrifice and as Mystery it comes to an end, for only now it is being accomplished its purpose as sacrifice brought to the Father, but also for the sanctification of the believers; only now it is uttered the name of each believer, as it is done in all Mysteries.*” (Stăniloae 1997: 76-77)

“Breaking the bread before Impartation it brings to an end the breaking started at proskomidy, which represents the Lord’s birth, and it shows that right in His birth there was implied His destination for Cross and for impartation. This appointing of His from his birth, to be sacrificed, it shows Him that He isn’t in state of sacrifice only during the crucifixion, but he is so after resurrection and ascent as well, in order us to be able to be imparted with Him in state of sacrifice, and in order us too, to impropriate this state of sacrifice.” (Stăniloae 1997: 77)

“But why it is necessary to take place the union of the Lords’ body and blood with our body and blood, on the way of the bread and of the wine? Being about a Mystery, it is necessary to be made sensitive to us, through something, the act of being us imparted with the unseen body of Christ. And the bread and the wine are the fundamental elements and the most supportive to the human body and blood, the most related with them. The bread and the wine represent both the lord’s body fed with them, and our body. The bread and the wine are the nature that ascended to the state of direct food and drink for our body. Through the nature’s law from within us, our body transforms this substance in its own substance. Likewise, Christ transforms these substances in His body. But by His Ghost Christ instantly transforms the Eucharist’s bread in His body, which is an organ of manifestation of the Hypostasis and of His Ghost.” (Stăniloae 1997: 68-69)

“Christ gives Himself to us only out of His love, and he does this only in order to give the people the true life. The ones who are made by God they cannot have the life and they cannot increase in it except out of Him, as Source of the life. That’s why God gives the people birth again. But God doesn’t let the people born out of Him without nourishing them with the Life out of Himself. If some mothers after giving birth to a child, they give that child to another woman to suckle him out of her body, for, in the end, their blood isn’t better than that one’s, unlike this, God feeds the people Himself with His life, in order they to increase in life and to eternally remain in it.” (Stăniloae 1997: 63)

“Christ, being consummate God, he has given to the baptized ones the consummate grace of the Ghost, which doesn’t receive any adding from us, but it is unveiled to us on according to the measure we are working the commandments in. Thus, we increase through faith “until we have reached at the union of the faith, at the consummate man, at the measure of the age of Christ’s fullness” (Ephes. 4: 13). Therefore, no matter what we would bring Him after we have been reborn, it has been hidden within us from before, by Him, according to what is written: “Who knew the mind of Christ, or who has given Him something before, in order to receive back that reward? This is for from Him and through Him and towards Him are all the things” (Rom. 11: 34-36). Since Baptism, Christ dwells within us with everything His “mind” comprises regarding the target He wants to bring us to. Only for in the grace given us through Baptism there is Christ Himself as Person, with the whole endlessness he comprises in Himself as Person, that’s why after Baptism we aren’t added anything, but it is actualized due to our efforts. Of course, In Eucharist, the Same Christ gives Himself, to us, in another mode too, in order to cross within us with His sacrificed body and blood.” (Stăniloae 2006: 142)

“Everybody is evoked in prayer around the Lord’s body and blood: the living ones, the deceased, people and angels, having in front the Lord’s Mother; amongst all of them, the Eucharist strengthens the communion. This unity in the Lord’s body it is accomplished through the work of the Holy Ghost Who is called through epiclesis and Who is active in the acts of the transformation and of the impartation, for the Lord’s body as descended on altar, it is a pneumatized body and the Holy Ghost is the Ghost of the communion between Christ and us, and amongst all of us – in Christ.” (Stăniloae 1997: 61-62)

“If the Eucharist is the Mystery of the deeper unity in the same body and blood of Christ and in the same faith and love, on the basis of an already existing unity, and it is shared within Church for strengthening the Church’s unity, it will be natural not to be given to the ones who do not belong to the Church and who intend to remain outside the Church, because in such a case the Eucharist’s purpose could be disrespected.” (Stăniloae 1997: 62)

“If the witness of the Apostles gives us the knowledge of the Resurrection of Christ as a fact that is exterior to us, and it gives us the surety that if Christ has resurrected, we will resurrect too, the Eucharist makes us having within ourselves the Resurrection of Christ, as power leading us towards our resurrection, and it allows us to somehow foretaste the resurrection. But if through Eucharist we have within us Christ Who died and has resurrected, we prepare through Him for our real death too, as for a death which we are going to surpass in Him, or which we have already spiritually surpassed it in

foretasting His Resurrection and in its work within us. Thus, the Eucharist gives us not only the power to die to the sin and to surrender ourselves to God, but also of receiving the real death when it will come, like Christ received it like a gift offered to the Father, without any fear or doubt regarding our eternal existence. The Eucharist gives us the power of dying when we should to, and not only in the likeness of the Christ's death but also in a real mode, as He did, by having within us the working earnest of the eternal life we are going to pass to. United with Christ in Eucharist we no longer fear death, for we bear within us the body of the resurrected Christ as the cure or the medicine of the immortality, or of the eternal incorruptibility, as the Holy Fathers called the Eucharist. "The one who eats Me, he will be alive through Me", said the Savior (Jn. 6: 57); or: "The one who eats this bread (which has descended from heavens), he will be forever alive" (Jn. 6: 58); or: "The one who eats My body and drinks My blood, he has eternal life, and I will resurrect Him at the end of the time" (Jn. 6: 54). "This is for the one who eats My body and who drinks My blood, he remains into Me and I into Him" (Jn. 6: 56). The one who has within him the dead but resurrected Christ, through Eucharist, he can say as Saint Apostle Paul did: "Death, where is your victory? Death, where is your pin?" (I Cor. 15: 56)." (Stăniloae 1997: 56)

"If through Mystery, God imparts us with His work, as grace and as gift, and through sacrifice we offer God our things and our being itself, in Eucharist these two movements meet each other: from us to God and from God to us, in the most accentuated and complex manner. The Eucharist is constituted of numerous feelings, acts, and significations, which start from us towards God and from God towards us, like a human face being constituted through the meeting, in a complex drawing, of numerous lines which come from us, from nature, and from above, in order to give the face its direction towards heavens, towards exterior, and towards interior." (Stăniloae 1997: 70)

"In Baptism, the one who believes in Christ he dies to the sin, or he dies as former man, taking power out of the Christ's death, in order to life with Christ the life of obedience to God. But in this death of the former human being is included also some kind of death, as a surrender of the own existence to God. The last one hadn't existed the first one couldn't have existed. But we become able to this one through Eucharist. Our earthly existence is being maintained after Baptism in order to be renewed and developed in Christ, through virtues, having in it both sorts of death. And the power for this life and for the both sorts of death it is taken not only out of Christ Who was born clean and Who died for our sins, but this power is taken also out of Christ Who dies surrendering Himself to the Father in order to resurrect to the eternal life. And the death for sins and the power for the new life in Christ which are received through Baptism, they are being developed by the power of the Ghost of Christ, since receiving the Holy

Ghost through Baptism and Chrismation, and out of Christ's death for our sins, and our surrender to God towards resurrection, which we receive through Eucharist, it is out of Christ's death, as surrender to the Father, and out of Christ's Resurrection." (Stăniloae 1997: 55)

"In Eucharist, Christ as man brings Himself as sacrifice to the Father, but not in a juridical mode; by this Christ opens to us the way towards the Father. So, He puts Himself to our disposition in Eucharist for: in the same time with Himself, to offer us too, to the Father. This is for, at the Father we cannot enter except in state of clean sacrifice, we cannot achieve this state of clean sacrifice but only out of the state of clean sacrifice of Christ, Who, in this sense, He is continuously bringing Himself to the Father, in order to give us the power of bringing ourselves too, together with Him." (Stăniloae 1997: 72)

"In Eucharist, Christ doesn't give us only an irradiation of His state, of sacrifice and resurrection, but He gives us His body Itself being in this state. That's why the Eucharist is the culmination of all the other Mysteries. The believers ascend towards Eucharist, or they are being prepared for the full receiving of Christ, at the beginning by being administrated the Mystery of the Baptism and of the Chrismation, and then, if they have committed sins, through the Mystery of the Repentance, or, however, through fasting, and through a special avoidance of inappropriate thoughts and deeds. Thus, being imprinted by the receiving of Christ in Eucharist, the believers can receive as well His power towards consecrating or sacrificing their life to God and to the Church, or to their duties - which are full of the Ghost of Christ - towards their fellow humans." (Stăniloae 1997: 71)

"In Eucharist, the man reborn in Christ and strengthened by the Holy Ghost, he no longer unites with Christ Who is born and dies for our sins, but he unites with Christ Who dies at the end of His activity on earth in order to resurrect to the eternal life." (Stăniloae 1997: 55)

"In order to be crucified and to resurrect, Christ had to embody Himself. That's why at the basis of the Eucharist there is the assuming of our body, His sacrificing for us and His resurrection. *The Eucharist from the Last Supper it is the mysterious anticipation of the sacrifice on Golgotha and of the Resurrection. It is also the proof that Christ lived at the Last Supper, mysteriously, His sacrifice and His resurrection*, as he will live them in the Church's Eucharist, in order to imprint them also in our body and in our blood." (Stăniloae 1997: 64)

"In the communion of the mysterious body of Christ enter also the saints, especially the Mother of the Lord. In a way, the pieces of bread represent their mysterious surrender to God, in the likeness of Christ; in another way,

the pieces of bread represent the yielding of all the spiritual victories, brought as gifts to Christ, in their quality as proofs or the fruition of His sacrifice within them, as examples to be followed by the living ones. Although united at maximum with Christ, they still are represented by the pieces of bread as distinct persons; right because of that, they aren't transformed in the body of Christ, as they aren't transformed either in their bodies; for we aren't imparted with them, but we only enjoy the irradiation through them of the power of Christ. That's why they are remembered in order to extol Christ and His sacrifice, but also in order them to be glorified to." (Stăniloae 1997: 75-76)

"In the love for people, everyone always gives and asks for. In the Eucharistic love, the community only asks for and Christ only surrenders Himself. But also, the request is out from the power which the community already has and it is important for accomplishing the love and for receiving the love; in this sense, the community has as well a positive role in the coming of Christ, Who, on the other hand, is within the Church and He comes also from the Church. That's why the Eucharist cannot take place except within Church - as well as the impartation with it." (Stăniloae 1997: 70)

"It has been accepted the idea that these pieces of bread placed next to Agnus Dei, representing the sacrificing of the believers' life as person, they are not transformed too, in the body of Christ. Of course, even less it is accepted the idea that they are transformed in the bodies of the ones who bring them. This would have implied the idea that the believers are imparted with themselves and with others, and this thing was to be avoided. Thus, it has been reconciled the fact that the believers are imparted with the body of Christ to the fact that the believers remain – even when being imparted – in an existence distinct to Christ, or better said, they remain in an existence that is not confounded to Christ's existence. The dialectics of the believers' unity in Christ, but without being imparted ones with other as they are imparted with Christ, but being the believers imparted only with the power of Christ which irradiates out of all of them, or more out of some of them and less out of others, it has been concretized on one hand through the transformation of the community's sacrifice of bread in the body of Christ, and on the other hand, by placing the pieces of bread for believers, around the Agnus Dei." (Stăniloae 1997: 75)

"It is to be noticed that not only Christ bring Himself and He brings the community as sacrifice, but the community at its turn, by bringing itself as sacrifice out of the power of Christ's sacrifice, it brings Christ too. By this, it is affirmed even more the persistence of the community as community of persons, and the reciprocity between Christ and the community in bringing the sacrifice. "And we are bringing to You this speaking and bloodless

sacrifice and we are asking for, and we are praying You, and with humbleness we are falling down on our knees before You: Send Your Holy Ghost upon us and upon these gifts which are put forward.” (Stăniloae 1997: 76)

“It must be mentioned the fact that the substances destined to be transformed in the believers’ body are in the same time the main substances which the Christ’s body has been constituted of: the bread, the wine, and the water. They instantaneously are transformed at Liturgy in the body and in the blood of Christ and, on this way, in the body and in the blood of the believers. The community’s union with Christ in prayer, it increases the spiritual power which this transformation is being consummated through. This is for everything is being spiritualized out of the power of the spiritual body of Christ.” (Stăniloae 1997: 76)

“It must be noticed that according to the three synoptic evangelists the Savior uttered also the following words, according to Luke, immediately before offering His body and the blood under the image of bread and wine (Lk. 22: 18), and according to Matthew and Mark, He uttered them immediately after that: “And I am telling you: I will no longer drink out of this fruit of the vine, until on the day I will drink it with you again, in My Kingdom” (Mt. 26: 29; Mk. 14: 25). Out of these words and from the fact that the Savior, when offering the bread, He says: “This is the body which is being broken for you, and when offering the cup: “This is My blood, which is being shed for you, towards the forgiveness of the sins”, it results that the Eucharist it has its foundation in the Savior’s sacrifice on the cross, and on the other hand, that there will be present in the Eucharist, in all the future times, His resurrected body and blood. His resurrection will make the wine as new, therefore the savior’s blood too, which He will impart us with, in this Mystery, into His Kingdom which starts with the Church. If Christ hadn’t been crucified or if he hadn’t resurrected, it wouldn’t have been possible the Last Supper and the Eucharist within Church. Christ lived at the Last Supper, in an anticipated manner and mysteriously, His death of the cross, but also His mysterious death from afterwards.” (Stăniloae 1997: 64)

“Like there is no individualistic separation between my sacrifice and the sacrifice of Christ, likewise there is no separation between my sacrifice and of the others. That’s why the Eucharist is of the Church, of the community. And the churchly community has offered itself not only through bread, but also through all its prayers, through all its declaration of surrendering itself to God, declaration which express its feelings: “On ourselves and one on another, and the whole our life, let’s give them to Christ God”. The community is elevated towards the communion with Christ through the prayers asking for the coming of the Holy Ghost upon its life and, in the culminant moment, by invoking the Holy Ghost, when the priest says: “Send

Your Holy Ghost upon us and upon these gifts which are put forward”.” (Stăniloae 1997: 73-75)

“Presenting the Eucharist as a living of the three moments: the Last Supper, the Sacrifice of the Cross, and the Resurrection, we have it from Saint John Chrysostom and from Saint Eutychus, the Patriarch of Constantinople.” (Stăniloae 1997: 65)

“Saint Apostle Paul said: “So, we have buried ourselves with Him in death, through Baptism: so that, like Christ has resurrected from dead, through the glory of the Father, likewise also us to walk in to the renewal of the life; if we have become a sole stalk with Him into the likeness of His death, we will be partakers to His resurrection” (Rom. 6: 4-5). “We always bear into our body the death of Christ, for His life to be shown as well in our bodies... knowing that the One Who has resurrected Lord Jesus Christ, he will resurrect us too, and he will present us together with you” (II Cor. 4: 10-14).” (Stăniloae 1997: 55)

“Saint Eutychus, the Patriarch of Constantinople (553-557), he discerned between the mysterious sacrifice of the Lord at the Last Supper, between His real death afterwards, and the consummation of the mysterious death which starts on the resurrection day. We accomplish the mysterious death of Christ in Baptism, the second death we accomplish it in martyrdom or, besides martyrdom, in our real death. And the consummate mysterious Easter, which Saint Eutychus let us understand he ties the Eucharist to, we accomplish it on the day of the resurrection.” (Stăniloae 1997: 56-57)

“Saint John Chrysostom interpreted the word of Jesus about the new wine, in the sense that the Christ’s body itself will be after Resurrection, and therefore in the Eucharist too, dispassionate and incorruptible. Properly said, only this makes possible the Eucharistic transformation and the savior eating of His body. This is for only this will mean the full union with Christ, with the body that He has assumed, and by this also His union with us on the way of the bread and of the wine through this body, because only through this His body is towards our eternal life. Thus, we have in this an explanation of the real presence of the Lord with His body and blood, in Eucharist, and of our need to be imparted, in Eucharist, with them.” (Stăniloae 1997: 66)

“Saint Maximos the Confessor saw the same scale between the death with Christ, which we receive in Baptism the power for, and the fuller mysterious death, which we receive the power in Eucharist for: the Baptism gives us the power for the death of our will’s tendency towards sins, for a renewed earthly life; and the Eucharist gives us the power for receiving the real death and the life from after resurrection, for through it we receive the fuller

mysterious death and therefore the foretasting of the resurrection, which we are talking about at the Holy Impartation.” (Stăniloae 1997: 58-59).

“That’s why Saint Apostle Paul gets out of the foretasting of the resurrection, which we have in the same time with the carelessness about death, which we must cross through with Christ in order to resurrect with him, the courage of enduring the advancing of the death in our external man: “Knowing that the One Who has resurrected our Lord Jesus, He will resurrect us too, with Jesus..., we do not get discouraged and even if our man from outside gets withered, our man from inside he gets renewed from day to day; this is for our sufferance, an easy and momentary one, it gathers to us, above any glory, a crown of eternal glory” (II Cor. 4: 16-17). The foretasting of resurrection increases from the real and gradual imprinting, in our man from inside, of the dynamic state of resurrection, by the fact that the resurrected Christ is united with us.” (Stăniloae 1997: 59)

“The awakening of the human being responsibility for the union with Christ, it starts with a calling to impartation. This is anticipated also by a calling of the ones who are going to receive the impartation: “With fear of God, with faith, and with love, you come closer”. And the ever-deeper union with Christ, of the ceaseless transcendence towards the Absolute descended to man, Who the human being still cannot forever identify himself to, even if the human being has been elevated to an eternal communion with Christ, it is expressed by the believers through the prayer: “Give us to be imparted with You, more truly, in the undying day (*always luminous*) of Your Kingdom.”.” (Stăniloae 1995: 204-205)

“The *Baptism*, the *Chrismation*, and the *Eucharist* are the three Mysteries through which the one who believes in Christ is fully united with Him or he is introduced within Church. They are the three *Initiation’s Mysteries*. The Chrismation gives the power of developing the new life in Christ the believer has receives it at Baptism, and through Eucharist this life is being consummated as full union with Christ, or with the Church. The Baptism is the Mystery of the beginning, the Chrismation is the Mystery of the middle, and the Eucharist is the Mystery of the end or of the consummation. Of course, the new member of the Church, even if he receives the Eucharist immediately after Baptism and after the Anointing with the Holy Chrism, he cannot be reckoned as he has reached the consummation, from the point of view of the contribution he must bring it too. But he has concentrated in himself the whole his road in Christ, a road which, by starting at Baptism, it will advance through the contribution the man brings or by using the power he has been given with, for this entire road, until the state that crown his endeavors of developing the new life, he has received in the three Mysteries. This final state must be always imprinted as potential presence of Christ in the man’s body through the Holy Impartation, in order to attract the man

towards it, in order to effect upon the increasingly accentuated assimilation of the man to that state. The consummation must be previously lived or foretasted, in an always renewed mode, and in the same time it must remain an attractive target to the man.” (Stăniloae 1997: 54)

“The bread’s intimate union with the Lord’s body hypostatized in the Word, it transforms the bread in the Lord’s body, for this is the rationality of the bread: to become body. This doesn’t happen to the Lord’s body through the intimate union with our body, neither to our body through the union with the Word’s body. The Lord’s body is only deified and pneumatized, for its rationality is to persist even in the hypostatical union with God. Much less our body is being transformed by the union with the assumed and pneumatized Word’s body, since both of them remain bodies. Our body only starts going on the road of the pneumatization and deification. This is for the rationality of each body is to remain the body of a person, either of the Person of the Logos or of a certain human person.” (Stăniloae 1997: 68)

“The Church, taking in account the real content of the words from the Last Supper, it considers the Last Supper not like being an image of the Baptism, or only of the Baptism, but like being an image of the Eucharist too. Maybe Eutychus the Patriarch considered the Last Supper as image of the Baptism, without excluding the possibility of considering it as image of the Eucharist too, for in the Baptism too, there takes place a mysterious death and therefore the Baptism is like some kind of anticipation of the Eucharist. But for the Last Supper is a sensitive anticipated image of the full mysterious death of the Lord from after resurrection, therefore also of the Eucharist as sensitive representation of this death, the Last Supper is mainly and characteristically the first Eucharist. And for the mysterious Lord’s death that follows it is prepared by the mysterious death at the Last Supper, the Eucharist is to us too, a preparation for the real death, through the mysterious and more accentuated death which we live through Eucharist, but also for the death’s surpassing into resurrection and for our more real impartation with that Christ being in state of resurrection and of full mysterious death after resurrection, impartation that will take place when us too will have resurrected with Christ.” (Stăniloae 1997: 57-58)

“The Eucharist is the force of a magnetic agent that works in our earthly life attracting our life towards it; the Eucharist is the North Star guiding the ship of our life on the waves of our earthly existence; the Eucharist is the ferment or the dough gradually transforming our earthly life in the eternal life. The new life out of Baptism, following to the death of the former man, it cannot exist without the perspective and the earnest of the eternal life upheld by Eucharist. That’s why the Eucharist is given immediately after Baptism and Chrismation. The new life on earth wouldn’t have any meaning

and any power without the perspective and the earnest of the resurrection.” (Stăniloae 1997: 55)

“The Eucharist is the Mystery which crowns the Baptism and the Chrismation not only a plenitude of the power and of the new and life, virtually started at Baptism and having in it the virtual power, developed through Chrismation. The Eucharist implies in itself the power of full dying towards the existence separated from God, death started through Baptism and developed through Chrismation.” (Stăniloae 1997: 54-55)

“The *Eucharist is the natural continuation of the Baptism*. If the Baptism is a rebirth out of Christ, the God-man, the Eucharist will be a nourishing of the man out of Christ. Both of them, Baptism and Eucharist, follow to the Embodiment, which is the sign of the love of God for people.” (Stăniloae 1997: 63)

“The Eucharist is, by excellence, the Mystery of the Church’s unity.” (Stăniloae 1997: 61)

“The Eucharist seeds within us the power for totally surrender our existence to God, in order to receive it back filled up with His eternal life, like Christ, through resurrection. The Eucharist is not so much for the renewed life on earth in the likeness in the Christ’s life on earth, as it is rather for the eternal life. The Eucharist presupposes that the man has progressed or he will progress beyond the renewed life on earth, which he will accomplish out of the power of the Baptism and of the Chrismation, in an eternal life, namely beyond a life that it has been consolidated in the cleanness received at Baptism and in virtues, out of the power of the Mystery of the Holy Chrism, namely beyond a life sheltered against sins, to the eternal life. For the sins committed after Baptism and after Chrismation the forgiveness is generally obtained through the Mystery of the Repentance. They say also about Eucharist that it is for the forgiveness of the sins and not only towards the eternal life, these sins are the ones who have remained hidden to our conscience and which couldn’t have been forgiven in the Mystery of the Repentance by confessing them. Mainly, the Eucharist is given for the eternal life, therefore for elevating above the earthly life.” (Stăniloae 1997: 55)

“The Eucharistic body is only the Christ’s body as Person, on the way of further feeding of His mysterious body, open to this feeding and desiring it. The mysterious body, or the Eucharistic community, it has, on one hand, something more than the Lord’s body as Person has, being composed also of the believers’ bodies; on the other hand, the much less godlike actualized life than that one from the Lord’s body, and that’s why capable and desiring to continuously nourish itself from the Lord’s body, and the Lord is always

giving His body to it in the form of the Eucharistic body. The community surrenders itself to the Lord with the thirst of reducing what differs it from the Lord's body, and of being increasingly filled up with Him; and the Lord surrenders Himself to the community, by matching its needs and requests, in order to fill it up even more with Himself. In this sense, Christ is the heavenly bread that it always gives itself as a gift in order to be eaten, and it never gets exhausted, and it never definitively quenched the need for food of the believers who form the churchly community. The transformation of the earthly bread in heavenly bread, and its impartation to the community, it is, thus, an act of the Lord, but it is determined also by the felt need and by the Eucharistic community's request. In the Eucharistic transformation and impartation, there takes place an act of organic accomplishing of what is already in the Church, but there it also takes place a coming of the Lord as consummate fullness in the Church's bosom." (Stăniloae 1997: 69-70)

"The fact that the Lord's body and blood become present to us through the transformation of the bread and of the wine it brings a new ray of light in the depth of the Mystery of the Eucharistic transformation. The Lord doesn't transform, at Eucharist, the bread and the wine for Himself, but in order to impart Himself to the people who believe, namely for there are people who believe and who want to be imparted with Him on the way of the bread and of the wine. This faith and desire the people manifest it through the liturgical prayer that culminates with the invocation of the Holy Ghost, done by the priest in the name of the liturgical community and with the participation of the liturgical community, for the transformation of the bread and of the wine in the Lord's body and blood. Through prayer, by confessing the faith, through epiclesis, the community has been increasingly more united with Christ, not to say about the Lord's present within the community through the previous impartations, or not to say about the fact that the community itself is the mysterious body of the Lord. Thus, the Word of God, by attracting in His intimacy the rationalities of the bread and of the wine, or by overwhelming them through His Holy Ghost, He works as well from within the community He is, in a certain degree, united with. The community and the bread offered by the community they are somehow united with the embodied Word of God. In this existing from before ambience of union – between the embodied Word, the community, and the bread – there takes place the transformation of the bread and of the wine in the Lord's body and blood, as complete identifying of the bread and of the wine to His body and blood, in order this body to be fully united, on the way of the bread and of the wine, with our body." (Stăniloae 1997: 69)

"The Ghost transforms the sacrifice of bread and wine, of the life, in the sacrifice of Christ, in His sacrificed body which Christ brings it to the Father, and then He gives it to be eaten and drunk by the community, in order the community to be filled up more, with His sacrificed body. On this

purpose He has transformed the bread and the wine in His body and blood, bringing them to the Father and imparting Himself to the believers on this way.” (Stăniloae 1997: 74)

“The Lord is present with His body in Eucharist and He gives Himself to us in order to be eaten by us, for the eternal life, for His body is tightly united with God-the Word through Embodiment, namely is descended from heavens and pneumatized through Resurrection and Ascent, namely ascended to heavens by being Him overwhelmed by the godlike Ghost, reached to the culminant union with the Godhead.” (Stăniloae 1997: 67)

“The moment which Christ is brought as sacrifice on, it coincides to the moment of the gifts’ transformation. But it shows also that the bringing of the sacrifice implies also a certain sanctification of the community through the descent of the Holy Ghost, which is a Mystery aspect. The believers bring themselves, by offering the bread, and the mixed with water wine, which represent the substance itself of their life. Their intention to bring themselves within these gifts it is shown as well through the prayers which accompany this bringing, and which express clearer their spiritual self-giving itself. This is for the one who prays, he gives himself to God.” (Stăniloae 1997: 76)

“The mysterious death has an active scale, before our real death, therefore the foretasting of the resurrection too, with its progress within us. Not only the death of the former man in Baptism it is a forgetfulness about the man we were in the past, but like that are also the repeated deaths from afterwards, lived through the repeated Impartations. Through each of these, we produce a new discontinuity with our past state, launching us towards a new one, a superior one, according to the epektasis (stretching forwards) of Saint Apostle Paul (Phil. 3: 14) and of Saint Gregory of Nyssa. But the discontinuity with the state from the past it doesn’t mean the abolishment of our identity as persons, and the resurrection to a superior state it is possible for the breaking apart from an old state and the coming out to a new, superior state, they do not take place through sinking in nothingness but it takes place in God Who is undetermined, but Who is undetermined through the infinity of the life, and not for the negative emptiness of the life.” (Stăniloae 1997: 58)

“The one who has become a new human being into Christ, or in the union with Christ, he has been imprinted in all his soul’s powers and in the senses’ organs and in the body’s organs, with the Holy Ghost, he can advance further in his union with Christ, namely he can accomplish a new stage of the transcendence. This takes place in the godlike **Eucharist**. Now, Christ no longer penetrated within the human being only through His grace, or through His energy, like the water or like the oil, but He enter the human

being with his body and blood, willingly received by the human being. The union with Christ has reached now the highest level. The man has now, within his being, the body and the blood of Christ, in order to have the body and the blood, in common, both him and Christ. The human being doesn't feel this fact as Christ feels it with His humanity united with Him in His Hypostasis. The human being has only a conscience of accomplishing this fact, and more or less this sets in movement, his feeling. The human being is elevated by Christ, on the highest level as person, as the One Who bears the feeling as sacrifice imprinted in Himself, namely on the level as person who is ready for sacrificial self-giving to the Father, for his fellow humans, together with Christ. The more you give yourself as a gift, the more you will be elevated as person and in an accentuated communion with the one whom you give yourself to, as a gift. In order to continuously deepen this feeling, the man is given the possibility of a repeated impartation with the body and with the blood of Christ, in order to ceaselessly intensify this getting aware, and this personalization developed on the measure of the Self-giving. The human being's responsibility is all the more awakened by the fact that his name is mentioned. The value which a human being is dressed up with, by receiving the resurrected Christ Who accepted to be sacrificed as man, at the eternal life. The human being will be thus, eternally united with Christ, but non-confounded to Christ." (Stăniloae 1995: 204)

"The One Who we united with, or Who we transcend towards while we live this live, it is a Person differing from us, on one hand He is above us as God, and on the other hand He has descended to us as man. So, the human beings do not give the Mysteries by themselves, but through the priest, who is, on one hand, a human being like we are, and on the other hand, the priest is invested with a special grace from Christ. In the future life, Christ Himself will make Himself noticed by us in the impartation with Him, on one hand as man, and on the other hand as fully lightened by His godhead and inexhaustible in His Self-communication." (Stăniloae 1995: 205)

"The ones who are imparted together, they already are in a state of unity of faith, for they have been as well imparted with the same body and blood of the Lord, starting with the next moment to the Baptism. That's why also before the liturgical anaphora (the prayer preceding the transformation of the bread and of the wine in the Lord's body and blood) and the Christian sing: "Let's love on one another, for us united to confess". And they utter the Creed together. Then they are imparted together in order to increase this unity. And in the prayer from the Liturgy of Saint Basil the Great, after the transformation of the gifts in the body and in the blood of the Lord, and before Impartation, the priest asks on behalf of everybody: "And on all of us, who are imparted from the same bread and from the same cup, You unite us one with another with the impartation with the same Ghost". In a writing dating from the Apostles' time, present in *the Didache of the Twelve*

Apostles, God is asked for those who are imparted to be united like the wheat grains have been united in the Eucharistic bread: "Like this bread was scattered over the hills, and being gathered it has become one, likewise Your Church be gathered together from the ends of the earth, into Your Kingdom". (Chapter 9)" (Stăniloae 1997: 61)

"The Orthodox believers come close to the sacrificed body of the Lord after a certain period of fasting, this representing their disposition towards sacrifice. Out of this teaching of the Holy Church Fathers about Christ's state of sacrifice came the idea of Nicholas Kabasilas that the moment of Christ's bringing as sacrifice it coincides to that of the gifts' transformation, for the body of Christ, which takes in that moment the place of the bread, it is His sacrificed body." (Stăniloae 1997: 77)

"The plan of the eternal life it isn't superimposed only to the plan of the earthly renewed life, but it also interferes with this one and both of them reciprocally sustain one another. That's why the Eucharist isn't given only at the end of the earthly life, or only after the full consolidation in good of the earthly life. The eternal life, or Christ with His eternal life, he strengthens not only as perspective, but also as earnest, the movement of our earthly life towards the eternal life, upholding by this, in our earthly life the renewal in cleanness and virtues, the Eucharist being thus also an author for our earthly life to advance towards the eternal life." (Stăniloae 1997: 55-56)

"The pneumatized character of Christ's body after Resurrection, and therefore also from Eucharist, it is affirmed by the Savior Himself, when he announces that the ones who will want to enter the life, they will have to faithfully eat His body and drink His blood. These words are another proof of the fact that Himself instituted the Eucharist. In the Chapter 6 from the Gospel according to John, after declaring for several times that only the one who eat His body, which He will give it for the world's life, only that one will be forever alive (Jn. 6: 51), because He saw the offence took by His disciples, the Lord adds the explanation: "Is this offending you?... The Ghost it the One Who gives life; the body is useless. The words I have told you are Ghost and life" (Jn. 6: 63). Namely, the Ghost present within body, that Ghost who has pneumatized the body, he makes His body as food towards salvation and life, in the Mystery of the Eucharist. The Word's Hypostasis gives to the body a quality as of the one who has descended from heavens, and the Ghost makes this body capable of being elevated to heavens (Jn. 6: 50, 62), or a pneumatized body." (Stăniloae 1997: 67)

"The power of the mysterious death of the body of Christ and of His resurrection and incorruptibility are deepened through our body and soul blood within our soul, as some power which will be able to reconstitute our

resurrected and incorruptible body at the general resurrection. This will be helped also by the fact that the rationality of the body of Christ, hypostatically united with the godlike Logos, it has fully imposed its power upon the matter of this body, by pneumatizing it, given the fact that this body is in essence a materialized rationality. And this power is being extended out of it not only upon our bodies but upon the entire material world, making transparent all its rationalities, or pneumatizing it wholly.” (Stăniloae 1997: 59-60)

“The Savior Himself has assured us about His real presence in Eucharist, with His body and blood, and He explained the significations of this presence. The Savior formally instituted the Mystery of the Eucharist at the Last Supper, both by uttering the words and by officiating it by Himself. On that occasion”, Christ took the bread, He blessed it, and he gave it to His disciples and He said: “Take, eat, this is My body”; and taking the cup and giving thanks He gave it to them, saying: “Drink out of this, all of you, for this is My blood, of the New Law, which is being shed for many, towards the forgiveness of the sins” (Mt. 26: 26-28). In the Gospel from Luke it is added, when offering the body, the words: “which is given for you”, and: “Do this for My remembrance” (Lk. 22: 19). At Mark (14: 22-23) are given only the words like at Mathew.” (Stăniloae 1997: 63)

“The union with Christ in Eucharist it is the basis and the source of the full love amongst the Church’s limbs, for all the Church’s members have the same body not only with Christ, but amongst them with one another. Each one lives and feels the life of the others as life lightened by the mind of the same Christ, and sensitized and empowered towards good by the Ghost of the same Christ. This is for all of them are not just kindred, but they are partakers to the same body (Ephes. 3: 6) with Christ and with one another, so that they no longer separate, if they bring the contribution of their will too, their interests, their thoughts, and their feelings. In their sentiment of being melted down in God, as mysterious death with Christ, and of foretasting the state of resurrection, no one can be distinguished from others, though right in the fact that each one of them has this sentiment this foretasting it has its proof of each one’s persistence.” (Stăniloae 1997: 61)

“The Word of God is the Rationality which all the things’ rationalities have their origin within. Through embodiment, the divine Rationality by becoming the Hypostasis of the human body it attracts the assumed body in the most profound intimacy with Him, as image of rationality from Himself. Somehow, Himself as the godlike Rationality of the rationalities of all the creatures He becomes rationality of His assumed body too, but without abolishing the rationality of the assumed body per se, neither abolishing the body. But the rationality of His body sunk in the divine Rationality, it is there united with

the rationalities of the bread and of the wine, which uphold the body, or are destined to be assimilated by the body. The transformation of the rationalities of the bread and of the wine in the rationalities of the body and of the blood, that takes place on the plan of the earthly life through a whole process of natural assimilation, it takes place in the bosom of the divine Rationality, due to the supreme intimacy they reach at, with the body, in an instant. Thus, the Eucharist's bread and wine remain without a foundation of their existence in their separate rationalities, namely they remain as simple images of their rationalities sunk in the rationality of the body of the embodied Logos. But in the divine Rationality, the rationality of the embodied body it finds its full interpenetration with the rationality of any other human body. It depends only on the openness of each man to accept this interpenetration of the Lord's rationality with the rationality of his body. That one can eat the Lord's body, reaching at a tight union with it, in the Word of God in Whom he has his rationality sunk. The body's pneumatization makes transparent and overwhelming the presence of the Hypostasis of the Word through it, so that it can be received by all the ones who believe, in their bodies, in a supreme union. This presence of the body pneumatized and overwhelmed by the transparence of the Word, consequently resurrected and immortal, it gives our body too this ferment of the immortality, of being transparent to the Word, of the pneumatization. It depends on us only, to actualize, or to assimilate in a real manner, through our contribution towards purity and virtue, these qualities of our body, which advance by this in an unexpected spiritual thinness. But even if we do this in the fullest mode, our body will still remain submitted to the general law of the process of weakening and of decomposition through death. But its new and spiritual qualities pass to our soul too, which will keep them until the general resurrection, when with their help it will be able to remake the human body in resurrected state, namely a pneumatized state, especially for the Word of God, the supreme Rationality, He will gather then the rationalities, or the existence foundations of all the creatures, by intimately uniting them with Himself." (Stăniloae 1997: 67-68)

"Unlike in the other Mysteries where Christ is present in an unseen manner through His work, in Eucharist he is present through His body and blood themselves, under the image of the bread and of the wine. Through this Mystery Christ gives Himself fully to all the Church's members, namely to the Church, constituting the Church and upholding it as His extended body, for He completes His dwelling within the ones who believe." (Stăniloae 1997: 62)

"We take the power for the life of sacrifice out of the state of sacrifice we are transposed in, with Christ in Eucharist. Thus, by the fact that Christ takes us too, in order to bring us through our together-sacrificing with Himself, as sacrifice to the Father, it takes place a tight union between His sacrifice and

our sacrifice, in the sense that our sacrifice is part of His sacrifice, and His sacrifice is part of our sacrifice, or we are in Him, the One Who brings Himself as sacrifice to the Father, and in Whom we believe.” (Stăniloae 1997: 72)

“Without any doubt the Lord’s presence with His body and blood in Eucharist, and the transformation of the bread and of the wine in order Him to be eaten by us, it is a great Mystery. The tight union of this body with the Word and its pneumatization by His Ghost, it can explain the possibility of this transformation, but it cannot explain the mode it is done in. We try to project a few rays over this Mystery only for attempting not to left it totally opaque, and in order to highlight even more its depth and complexity.” (Stăniloae 1997: 67)

Holy Unction

“Against the actions of the unseen forces it is asked also for the unseen help or the saints, of the martyrs, and of the Mother of the Lord.” (Stăniloae 1997: 140)

“As impossible it is to separate the body from the soul, as impossible it is to separate the total person from the influence of the evil forces upon him. The liberation from the seen influences it is being done also through the strengthening of the body’s senses, with the grace of the Holy Ghost Who is introduced in the body’s senses through by anointing the body with the sanctified oil. By this, the senses are cleaned up, are sanctified, are strengthened in themselves against the temptations coming from the outside things and form the unseen evil forces through their mediation.” (Stăniloae 1997: 138)

“As in all the Holy Mysteries, in the Holy Unction too, the communion with the priest and with the other fellow humans helps us entering the communion with Christ.” (Stăniloae 1997: 140)

“For the salvation stays in the communion with Christ, the all-loving godlike Person become man, and the man could pass from his present sickness to death while still deprived, because of his passions, of the capacity for this communion, because he hasn’t advanced through the other Holy Mysteries and through his own collaboration in this communion with Christ, the Church makes an effort in order to prepare him for this communion with Christ and to open him up to the communion with his fellow humans, this being a maximum effort for his salvation through several priests, through several prayers, through the presence of several believers, who are praying

together, while they are opened to the communion with Christ and willing to strengthen their communion with the sick person.” (Stăniloae 1997: 140)

“In a song, before the sanctification of the oil, it is asked form: “Look down from heavens, the One Who is unreached, as a merciful, marking with Your unseen hand, You the One Who loves the people, through Your godlike oil, the senses to this one who runs to You with faith and asks for forgiveness for his sins, giving him healing to his soul and body, for him to extol You with love, extolling Your mastery”. The priests anoint the sick person with oil on his body parts which provide his main senses, in the sign of the cross, and the signification of the Cross in this anointing it is shown by the singer while the priest commits this anointing: “You Lord, You have given us You cross as weapon against the devil, for he shatters and trembles because of not being able to endure to look at its power, for You resurrected the dead and You defeated the death”. The sacrificed Christ Himself dwells through the sign of the cross in the sick person, giving him the power for restraining himself from sins, to resist any egotism of the sinful impulses; with his power the sick person’s body will be strengthened, in order to overcome the illness from his body. The cross is the means which the power of Christ’s body comes through, for He defeated the death.” (Stăniloae 1997: 139-140)

Holy Unction “In all the aspects of the Mystery of the Holy Unction, there is shown an insistence, because of the fact that the illness of the body and of the soul which the person has fallen in, it makes him incapable of a normal live, of it menaces him with the end of his earthly life. This person must be helped insistently, through the power of Christ, in order to become healthy with the body and with the soul, or at least with the soul, if his end will prove to be soon.” (Stăniloae 1997: 140)

“In the Mystery of the Holy Unction the sick believer is imparted, in an unseen mode, with the grace of the healing or of the relieving of the bodily pain, of the soul’s strengthening of the forgiveness of his sins remained after confession, by anointing him with sanctifies oil, accompanied by the priests’ prayers. The practicing of this Mystery during the Apostles’ time, and therefore the fact that This Mystery comes through Apostles from Christ Himself, it is attested by the James’s Epistle: “If there is somebody sick, let him call the priests of the Church and they to pray for him, anointing him with oil in the name of the Lord. And the prayer of the faith will heal the sick one and the Lord will rise him, and if he has done sins, they will be forgiven to him” (5: 15).” (Stăniloae 1997: 136)

“In the prayer after the reading from the Gospel, after it has been asked for the dwelling of the Holy Ghost in the sick person, they say: “For he has known his sins and he has come with faith to You. So, by receiving him with your love for people, either he has mistaken with the thought and with the word, forgiving him, clean him up of all his sins and, by always being with

him, guard him in the following years of his life for, by observing Your commandments, to no longer be him a mockery of the devil, for in him too, to be Your all-holy name glorified". And before this, it has been asked for the healing of the sick person." (Stăniloae 1997: 139)

"In the prayer read after the second Apostle and after the second Gospel, Christ is asked for healing the sick one, based on the fact that He has embodied and he has created Himself for His Creation, showing His will of saving the body and of elevating the body in the Kingdom of God, of making the bodies means of eternal communication between God and the people." (Stăniloae 1997: 137)

"In the prayers of the Holy Mystery of the Holy Unction, are asked for: the healing of the body, the forgiveness of the sins and the soul's cleaning of sins. The dwelling of the Holy Ghost has mainly the purpose of cleaning the sins and of healing of passions and of elevating the man to a life of holiness, and of cleanly serving God. Because of being the sin mainly a sickness of the soul, especially when the soul has thickened in passions, and therefore the soul is a cause of the illness too, the Holy Unction is reckoned both a healing of the body and of the soul, and God is called like the Physician of the souls and of the bodies. The Holy Unction is reckoned as necessary for healing the passions, for, even if have been confessed the sins which came out of these passions, the passions won't be so easily healed and it is impossible not to gush out of them, almost continuously, sinful deeds." (Stăniloae 1997: 138)

"In the same prayer it is asked for the dwelling of the Holy Ghost in the sick one, according to the word of Saint Apostle Paul (1 Cor. 6: 19; 3: 16-17). "Look from Your holy height, saving us, the sinner and unworthy Your servants, with the gift of the Holy Ghost, in this moment, and dwell Him into your servant (Name)". The Holy Ghost is imagines and communicated through the oil sanctified, by the priests, right during this Mystery, which the sick one is anointed with." (Stăniloae 1997: 137)

"It must be mentioned here that the Holy Unction is usually officiated with the participation of several believers, who pray at their turn concomitantly with the priests. Out of this wide communion, out of this sign of the love which several fellow humans give it to the sick person in his state of sufferance and of helplessness, the sick person takes power for getting better with his body and with his soul. Homiakov's word: "No one is saved alone, but he is saved through the Church's prayers, of the saints, and of the Mother of the Lord", it is proven at the committing of this Holy Mystery too." (Stăniloae 1997: 140)

“One of the main causes of the human being’s depression and disheartening it is the illness. And for many times, neither the sickness nor the depression can be overcome through human means. The believer who is sick he is tormented also by the conscience that his sickness has its cause in some sins he couldn’t confess, and that he will eventually die without confessing these sins. And who doesn’t pass during his life through illness and through these depressions and worries, which increase his sufferance? They belong to the human composition. Is there possible not to think that God thought also at a help given to the man in these situations of sickness and of the soul’s weakening? This Mystery shows that God manifests His mercy also towards the suffering ones, who hope in Him, who call for Him when they reach in such situation. That’s why, in all the prayers of the Holy Unction it is mainly called for the mercy of God, and God appears in this Mystery as working like the merciful Physician. In the verse of the Arsenius’ song, from the sanctification of the oil which the ill one is anointed with, verse repeated after each troparion, it is asked: “Master Christ, You Merciful, have mercy on your servant”. And in the song of the fourth voice, it is asked: “The physician and the helper of the ones who are in pains... give healing to Your helpless servant, You Merciful, and have mercy on the one who has mistaken much, and save him of sins”. (Stăniloae 1997: 136-137)

“Sometimes, the grace of God works more or less directly upon the body, healing the body, though, even in this case, the soul’s strengthening and the forgiveness of the sins take place too; and some other times, the grace works through the forgiveness of the not-confessed sins, for this one strengthens the soul and, by doing that, it strengthens the body too. But through the grace of this Mystery, it is mainly given healing to the body. Only when the sick one is due to die, this main effect it doesn’t take place – only the other ones take place.” (Stăniloae 1997: 137)

“The committing of this Mystery by several priests (seven, or at least two) manifests the Church’s will for setting several of its forces in movement, through the communion through prayer and love, the setting in movement of several forces in order to escape one of its members from the situation of helplessness and pain he is in. The man feels the need for sympathy and for communion especially when he is sick, and especially on this occasion it is proven how the weakened man catches power out of the love of several people.” (Stăniloae 1997: 140)

“The Holy Ghost’s work within man, which is asked for and it is granted through the Mystery of the Holy Unction, couldn’t have been done without and openness of the sick person’s soul through faith and repentance. One can wonder about the fact that the sick person who receives this Mystery is not asked for a confession of faith as at Baptism, united with the Chrismation, and like at Eucharist, a confession of the sins and a

confession of the faith, as in the Mystery of the Repentance; but the priests have the reason to consider it given, as the bishop considers the confession of faith given by the one who is being ordained in deacon or in priest (through theological certificate and through confession before Ordination), or the agreement given by the ones who marry. The fact itself, that the sick person calls the priests to pray for him or for her, it implies their faith in the work of God through this Mystery. Besides this, usually, the sick person confesses before. Then, the sick person has a special sensitiveness for God, by realizing the personal helplessness and that of the human being by and large and he or she places his or her supreme hope in God. His or her body is now transparent to God.” (Stăniloae 1997: 139)

“The human being’s existence is untold complex. There is impossible to separate the body from the soul as long as the human being lives, and therefore it is impossible to separate the work of the grace upon the body from the work of the grace upon the soul. The body’s healing itself is felt by a sick person as grace given to the integral human person. The body is full of the soul’s energies; the soul works through the body; without the body the soul is incapable to work. That’s why the grace doesn’t work upon the body without working upon the soul too. But upon the soul works, though, by strengthening the soul and by cleaning the soul of sins, and by that appeasing the conscience, and that has a strengthening effect upon the body too, in order to make the body an instrument of the good work of the soul and in order to strengthen the soul too.” (Stăniloae 1997: 138)

“The insistence with which is being asked for, much more than in the Mystery of the Repentance, the healing of the sick person of his soul’s passions in the same time with the body’s healing, it lets us understanding that the Mystery of the Holy Unction refers especially to these roots of the sin, because in this progressed phase of the man’s sinful weaknesses which comes out of disregarding the Mystery of the Repentance and of its collaboration with the grace of the Baptism and of the Chrismation, it is, actually reduced the sinfulness to. The Confession before the Holy Unction has brought to the sick person the forgiveness of the confessed sins, but the sick person hasn’t enough time yet to melt down, through collaboration with the achieved grace, the sinful weaknesses, nourished through a long habituation to the sin, weaknesses which often explain the illness of the body too. Or, maybe, the sick person wasn’t able to sufficiently describe these weaknesses, which often are blurred in the fog of the indefinite.” (Stăniloae 1997: 138)

“The Mystery of the Chrismation gives us the power to co-work for our advancing in this death with Christ, which is the advancing towards Him; the Repentance restores us in the life with Him. The Mystery of the Eucharist gives us Christ Who accepts, as Subject dwelling within our

subject, our death which he crosses us to resurrection through. The Mystery of the Wedding gives us the power of renouncing to the apparent life of the egotism and to live the life of love of surrender with one another to God, which is love for Him. In order to endure the pains with patience, in a disposition of surrender to God, in order to receive also the plenary spiritual life from Him, we are given the grace of the Holy Unction. (Stăniloae 1997: 154)

“The Mystery of the Holy Unction can be reckoned, by excellence, a body’s Mystery, or a Mystery appointed to the body’s healing. Through this Mystery it is highlighted the positive value which God granted to the human body, as One Who Himself has taken a body and He keeps His body forever, and He saves us through His body, by imparting us with the godlike life.” (Stăniloae 1997: 137)

“This communion gives the human being powers not only out of what it has human in it, but, in the first place, by the fact that all the ones who come and enter the communion with their sick fellow human, they come with the faith in Christ, Who healed every sickness and sufferance, Who defeated the death, Who healed some people for the prayers of the others, and Who said that where there are two or three gathered in His name, namely in the faith in Him and in the love amongst them, there is Him too amidst them. The present people help the sick one by the fact that they make felt and working, through their faith and prayer, the presence and the power of Christ, only for they facilitate the communion of the sick one with Christ, through the sick’s faith strengthened by their faith.” (Stăniloae 1997: 140)

“Thus, in the prayers of the Holy Unction, in which are asked in the same time, for the healing of the body, for forgiveness of the sins, and for healing of passions, for liberating the senses from the evil influences and for banishing the enemy away, all of these are asked for in order the sick person, when becoming healthy with his body and soul, to be able to live a clean life, consecrated to serving God. This shows that the Mystery of the Holy Unction isn’t for death as in Catholicism, but it is for life in health and cleanness.” (Stăniloae 1997: 138-139)

“When officiating the Mystery of the Holy Unction the priest bases himself on the faith and of the repentance of the sick person, asking from God His healing and cleaning grace.” (Stăniloae 1997: 139)

Holy Impartation

“By no longer speaking about Himself as about the Lamb, but directly telling the Apostles that He gives them His body and blood in His quality as God made man and sacrificed, He wanted to show that the symbol has been concretized in reality, that what the people were promised through the symbol of the Lamb, it was then fulfilled through the supreme Lamb. The Fourth Ecumenical Synod established no longer to be used in iconography the image of Christ as Lamb, in order to be shown that no longer is brought as sacrifice, a lamb as a general symbol, but it is brought, as sacrifice, the real and unique body of the Son of God. Christ’s body and blood bring within us the likeness to Him, when we are imparted with them. The same unique godlike Person Who in the same time has become human Person, He unites Himself with all of us, and He gathers all of us, as unique persons, at Him.” (Stăniloae 1993, 3: 96)

“Christ sacrificed Himself in order us to impropriate, at our turn, His love and His light, manifested in His sacrifice for us. This is said by Him through the words: “Take, eat, this is My body, which is being broken for you, towards the forgiveness of the sins”, and: “Drink out of this, all of you, this is My blood, of the new law, which is being shed for you and for many, for the forgiveness of the sins”. At the Holy Liturgy we add to these words the expression: “And towards the eternal life”.” (Stăniloae 1993, 3: 95)

Impartation “How much the material matter can receive the spiritual power of the Lord’s body, it is shown also by the fact that, in the prayers from before the Holy Impartation it is even affirmed that the power of the Holy Ghost from within the Lord’s body, it becomes visible when it encounters at the imparted man a strong faith, and it even heals that man of his body’s illnesses.” (Stăniloae 1993, 3: 131)

“If the body of Christ had been broken in order the people’s sins to be forgiven in a juridical sense, it wouldn’t have been necessary the body to be given to the people. By being given to each believer towards the forgiveness of his sins, and towards the eternal life, this united the man’s body with Christ’s sacrifice body and blood, and, by this, the man impropriates the state of Christ, which our sins were forgiven and the eternal life had been instituted for all of us. But this means to impropriate, at our turn, His state of sacrifice towards the heavenly Father, and towards the people.” (Stăniloae 1993, 3: 95)

“Jesus instituted the act of the Holy Impartation with His sacrificed body and blood, in order to explain the sacrifice, which He was to bring the next day. He mysteriously anticipated, at the Last Supper, His real bringing as sacrifice on the next day. That’s why He said to His apostles that this impartation to be done by them too, “in order to remember Him”, by repeating the impartation with His sacrifice, which He was to bring the next day and which He made it possible to them to be imparted with,

mysteriously, until He still was with them in His body from before, He did this in order us to be able to understand that He sacrificed Himself for us in order us to be imparted with His body and blood.” (Stăniloae 1993, 3: 95-96)

Impartation “The Christ’s sacrificed body and blood, they no longer are body and blood as of whomsoever man, but they are the body and the blood of the Person of God-the Word Who sacrificed Himself, and Who imparts us with Himself, through them. They are the body and the blood of the godlike Person of the Son of God Who made them as His own. Through them it works within us His Person. They bring within us the forgiveness from the Father, Whom the Son brought Himself as sacrifice to, as His Son made man, thus showing to the Father His love as man, and imprinting that love within us too, in order to gain for us too, the love of the heavenly Father. That’s why through His body and through His blood we are sanctified too, as sacrifice joyfully accepted by the heavenly Father. The sacrifice brought by Christ as man, to the Father Who is the Same and the Father’s only begotten Son, He brings us too, to the Father, by the fact that He imprints Himself on us too, in order us to be imprinted with the answer from the loving Father too. In this sense, the sacrifice of Christ which we are imparted with, it dresses us up in the light of Christ and, therefore, in the Father’s light which Christ is dressed up in too. But Christ gave anticipately, while He still was amongst His disciples in a concrete form, His body, not only in state of sacrifice but also as the body resurrected from the death received as sacrifice. And this body is illuminated and illuminating.” (Stăniloae 1993, 3: 97)

“Through the **Holy Impartation** we are united, in an increasingly unimpeded communication, not only with Christ but also with all the ones who are imparted with the same body and blood of His, which He communicated His love through, to all of us, for he wants to unite us, in the tightest mode, with Himself, and amongst us. Thus, we surpass ourselves in the same continuous mode, not only towards God made man, but also towards our fellow humans, and we become increasingly more together with them, through communication, as body of Christ. We never reach the full life characteristic to the common body, without communicating with the others, but we remain dry and sick cells. On the other hand, we live ever fuller our own mystery, in our common meeting with another’s mystery, in the Mystery of Christ-God made man. This communication with the fellow human into Christ produces within us feeling of happiness, which we cannot achieve otherwise, and those feelings prepare us for the eternal happiness. Without the humbleness of the **Confession**, we never overcome the rigidness of our pride, or we never prepare ourselves too, for the communication which we receive the power for, out of the impartation with Christ, and we neither do out of our part of transcendence, one necessary to our continuous elevation and humanization.” (Stăniloae 1995: 205-206)

“(The Father and God, t. n.) makes us worthy of Christ’s surrender, but also of His Son’s compassion for us, a state Christ’s permanently remains in. The “spiritual familiarity” with the Son it means a union with Christ by the Ghost, the Ghost being a transparency of Christ, in order to makes also us transparent to Christ, by being us penetrated in Eucharist with Christ’s body.” (Stăniloae 2006: 74)

Marriage / Wedding

“After reading the Apostle and the Gospel, the priest asks again in a prayer for their wedding to be kept in honor and for their bed to be kept undefiled – of course, by the blind and irresponsible libido and by a thought of infidelity, which lower both husbands from the reciprocal respect as persons and from their communion as persons. The fuller their love is, and the deeper, the more chaste is. That’s why the priest asks in continuation for the help of God, in order the two husbands’ relation to be sinless. Only thus their bond is full. The undefiled bed, as chaste and without blemish bond, it consists of spiritualization of the two married ones, in the spiritualization of their bodily bond through the whole love, respect, and responsibility for bearing on one another, and of helping each other, and to progress in those, thus gaining the respect of the other people too, and gaining the glory from God.” (Stăniloae 1997: 134-135)

“After the fourth prayer, the priest places the crown on the head of the man, after he has touched the forehead of each future husbands with that crown, and after the priest has done the sign of the cross upon the face of the man, uttering the words: “It is being wedded the servant of God (Name), with the maid of God (Name), in the name of the Father and of the Son and of the Holy Ghost. Amen.” Then the priest places, in the same way, the crown on the bride’s head. This is the central acts of the Marriage’s Mystery, act which the Marriage’s Mystery is being accomplished through. (Stăniloae 1997: 133)

“By touching with each crown, the forehead of each future husbands, and by mentioning both names when placing the crown of each of them, it is shown that the crown of each of them it belongs, somehow, to the other one too; each of them bears his own crown for he is united with the other one, for his crown is united with the other one’s crown. The crown and the glory of each of them consist in the love between them.” (Stăniloae 1997: 134)

“Enouncing more explicitly all the purposes of the Christian marriage, elevated by grace, it is done in the officiating of the Marriage’s Mystery itself,

through which the grace of God is imparted to the ones who marry, for their accomplishing.” (Stăniloae 1997: 131)

“In exercising this responsibility, the human being achieves the whole his seriousness and gravity. He becomes truly a human being, and that means a human being for others. This responsibility makes him truly a person, and a factor of great conscious efficiency in the other’s life and in the society’s life, but it is upheld also by respecting the other one as person. Through the reciprocal sacrificial attitude each of them accentuates his own character and he accentuates the character of the other one; their union it becomes increasingly accentuated as a personal communion, within which each person grows up spiritually on the measure of the union between them. Without living and exercising this responsibility, the man remains in a state next to the inconsistency, differing from a child only because he lacks the innocence of a child.” (Stăniloae 1997: 126)

“In the second prayer, after it is mentioned that God created the man like emperor of the Creation and, for he reckoned that isn’t good the man to be alone, He gave him the woman in order him to be an inseparable body with her, the priest asks God even more for keeping away from all sorts of dangers the ones who are being wedded. Related to this, the priest asks God to give the two ones who are being married the joy Empress Helena had when she found the cross, and to remind about these two ones like He reminded about the forty martyrs, sending them crowns from heaven. It is hinted so the hardships which can occur in family and the cross which those hardships represent, and which they must bear patiently, in order to receive crown from heavens. Thus, it is shown also this meaning of the crowns which the two ones will be crowned with, which represent also the need for a full of firmness effort in the family life. And again, the priest asks God for giving them good children, a good composition of thought of their souls and of their bodies, an increasing towards every good thing. The happy marriage implies the harmony of the souls and of the bodies, which depend both of them on the unity of thought of the two ones.” (Stăniloae 1997: 133)

Marriage “In the third prayer, the priest asks: “And now, Master, send Yourself Your hand from Your holy dwelling place and unite Your servant (Name) and your maid (Name), for from You are the man and the woman being united. Unite them into the union of the thought, crown them into one body, and give them fruitful womb and gaining of good children”. Their bodily union springs out of a unity of thought, out of an accord of the hearts, which collaborates to this union. It is the symphony Florensky talked about. Each of the two ones is preserved as person, for each of them wants and thinks and feels, but each of them thinks, wants and feels in accord with the other one, for that one, in convergence with him. In their bond there is not thought contrary to the other husband. By this, their union is like a crown of glory and honor - but this is only for they accept

this eventuality of conceiving children, they being spiritualized by this assuming of common responsibility too.” (Stăniloae 1997: 133)

“In what concerns the *ritual* of Marriage’s Mystery committing, it has an introduction to engagement, namely the promise the future husbands give to one another to unite themselves in marriage, a promise blessed by the priest too. The engagement took place, and it still takes place today, with sometime in advance to the wedding, for the two young people to prepared themselves for the wedding, but also in order to reciprocally engage to be prepare themselves for wedding. But, because the Church considers the engaged ones as obliged to one another as through marriage, today, usually the engagement is committed immediately before the wedding.” (Stăniloae 1997: 132)

“This husbands’ responsibility for one another it is manifested in deeds in the middle of the society, because of the fact that the own family cannot be served without fulfilling some duties in society. Thus, the grace which the married ones are given with, it had effects in society and in Church. As long as we consider the marriage only in connection with the ones who marry, and we do not relate it to the whole Church and by this to the whole world, we won’t ever understand its sacramental character, that great Mystery which Saint Apostle Paul spoke about: “And I speak into Christ and into Church... In this sense, the Mystery of the Marriage is more comprising than the family. It is the Mystery of the godlike love, the comprising Mystery of the existence everywhere, and this is the reason why it interests the whole Church and, through Church, the whole world” (Schmemmann, *u. c.*, p. 99-100).” (Stăniloae 1997: 126)

“Taking the crown off the heads of the wedded ones, the priest speaks again about their glory, for they are going to wear, in an unseen manner, the crowns the whole their life, if they live in true love, in the leanness of the faithfulness, and reciprocal responsibility and respect. With these crowns they will go even in the Kingdom of Heavens: “God... receive their crowns in Your Kingdom, guarding them undefiled and without blemish and not-tempted”.” (Stăniloae 1997: 135)

“In the closing prayer are mentioned the Emperors Constantine and Helena and the Martyr Procopius. The wedded ones are elevated to a imperial honor and to collaboration for faith, like the Emperors Constantine and Helena were, and to patience like the martyrs had. The rejoicing for the good things, the clean and perfect love, they are united with the struggle for the good things, with the hardships of the restraint and of the patience. The hardships are mixed with the sweetness of the bodily and of the soul’s union, having they role in spiritualizing this union.” (Stăniloae 1997: 135)

“Of course, giving birth to Children and raising them up, the serving of the Church and of the society, as restraining of the egotism of the two husbands (or of the children too), it means a cross. That’s why at the religious service of the marriage it is song a hymn dedicated to the martyrs. The husbands who do not restrain their egotism in two, there will become non-transparent even to themselves. They will build up egotism of instincts, a small beastly group, a group that is insensitive to others and which is able only of grasping, and incapable of giving away. A marriage that doesn’t steadfastly crucify its greediness and its self-sufficiency, and that doesn’t overcome itself by doing so, that is not a Christian family. According to the Christian teaching the characteristic sin of the today’s family, it is not the divorce or the lack of “conformation” or the “spiritual savageness”, but it is the self-adoring of the family, the refusal of seeing the marriage as oriented towards the Kingdom of God. There is an impulse of “doing everything for the family”, and if needed, even to steal. The family is no longer towards the glory of God; the family has started to no longer being a sacramental entering in His presence. Not the absence of the holy shyness towards family it makes the divorce to appear like an almost natural process, but this family’s self-idolatrizing determines the modern family to crumble down so easily; it is about that identification of the family to success and about the refusal of bearing the cross... A Christian marriage is officiated between two persons, and the common faithfulness of the two one towards the Third One – God – it keeps them in a unity with one another and with God. Properly-said, Christ is the one Who celebrates the Mystery of the Marriage, but He celebrates it by uniting the two husbands in Himself, and therefore he permanently remains as a means of union between them two. If they separate themselves from Him, their unity will weaken too. The restraining of this egotism in two includes also the restraining of using the marriage’s bond for a simple pleasure, with the avoidance of conceiving children.” (Stăniloae 1997: 131)

“One can say that the godlike grace - asked for the ones who marry, in order they to be able to restrain the tendency towards exclusively satisfying their bodily lust, which lowers each of the two ones to the state of object of the passionate egotism of the other one, in order they to be able to restrain any such egotism and faithlessness in the reports with the other one – it is asked for the strengthening of each one’s patience with the shortcomings of the other one and of the will to help him, in order to make their love deep in Christ, which is not possible without restraining each one’s egotism; finally, the grace is asked for the husbands to be able to give birth to children, which equals too to the restraining of the egotism of all sorts, and to advancing in a full communion. All of these give the marriage’s bond a chastity, an honor, and a noblesse, a real openness of each of the husbands towards the other one, towards God and towards their fellow humans; through all of these the husbands gain their salvation. The two husbands

promise all of these to one another, and they, their kindred, and together with the priest, all of them pray for these things, during the religious service.” (Stăniloae 1997: 136)

“Right in the beginning of the wedding’s ritual, the man and the woman, or the god-parents on their behalf, they hold a lit candle, in order to show that they will walk in the light of Christ and of His will, making through this, out of their marriage, a full of a superior sense marriage.” (Stăniloae 1997: 132)

Marriage “The body of each one becomes to the other one transparent to his spirituality, it achieves a spiritual depth, it becomes an obvious place of the spirit; each of them becomes to another an increasingly known mystery and increasingly defined in the same time. And this mystery of each one it is fully revealed only to the other one, it is accomplished only through him and for him. The mystery of each of them it combines with the mystery of the other one in a unique mystery, for each of them bears increasingly more from the person of the other one in his own person. Thus, the marriage becomes a true mystery of the duality or of the dual unity, which starts to be felt and to be accomplished from the moment of the union of the two husbands in marriage, or even from before, but it actualizes its virtuality during the whole course of their life, so the two ones do not get bored of one another.” (Stăniloae 1997: 125)

“The Christendom is realistic. It doesn’t jump on promises of happiness not foreshadowed by hardships, for it is the life joining both sides. But the happiness has, though, the final gain. That one who expects only happiness from marriage, only pleasures, he or she won’t endure it for a long time.” (Stăniloae 1997: 136)

“The *Committer* of this Mystery is, in the Orthodox Church, the priest, for through him it comes in front of the ones who marry and, in their middle, visibly, Christ Himself Who seals the natural bond which they accomplish by consenting between them and which will keep them united in Him; And for through the priest the two ones’ marriage it is inserted like a living cell of the Church, filled up with the grace of Christ from within Church. Considering the marriage officiated only through the husbands’ consenting, as in Catholicism, where only the priest is witness to marriage, it means seeing the marriage only on its level as natural bond. (...) The blessing of the marriage through priest it is attested by Canon no. 7 from Neo-Caesarea.” (Stăniloae 1997: 131-132)

“The crown is sign of honor and dignity. The crown is borne by the emperor; and Emperor is also Christ and the high priest. The crown is the sign of seriousness, of a maturity and of which somebody is appointed to, in order to defend, to shelter, and to guide the other ones. Through coronation it is shown that the two ones have come off the care of their parents, they have

received responsibility for their own life, responsibility for another, the common responsibility for their family and for their children to come, as being their own stronghold. The man isn't whole until he has reached able to receive this responsibility for himself and for others. If the human being was brought to existence by God as Emperor of the Creation, the human being accomplishes this dignity, which is a dignity of responsibility, especially and concretely by assuming the responsibility related to the family life, in which are implied also responsibility for the social life and, by and large, for the life of the world." (Stăniloae 1997: 134)

"The crown is the sign of the glory and of the honor, and this is said by the priest immediately after coronation: "Lord, our God, crown them with glory and with honor". The glory is related to honor, and vice versa. Their glory and honor are seen by God and by people. Their glory and their honor consist in the love between themselves too, in their sacrificial attitude for another, in exercising the responsibility for another, in assuming the endeavors necessary for the family life. Of the fulfilling all of these, it consists of accomplishing of a happy pair, as much as it is possible on earth. The entire Creation gains from the harmony of this pair on this pair's road towards the harmonization wanted by God." (Stăniloae 1997: 134)

"The crowns which the martyrs are given are actually for their patience in sufferance. The husbands have to endure at their turn the assault of many temptations in their conjugal life; they ought to endure many hardships, in order to take the crown of the full love. The glory which the crown gives, it is combined with the enduring of an asceticism, of a restraint, and of a patience, and with the full of efforts fulfilling of some responsibilities. That's why it is being done the sign of the cross with the crown on the face of the one on whose heads the crown is placed." (Stăniloae 1997: 134)

"The engagement is committed through the changing of the rings between the two husbands, after the priest, by holding those rings in his right hand, he did with them the sign of the cross upon the future husbands, saying the words: "It is being engaged the servant of God (Name), with the servant of God (Name), in the name of the Father and of the Son and of the Holy Spirit". The priest does the same thing upon the woman, by indicating her too on her name, in order to show the future married equality as persons, and the liberty of each one in committing this act. But at each one, the priest mentions the name of the other one too, in order to be shown that through rings they are bond to one another for their whole life, in the name of the Holy Trinity, taking heed also to the signification of the spiritual power of the cross in strengthening their unity." (Stăniloae 1997: 132)

“The future husbands are given to drink from the same cup, being shown by this that they will sweeten themselves out of the common sweetness of the love and of the joy.” (Stăniloae 1997: 134-135)

“The grace of the Marriage’s Mystery is given for the total and without blemish love between the ones who marry, for their reciprocal help and patience, in order they to endure and to overcome patiently all the hardships. The live in two is complex, being partakers also to joys provided by the reciprocal love and self-giving, those having it themselves a certain infinity, but also of hardships and helplessness paradoxically tied to the mysterious infinite of the human persons.” (Stăniloae 1997: 136)

“The Mystery of the indissoluble union between a man and a woman, as union that is being spiritualized in an increasingly deeper communion, it is Mystery into Christ. Their union in Christ is a small church, as Saint John Chrysostom shows, or a part of the Church. This is for the Church too is constituted of such unities of the ones married through the Holy Ghost, Who breaths within Church. “This Mystery is great, and I say in Christ and in Church” says Saint Apostle Paul (Ephes. 5: 32). “The marriage is mysterious image of the Church” says Saint John Chrysostom.” (Stăniloae 1997: 127)

“The priest leads the two future husbands as they are tied to one another by their hand, around the table, for three times, and that means the non-interruption of their bond and love. (...) Nothing will interrupt their love and faithfulness, nothing will intercalate between them, nothing will get them out of their steadfastness.

“The *receivers* of the Marriage’s Mystery are two believers of the Church, of different sex, unmarried, from which no one was churchly married from more than three times and who aren’t kindred to one another more than the fifth degree. The mixed marriages between Orthodox and heterodox are allowed, under the condition that the children to be raised up in the Orthodox faith, and the Marriage’s Mystery to be committed in the Orthodox Church. After their Ordination, the Marriage is no longer allowed to the deacons and to the priests, except in the case their wife died, or she retired in monasticism.” (Stăniloae 1997: 132)

“The synthesis of this initial total love it is a bond actualized through deeds, the spiritual aspect receiving an increasingly important role in it. Each one inscribes in his being increasingly numerous signs of attention, of understanding, of serving, and of sacrificing from the other one, and these signs tie them increasingly tighter, and made them increasingly more to know and to appreciate reciprocally, and this living spiritual memory, which elevates each of them as person, by elevating them one through another, it

makes their acts of bodily love to be penetrated by increasingly more spirituality and familiarity.” (Stăniloae 1997: 125)

“The woman is the human being most close to her man, and vice versa. And this is for her completes him. The man has in woman the humanity reached at supreme intimacy with him. And vice versa. They are fully unveiled to one another, in a total sincerity; each of them is to the other one another *self*, but still remaining a *you* that is necessary in order to unveil himself. Each of them forgets about himself, by becoming the other one’s self.” (Stăniloae 1997: 127)

“This indissoluble unity between man and woman, by being a unity on the human plan, it is not so much an organic, physiological unity, but it is a unity of love. It is based on the love of two human existences completing one another not only on the bodily plan, but also on the spiritual plan. For this the marriage receives a grace within Church. As such, this grace mustn’t be received passively, but it must be actively developed by the two ones. Thus, the indissolubility implied within nature and restored by grace it is also a work of the will of the two ones.” (Stăniloae 1997: 125)

“Through children, the two husbands overcome their egotism, by opening themselves towards others. Through children, the two husbands open themselves more, towards society by and large, which they need in order to raise their children in up. P. Florensky says that the society – and therefore the Church too – it is composed by dual units, and not by individuals; we would say by molecules and not by atoms. Only a family that doesn’t have children isn’t fully necessary to the society. The family promotes the social cohesion, the churchly cohesion, and not the individuals. The family’s cell, though it is not dissolved in the churchly or in the social organ, it must be a communication with the other cells through their common blood: through their children.” (Stăniloae 1997: 130-131)

“Through marriage, the bodily union between man and woman it becomes, from an act of sinful concupiscence, as it is outside marriage, an act wanted by God and blessed by Him.” (Stăniloae 1997: 133)

“While the wedding has been started by the priest with “Blessed is our God...”, as a religious service other than the Holy Mysteries and the Holy Liturgy, the wedding the priest starts it with “Blessed is the Kingdom of the Father and of the Son and of the Holy Ghost”, as in case of any Holy Mystery, through which it is being given the grace. This is because only since now start the obligations of the coexistence which need the help from the grace. And only since now the two ones are being framed as a unit of love and as a fruitful of children unit, in the Kingdom of God, or through the Church, the Church being meant to grow. In the first prayer the priest asks

Christ for Himself to come, to be present, as He did at the wedding from Cana, and to give the ones who are being wedded “peaceful life, a long life, sanity of mind, love for one another, the gift of having children, the non-withered crown of the glory... and to keep their bed not-tempted”. Therefore, all the positive things the union of the two ones needs for, but above all the love between them and the keeping them away from the temptation of the infidelity, of which though can sneak inside one or another. But neither is forgot the obligation of being generous to the deprived ones. The marriage isn’t a monad parsimoniously preoccupied only with itself.” (Stăniloae 1997: 132-133)

Ordination

“According to the Orthodox Church’s tradition, cannot be ordained except the male members of the Church, who confess their faith and who want to fulfill their duties towards the Church, duties belonging to the hierarchical level which they are introduces in. On this purpose the Church requested them to be whole at their mind and at their body and to have a theological preparation and an uncompromised name. On the episcopal level cannot reach except the unmarried ones or widows after their wife’s dead, and who previously have become monks. The priests and the deacons are forbidden from marriage after their ordination.” (Stăniloae 1997: 113-114)

“If Christ had given us in a seen mode, or if He hadn’t been Person, he wouldn’t have needed a person who to accomplish the seen acts He gives us Himself as a gift through. But because He gives Himself as a gift in an unseen mode, His Subject asks for a seen image of His, or another subject as seen image of His, whom He to give us Himself as a gift through. The Mystery as means of a grace from Christ, cannot take place by itself. The priest – as person and - as organ of the Mysteries, he implies the character as Person of the unseen Giver of Mysteries’ powers.” (Stăniloae 1997: 97)

“In creation the man was created as subject in the image of the Logos, as partner of the Logos, having to gather in himself the creation’s rationalities in order to offer them back to the Logos, thought by him, like the Logos offered them as gift and content accessible and necessary to the human spirit, the priest and the bishop are two subjects in the image of the embodied Logos, Who has become Himself the fully restored Priest, having to serve Him in His work of gathering the people again in Himself, through the sacramental priestly empowerments which they are imparted with, by preaching His unifier teaching, by guiding them towards the embodied Logos.” (Stăniloae 1997: 98)

“By going around the Holy Table and by kissing its corners, the future deacon or priest shows that his preoccupation and love will be moving for the rest of his life, uninterruptedly, around Christ, present in an unseen manner on the Holy Table and seen in the bishop’s person sitting next to the table.” (Stăniloae 1997: 116)

“God in Trinity has given Christ this mission of full Priest and Christ has given it to Himself as God, and not as man. And He has received it like man. “Emmanuel has made Himself a Hierarch for us and through Him we have the bringing to the Father and God and we have been renewed according to what we were at the beginning”. As Hierarch he brings us within Himself as well-pleasant sacrifice to the Father. For He brings firstly our humanity assumed by Him cleanly. By uniting Himself with us, He cleans us too, and He brings us as clean gift to God. (...) The death will no longer have power for, by bringing us to God as clean sacrifices, God fills us up with His godhead. And in the tight union accomplished between us and God, we have the source of the imperishable and endless life.” (Stăniloae 1997: 99)

“If the priest and the bishops are seen organs through whom Christ Himself as subject imparts His gifts and Himself, it is obvious they cannot take from themselves this quality as organs of Christ as Giver of His powers. Neither the Christian community can impose Christ these organs which Himself to give His powers through and to give Himself through. The acts which the community’s existence itself depend on, which are committed by priest and by bishop, and therefore the Mystery of the Ordination they are as such consecrated through, it is the condition for its prolongation and maintaining. The priest and the bishop are planted just right through their ordination as intermediary centers and means, which are visible, of the grace which the community is maintained through, for they are organs of Christ, its invisible center and spring. But the ordination isn’t done outside the community, but in its bosom, by its authorized bearers, namely by the existing bishops and by its members. And the community guarantees that these ones are given to it, through those ones, by Christ. This is for they are elevated to this quality through a visible act committed by the community’s existent bishops. And so on, up to apostles. The Ghost of Christ makes some of the community’s members as priests and bishops, through the mediation of the existing bishops, descendants of the apostles, through their prayer accompanies by the Church’s prayer.” (Stăniloae 1997: 98)

“If through the other Mysteries it is laid down a basis of a new personal life or it is promoted this life, the priestly or the episcopal ministration it is granted to the ones who already have this life and who have proven that they have truly collaborated with the grace in strengthening that life within their being.” (Stăniloae 1997: 115)

“In each Holy Mystery Christ gives Himself as a gift to the ones who believe in Him, and in the Mystery of the Eucharist He gives Himself as a gift with His body itself and with His blood itself. But being Him unseen, and still wanting to give us these gifts, namely His body and blood, in a seen mode, He gives Himself as a gift through seen persons. Christ Himself chooses these persons and sanctifies these persons through the Mystery of the Ordination. Thus, Christ is received as the One Who gives Himself as gift through the priest, in the Mystery of the Ordination Christ connects Himself with a human person, as Subject Who gives Himself to us as a gift, and He consecrates that human person as bishop or as priest, and he makes His giving seen by us through the other Mysteries. If the other Mysteries represent the means which the priest mediates us a power with, a power given us by Christ, or His body and His blood themselves, the priesthood qualified the seen person himself who fulfills these means, which Christ gives His powers as gifts through, or he gives as gifts His body and His blood through, these Mysteries.” (Stăniloae 1997: 97)

“In front of the people, in addition to the vestments representing his capacity of committer of the Mysteries, the priest is handed the Liturgy Book too, that represents the priest’s main ministration as celebrator of the Holy Liturgy. And after the transformation of the Holy Gifts, the hierarch entrusts the candidate the holy body of the Lord on a sponge in order him to hold it with his right hand crossed over his left hand, with the words: “Take this treasure and guard it until the second coming of our Lord Jesus Christ, when He will ask it from you”. Then the priest retires at the Eastern part of the Holy Table, keeping the holy body in his hands placed over the Holy Table, somehow identified to it. The priest will hold the Lord’s body, sacrificed on behalf of the believers, until the end of his life which, to him, it coincides to the end of the world, because like he will end his life so he will rise up in front of the Lord at resurrection, or he will show himself after his death.” (Stăniloae 1997: 117)

“In order the priest to be an image as person of the embodied Word, the Word Himself is the original Priest and the source of the priesthood. The Word of God Himself has made Himself - through embodiment - the Priest by excellence, of the creation, of the creation’s bringing back to God, of gathering again in God, the people who were scattered away from their primordial unity. The people who are in the state of scattering and of conceited individualistic affirmation: they cannot be all of them priests of this work. By making Himself man for accomplishing this gathering, because of the fact that the people experienced a community failure, Christ is the unique full Priest, for He is the unique man Who can confess Himself to the Father, with an absolute devotion. He no longer just waits for the people to gather at Him - as He did before embodiment -, in their common quality as priests and they to gather the creation too, because the people

didn't answer this expectation. He makes Himself the full and clean man out of the power of His divine Hypostasis, and therefore He is the *central Man*, the sole man having entrance to the Father and Who can take us there too, the sole truly unifier man, for he hasn't done Himself as man, locked in a limited human hypostasis, but he has taken the human nature in His Hypostasis open to the entire mankind. He has Made Himself by this, the sole efficient Priest, by remaining God too, in Whom, as priest, and therefore as man, He gathers the people effectively. By this He gives the people back their eternal life as life out of God. He remains, by this, Priest forever and ever, the unique full Priest, the unique man in Whom we have the entrance to and the possibility of sitting next to the Father. And because of being unseen after His Ascent, Him, as the unique full Priest, He is the source of the entire seen priesthood." (Stăniloae 1997: 98-99)

"In the seen moments of the priest's ordination there are some differences, which highlight what is specific to the priestly ministration. The candidate to priesthood kneels down in front of the Holy Table on both his knees, showing that he surrenders himself in a more accentuated manner to Christ. In the first prayer, the hierarch asks Christ for the candidate to be given this great grace of the priesthood, and in the second prayer are specified the priest's ministrations, as committer of the Mysteries and as preacher of the godlike word: "He to become worthy of staying without blemish before Your altar, of promoting the Gospel of Your Kingdom, and of renewing Your people through the bath of the second birth". (Stăniloae 1997: 117)

"In the union accomplished through the common vibration of the deepest responsibility towards Christ, towards the present Church and towards the Church's eschatological future and for the whole road of the Church until then – responsibility which will be held accountable in eternity – Christ acquires to Himself, through the mediation of the bishop, a new seen organ of His work, in the Mysteries He follows to commit. In this common responsibility, the one who ordains and the ordained one they become transparent to the work of Christ Himself, for actually Christ is the One Who is working through His Ghost. If there hadn't been the Holy Ghost, there wouldn't have been shepherd and teachers within Church." (Stăniloae 1997: 117-118)

"Like Aaron and Melchisedec – anticipated images of Christ as Hierarch – didn't take the priesthood from themselves, likewise Christ hasn't taken it from Himself. Only the man who is sanctified by God can enter at God. This is for the not-sanctified man cannot enter at God, and the man cannot take the sanctification from himself. Christ as man has been sanctified by God, for He has become clean man through the initiative of the Word of God and

through the work of the Holy Ghost, with the will of the Father.” (Stăniloae 1997: 99)

“No one can reach a level of the hierarchy without previously crossing through the inferior levels, starting with the lowest one, namely with the deaconate; neither one can ascend during the same liturgy from an inferior level on a superior level. This is for if the level of the hierarchy was given from the beginning, the priesthood and the deaconate would be confounded to the hierarchy and the hierarchy wouldn’t be given in a special mode. And if the deaconate was given at the beginning of the Liturgy, and later the priesthood and then the hierarchy, the hierarch wouldn’t be able to commit immediately after the whole Liturgy.” (Stăniloae 1997: 115)

“That’s why somebody is ordained as deacon after the transformation of the Holy Gifts, in order not to be possible to be ordained as priest during the same Liturgy, because of not having the possibility to officiate the transformation of the Holy Gifts, which is the essential point of the Holy Liturgy, or to put in practice at the same Liturgy the main ministration of the deacon which is that of helping the priest to impart the believers. For the same reason the ordination of the priest takes place after entering the altar with the Holy Gifts, in order to fulfill immediately, at the same Liturgy, the ministration of their transformation – the essential act of the Liturgy and of the priestly ministration during the Liturgy. After that, it would be pointless the priest to be advanced to the level of the hierarchy, because he has nothing left to do as hierarch, at the same Liturgy. And for the same reason, the hierarch is ordained after the song of the Trisagion, in order to immediately supervise that Liturgy, the reading of the Apostle and of the Gospel, which represent the teaching ministration, so essential to the bishop, and then to officiate the transformation of the Holy Gifts.” (Stăniloae 1997: 115)

“The candidates to the two inferior levels are introduced into the altar, namely to the ministration of the Christ’s sacrifice thus: the deacon to be by two deacons, and the priest to be by two priests. Those ones lead them around the Holy Table for three times. During this going around the candidates kiss each time the four corner of the Holy Table and the hand of the ordaining hierarch, who sits on a chair in the northern part of the Holy Table. In the same time with the hand, they kiss also the omophorion and the engolpion, kneeling down for three times before the hierarch. Around the Holy Table the future deacon is led by two deacons, which signifies an initiation of the future deacon in deaconate and a certain receiving of the new deacon amongst the ones of his rank. Analogue signification has also the guiding of the candidate to priesthood, by the two priests.” (Stăniloae 1997: 115-116)

“The committer of this Mystery is the bishop or his delegate – a hierarch – for the priests and the deacons called to serve in it, and for a bishop there are needed three or at least two bishops, who represent the episcopate of the respective autocephalous Church. Through this, it is maintained the unity of the priests from the eparchy and of the believers who receive the Mysteries from them, in the unique Christ, represented by the bishop, and the unity of the bishops amongst themselves in the received hierarchy and out of the Ghost of the same Christ, like that one of the apostles.” (Stăniloae 1997: 113)

“The conscience that Christ Himself is present and working in this Mystery, it unites in a deep trembling and responsibility the celebrator of the Mystery and the ones who assist him, on one hand, and with the Mystery’s receiver, on the other hand. In this encounter of souls, penetrated by the conscience and the work of the same Christ, it is committed the passing of the power of Christ from the ministrants from before, to the new one.” (Stăniloae 1997: 116)

“The dean kneels then on his right knee, in front of the Holy Table, lays his hands one upon another, and he leans his head upon them. He shows by this that he is surrendering himself now as sacrifice to Christ, for on the Holy Table there is always Christ as sacrifice.” (Stăniloae 1997: 116)

“The hierarch hands the new deacon the signs of his capacity of deaconship, by giving him the timetable and the little sleeves, while standing before the imperial doors, after he shows them to the believers and declares for three times: “He is worthy”, and the people answers also for three times, confirming that: “he is worthy”. To the event of the consecration of a new servant of God and of the Church, with the assent of that one, the believers can participate too.” (Stăniloae 1997: 116-117)

“The hierarch takes his miter off, in order to show that not he is the one investing the candidate with the power of the deaconship, but Christ Himself is doing it. The bishop lays his right hand over the head of the candidate, as organ (“matter”) which the grace of Christ is conveyed through, and he utters the words; “The godlike grace, that one which always heals the helpless things and fulfills the missing things, promote the pious hypo-deacon (First Name), in deacon. Let’s pray for him for the grace of the All-Holy Ghost to come over him”. Although the gift of the deaconship is conveyed through the bishop’s hand, the bishop humbly declares that the grace itself is the one elevating the receiver on the level of the deaconship. But these words are only the introduction to the prayer that follows and which is uttered by the bishop, but which all the ones from the altar must associate themselves to. In officiating the Mystery, the hierarch doesn’t singularize himself, but he remains in the communion of the Church. In the

first prayer the hierarch asks Christ for “giving His grace” to the one promoted as deacon. In a second prayer the hierarch asks also Christ for filling up, the one He has found worthy to enter the rank of the deaconship, with the whole faith, love, power, and holiness, through the coming of the Holy and life-maker Ghost upon that one. “This is for not through my laying down of hand over him, but through the power of your many mercies the worthy ones of Yours are given the gift.” (Stăniloae 1997: 116)

“The image of the pieces of leavened bread for the deceased and for the living succeeding in any time, it shows not only the solidarity of the ones who believe in Christ in a certain time, in their will to fructify the sacrifice of Christ within themselves, but it shows also the solidarity of all the believers of all times.” (Stăniloae 1997: 217)

“The ministration of the three hierarchical levels it is related to the Liturgy, for the duty of their members it mainly consists in committing the Mysteries and in teaching the people, and the culminant Mystery is the Eucharist, which is being done at the Holy Liturgy; and during the whole course of the Holy Liturgy the believers are mainly being given the teaching.” (Stăniloae 1997: 115)

“The Mystery of the Ordination, as those ones of the Baptism and of the Chrismation, it places the man in a fundamental relation with Christ, unlike the Eucharist and the Wedding, which strengthen this relation on the conscious plan, and unlike the Repentance and the Holy Unction which restore this relation. This relation is imprinted in the man’s being, letting within the man some traces even without the man’s will. It is something analogue to the trace left in the married couple the relation founded between them through wedding, for the rest of their life. That’s why, the Mystery of the Wedding is reckoned as well, by and large, indissoluble, and the Church isn’t happy to approve the second marriage, and it is even less happy to approve the third marriage.” (Stăniloae 1997: 113)

“The new bishop receives as vestments, over the priestly ones, the *σάκκος*¹⁶⁶, the omophorion, and the miter. By keeping the priestly vestments on, and by strengthening them through *σάκκος*, he will keep and complete the ministration as priest who officiates the Mysteries, not separating himself from the small eucharistic and spiritual communities, or from the concrete believers, by the fact that he owns also the level of priesthood with a more extended unifying work. By receiving the omophorion, the new hierarch assumes the pastoral responsibility for the entire community of the believers, like the Shepherd who leaves the ninety-

166 The *σάκκος* is the vestment of the bishop, made of silk, reaching the knees and having wide sleeves, and which is worn above the surplice.

nine sheep and goes in the search of the one in danger; this would give a spiritual signification to his imperial power symbolized by the miter. It is a spiritual power, a responsibility for the salvation of all the believers.” (Stăniloae 1997: 118)

“The priest and the bishop are the organs of the Church as community. Through them the other Holy Mysteries are administrated to the believers, or they are simply attached to the Church through the Holy Mysteries which the priests officiate. The ordination makes the receiver a representative of the Church and committer of the Holy Mysteries which the Church continues to be maintained through and which the Church continues to be extended through. The Ordination is by excellence the Church’s Mystery, and the Mystery that makes Christ lived through the priest as subject chosen from amongst believers. *The Ordination is the condition of the other Mysteries, though the Ordination cannot fulfill its purpose without those ones.* In the beginning Christ was sent as Hierarch, and for He has become unseen, He has left the Apostles and their descendants as seen hierarchs, namely as His organs.” (Stăniloae 1997: 97-98)

“The responsibility of the hierarch to hand over the body of the Lord to the priest, and the responsibility of the receiver for receiving it, they are extended in a common responsibility in front of Christ, but also in front of the people whom to be made and kept available the body of Christ, namely Christ Himself, during the while life of the bishop and of the priest, in order to be handed over to other bishops and priests to the end of the world. The eschatological openness of the Priesthood and of the Eucharist they are highlighted through this. The priest looks at the eternal life - holding in his hand the body of the Lord – when the body of the Lord will be required from him.” (Stăniloae 1997: 117)

“Through the three knelling down done each time before the hierarch and by kissing the omophorion, the engolpion, and the right hand of the bishop, the candidate to deaconate or to priesthood shows his will to obey his hierarch, who represents Christ in a seen manner, the omophorion being the sign of the care for the shepherded people, the engolpion being the sign of his spiritual power, and his right hand being the organ through which Christ Himself conveys His work in the committed Mysteries.” (Stăniloae 1997: 116)

“When the hierarch is ordained, on the head of the candidate is laid not only the hand of one of the bishops but also the Holy Gospel, being on one hand indicated the main task the new hierarch is given to, and on the other hand being highlighted the belief that Christ Himself makes him a full organ of His. In the first prayer it is said about the “yoke of the Gospel” which the new hierarch receives, and in the second prayer, after being mentioned his

duty of “bringing sacrifice and offering for the whole people”, he is appointed “steward of the grace”; then the new hierarch is placed in a special connection with Christ, Who is the true Shepherd, in order him to sacrifice as well his soul for the believers, as Christ sacrificed Himself too, making him consummate through the whole example, teaching, and work of His: “Make him Your follower, giving his soul for Your sheep, guide to the blind ones, light to the ones from darkness, rebuking the unwise ones, helper of the little children, lighter within world, for, by consummating the souls which he has been entrusted with, to stay not-confronted before Your judgment.” (Stăniloae 1997: 118)

“This fact isn’t done in a purely unseen, or spiritual, mode. This is, on one hand, for His body, although is spiritualized, it has remained a real body, and on the other hand, for our body must start from the seen earthly image had by Christ, in order to advance, at its turn, through everything Christ has crossed through, until the human body reaches its resurrection and spiritualization in the eternal life.” (Stăniloae 1997: 9-10)

Holy Relics

“The Church honors the holy relics of the saints too, this meaning that the Church honors the saints by this, so that the people place themselves in connection with the saint through the saints’ holy relics too. The fact of maintaining the saints’ relics in a state of incorruptibility it is an earnest of the future incorruptibility of the whole bodies after resurrection and after their full deification. The saints’ relics are maintained incorruptible for within them is being maintained a godlike power from the time when the bodies were united with the soul. And even more than that, upon these relics is prolonged the accentuated state of deification the saints’ souls from the present state which they are in. This is due to the fact that the soul’s powers and the godlike grace from the soul prolong they state within body too, accomplishing a state of holiness in the body too, while the saint is living on earth, and some kind of state of incorruptibility after the crossing of the saint’s soul, through death, in the state of accentuated deification. The holy relics are thus an anticipation of the pneumatized body from after resurrection.” (Stăniloae 1997: 236)

“Remaining incorruptible, the holy relics of the saints show that their personal soul and the grace of the Holy Ghost remain further in a connection with their bodies. That’s why the ones praying next to the holy relics of the saint they do not address themselves to the holy relics but to the saint himself.” (Stăniloae 1997: 236)

“The Church and the believers have the conviction that by touching the holy relics and by addressing prayers to the saints next to whose holy relics the believers stand, often are done healings and other wonderful deeds, as in case of touching the icons, due to the godlike energies which, out of the persons of the ones who are represented in icons and, in the last analysis, out of Christ, the godlike energies are prolonged in icons or in holy relics. A reason for honoring the holy relics and for the faith in the power irradiating out of them it is given to us by the Holy Scripture through the case of the resurrection of a dead man thrown over the bones of Elisha (2 Kings 13: 21). The godlike power working through the saints’ bodies after their death, it is a continuation, but also an intensification of the power that was working through their bodies while they were alive. Even the shadow of Peter’s body has the power of healing sick people whom it was passing over (Acts 5: 15). And other sick people were healed by touching the towels which were used by Saint Apostle Paul (Acts 19: 11).” (Stăniloae 1997: 236-237)

Holy Scripture

“(...) the Scripture (is, o. n.) composed of stages, of words, and of acts, which express the resurrected Christ and they lead the ones who believe towards their fulfillment into the true Christ.” (Stăniloae 2003: 52)

“The Holy Scripture is one of the forms the Revelation is kept in efficiency through, as an appeal of God in continuation. The Holy Scripture represents Christ in the form of His dynamic word, and of the word, equally dynamic, of the Holy Apostles, about Christ’s savior deeds, in the permanent efficiency of these deeds. But the Holy Scripture it also describes the mode God prepared our salvation into Christ in, and the mode Christ continues to work in, through extending His power, for our likeness to Him, to the end of the world.” (Stăniloae 2003: 53)

“Through the word of the Scripture, Christ continues to speak to us too, to challenge us to answer with our deed, for working thus together with us. We feel through the word of the Scripture that Christ continues working within us through His Holy Ghost: “Behold, I am with you on all days to the end of the time (Mt. 28: 20)”.” (Stăniloae 2003: 53)

“The Holy Scripture is the Word and the Son of God Who has interpreted on Himself in words, in His work of coming closer to the people for elevating them to Him, to His embodiment, to His resurrection, and to His ascent as man. He works through these words, through them he interprets Himself, upon us, in order to lead us too, to the state he reached at.” (Stăniloae 2003: 53)

“The Holy Scripture presents what the Son of God continues going with us, from His state of consummate God and man, so that the Scripture interprets the present work of Christ. This is for Christ remains always alive and always the Same, he interprets Himself through the same words, but as the One Who wants to make us too, like Him.” (Stăniloae 2003: 53)

“(...) the richness God will show us in the future ages, His integral kindness to us, comprised into Christ, they are described in the Holy Scripture. On this way the Holy Scripture is not only a book preserving the memory of what God did through the preparation of the embodiment and through the embodiment of His Son, but it is also a book telling us what does and what will do the embodied and resurrected Son of God, to the end of the time, in order to lead us too to resurrection.” (Stăniloae 2003: 53)

“(...) in the Scripture it is described not only the descending action of God on earth towards us, to His embodiment, but also the beginning of our elevating to deification, done through resurrection, and the beginning of His action’s extending from the state of Resurrection within the beginning Church, as model of His action to the end of the world.” (Stăniloae 2003: 54)

“The Holy Scripture is an always actual book.” (Stăniloae 2003: 54)

“The Holy Ghost bears witness about the work of the Ghost being done in the ones who were listening to the words of Christ, or to the words of the Apostles about Christ, on the basis of His words and of His deeds, after His ascent to heavens (...)” (Stăniloae 2003: 55)

“The Scripture activates its power in the communion amongst persons, in the conveying of its word with faith, from a person to another, over generations.” (Stăniloae 2003: 56)

“(...) the words of Christ or about Christ, fixed or not into the Scripture, they are means of conveying and refreshing the faith within Church, or from the Church towards the ones from outside it, concomitantly with the conveying and the refreshing of those word though the Holy Ghost.” (Stăniloae 2003: 56)

“The state created by the **producer of faith Ghost**, it is deepened by the meanings of the Scripture, so that one no longer can make a separation between the word of the Holy Ghost come within us through another person and the effects the words of the Scripture have, respectively the Scripture’s content.” (Stăniloae 2003: 57)

“Immediately that one passes beyond the letter of the Scripture and beyond reading it without spiritual understanding, he finds not only the Scripture’s spiritual meanings but also the work of the Ghost of Christ, or he finds Christ Himself Who increasingly unveils His spiritual richness.” (Stăniloae 2003: 57)

“The words of the Scriptures are the inevitable occasion to enter the relation with the authentic Person of Christ, but not only read in their written form, but also by knowing their content.” (Stăniloae 2003: 57)

“The content of the Scripture (...) not being a human product but being instilled by the Holy Ghost, it must be, on one hand, guarded, and on the other hand, the Scripture must be deepened in its unaltered meanings received from Apostles.” (Stăniloae 2003: 58)

“The Scripture had an intrinsic dynamism. Its content needs to be known, applied, and lives in an increasing depth and intensity, because the content of the Revelation is Christ Himself, the boundless Christ Who wants to be increasingly known and more impropriated, and loved increasingly intense.” (Stăniloae 2003: 58)

“The Scripture exists and it is applied through Church. Without Church the Scripture wouldn’t have existed. The canon of the Scripture is due to the Church, to the Church’s witness. The Scripture was written within Church and the church bore witness about the Scripture’s apostolic authenticity.” (Stăniloae 2003: 67)

“Saint Maximos the Confessor regarded the whole universe of the consistent realities as an embodied speech of the godlike Logos, and therefore of Christ; and he considered the Holy Scripture like a spoken universe which expresses and interprets, in proper-said words, the incorporated universe of the rationalities of the Logos and the universe’s purpose, a purpose that is being accomplished in relation with God. Both of them express the thinking and the will of God Who has created and Who leads the creation towards the tight union with Him and, by this, towards deification. But in the most direct mode and therefore with much more power – in the degree of the most intense presence, which is the one of the face-to-face dialogues – God spoke and He speaks in Christ, as being the embodied Word.” (Stăniloae 2006: 54)

“Thus, “the law was the shadow, and the prophets (the ensemble of the prophets) were the fore-imagining of the godlike and spiritual good things, from the Gospel”. In the anticipated shadow was being projected not only the not-fully discerned shape of the original, but also something from His power. This is because only a ray projected out of the original it gives the shadow its shape. In this sense, “the manna given to Israel in wilderness was the Word of God Who has destined the whole spiritual life to the ones who eat Him, and it differs from any other taste that answers the lusts of the ones who eat Him”. (Stăniloae: 2006: 9)

“Firstly, from a formal point of view, one cannot see in Gospels any tendency of building up an image of Christ, with the help of the fantasy. The life, the words, and the deeds of Jesus are presented with the simplest possible means, without any gushing up of wanted enthusiasm. There is also an amazing background consonance in describing the image of Jesus from the Gospels, although in some details and means their authors manifest quite enough liberty. In this, the authors of the Gospels prove themselves to be mastered by the “precise”, objective reality of what they describe, and they aren’t the masters of that reality. Then, no fantasy would have been able to build up such a unitary image, in the same time so unusual and though so human, of Christ.” (Stăniloae 2006: 12)

“The gospel isn’t in its essence, mythology, for it doesn’t personalize some nature’s forces. In the Gospel the divine Person cannot be reduced to a force of the nature, so that neither the report of the man with the divine Person can be reduced to a report with a nature’s force, but there is always highlighted the bilateral personal character of this report. This report isn’t

presented in Gospel as an imagining. This is the non-mythological fund of the Gospel. Even Bultmann recognized this fund. That's why he didn't propose except a demythologizing of the mythological clothing which this non-mythological fund is dressed in, for this fund isn't mythology, in its essence. The Greek-Roman, or German, or Hindu mythology, they cannot be demythologized, for they are mythologies in their essence. Their demythologizing equals to abolishing them. But the Gospel cannot be abolished as long as the mankind will exist, either in eternity." (Stăniloae 2005: 43)

Holy Tradition

“This together-working of the Word of God and of the Holy Ghost it can be firstly noticed in Revelation, until it comes to an end in Christ, and then it can be notice within Church, through Scripture and Tradition. Especially, the important role of the Holy Ghost in accomplishing the Revelation and in the Revelation’s ulterior efficiency, it shows that the revealing of the Logos as supreme meaning of the existence, and His embodiment in the human nature, they are solidary to the act of the human nature’s spiritualization which is done through the Holy Ghost (...)” (Stăniloae 2003: 41)

“The Word of God, Who, through the Revelation of the Old Testament prepares us for receiving Him, then He embodies Himself, he resurrects Himself, and He attracts us towards salvation and towards the eternal union with Him, He unveils Himself in His quality of full meaning of our existence (...) Our resurrection into Christ is thus the purpose of the Revelation and of the world. But the Holy Ghost bring within us the power of this meaning, by giving us the capacity to impropriate this meaning of the existence and to imprint ourselves with it.” (Stăniloae 2003: 41)

“(...) the Revelation, as reality accomplished into Christ and manifesting the same efficiency through the Church during centuries, it represents the Tradition. Therefore, the Tradition is the Church itself, as form of the undiminished efficiency of Christ, through the Holy Ghost, or of the Revelation accomplished in Him along centuries.” (Stăniloae 2003: 58)

“The Tradition actualizes that dynamism of the Scripture without alter it, the Tradition itself meaning to apply and to deepen continuously the Scripture’s content. Concomitantly to preserving the authenticity of the Scripture, the Tradition performs this actualization of the Scripture’s dynamism, by its quality of true explainer of the Scripture. This explaining is, in its essence, the Apostolic one.” (Stăniloae 2003: 59)

“The Tradition – or the knowing of Christ in an identical manner – it consists in the continuous experiencing, the same and always new, of His love above knowledge and above any limit. It cannot be experienced except by concomitantly experiencing the love amongst all the believers (all the Saints), namely within Church. That’s why the Tradition is made known by the Church. Therefore, through the Church is made understood the true expressing of this love within the Holy Scripture.” (Stăniloae 2003: 60)

“So must we understand the report between the Revelation that had become permanent and that is ended into Christ, and its continuous novelty manifested through Tradition, having its base given by Apostles.” (Stăniloae 2003: 60)

“If the Scripture had had only a narrow, literal, static meaning, it wouldn’t have needed the Tradition as explaining which, though, to preserve unaltered the original apostolic meanings. But it would be absurd to admit after the Scripture a lived applying. If the Scripture hadn’t been intended to pass Christ into the life of the people, and to make the norm of this life to be according to Him, then the Scripture wouldn’t have needed to be completed by Tradition.” (Stăniloae 2003: 61)

“The Tradition, as always enriched explaining of the same Christ, it cannot be separated from receiving Him as unchanged content of the Tradition, from the flowing of the same grace of His, or from receiving the same Person of His within Church through the Holy Mysteries and through the explicative word about Him.” (Stăniloae 2003: 61)

“The Tradition has two meanings: a) the totality of the modalities of passing Christ in the human life in the form of the Church and of all His works of sanctification and preaching and b) the conveying of all those modalities from generation to generation.” (Stăniloae 2003: 62)

“The Tradition is the making permanent the conveying of the Same Christ wholly revealed – namely embodied, crucified, and resurrected – within Church, namely the permanent communication of the final dynamic state God has reached at, through revelation, in His closeness to the people. As such, the Tradition is the prolongation of the action of God from Christ, as essentially described in to Scripture. Only through the Tradition the content of the scripture becomes always alive, actual, dynamic in the whole its integrity, along the generations from history. In this sense the Tradition completes the Scripture. Without the Tradition, the Scripture or the Revelation, it doesn’t actualize the whole its efficiency, or its continuous efficiency. Without the Tradition one cannot penetrate and live the whole content of the Scripture.” (Stăniloae 2003: 62)

“The Tradition has the role of placing and maintaining the successive generations of Christians in connection with Christ, by the fact that it is, in essence, both invocation of the Ghost of Christ (epiclesis in broad meaning) and receiving of the Holy Ghost. To this are reduced the Holy Mysteries and the religious services other than the Holy Liturgy, which are asked for and which are received through the prayer, the grace and the gifts of the Holy Ghost, which sanctify not only the soul, but also the body of the man and the surrounding nature.” (Stăniloae 2003: 63)

“(…) the Subject of the Tradition is God also. On the measure God is the Subject of the Tradition, the Church is a subject that endures the Tradition, or the work of the Holy Ghost done and conveys in it, through and along Tradition. But also, the Church is an active subject of the Tradition, for it

asks for and it receives continuously the work of the Ghost by using the same means, in the name of the believers and, through them, the Church prepares itself for asking and receiving the Holy Ghost, and it makes efforts in order to shape itself increasingly more according to Christ through the work of the Ghost.” (Stăniloae 2003: 65-66)

“The Tradition in what concerns its content, it represents the way the fullness of the revelation of Christ is maintained, or it represents Christ as plenitude of the concrete Revelation; the Tradition as conveying, it ensures the prolongation of this content through faith. But both these sides of the Tradition are ensured through Church.” (Stăniloae 2003: 66)

“The Scripture is maintained alive and efficient through Tradition, and the Tradition exists by being practiced by the Church. The Church is the environment within which it is imprinted the content of the Scripture or of the Revelation through Tradition. The Scripture or the Revelation need the Tradition as means for their content to be activate, and they need the Church as practitioner subject of the Tradition and as environment within which is imprinted the content of the Scripture or of the Revelation.” (Stăniloae 2003: 66)

“The Church explains and applies the Scripture in its authentic content through the Apostolic Tradition preserved by it, a Tradition that has given the true explanation and applying of the Scripture. But this Tradition had formed and maintains the Church, and the Church is obliged to guard the content of the Scripture in its authentic meaning, the meaning this content it has been conveyed to it by the Apostolic Tradition, from which it cannot deviate.” (Stăniloae 2003: 67)

“The Church appears in the same time with the Tradition, because the Tradition is the revelation incorporated within a community of believers. There cannot be incorporated the revelation except concomitantly to the forming of a community of believers who to accept and to apply the Tradition in their lives, and there is not community of believers to accept the applying of the Revelation before starting its own applying as Tradition.” (Stăniloae 2003: 68)

“The authentic, fundamental, and normative of applying the Tradition it also depends on the revelation, on the Revelation brought to that point from which its efficiency starts. That’s why the Tradition cannot be changed or abandoned, because changing it or abandoning it, it equals to a maiming of the Revelation, it equals to maiming the Tradition’s applying in its fullness and in its authenticity, and this would mean maiming the Church.” (Stăniloae 2003: 68)

“But, apart from this, the churchly tradition considers the descent into hell and the resurrection, like being tied to the royal dignity. Even if the resurrection would be an exclusive act of the Father and not of Jesus Christ, which even Bulgakov does not affirm, the resurrection is no longer only an act of His humiliation, but of glorification, from the apart of the Father. The hierarchal ministration means sufferance, it means movement towards humiliation and towards annulling in death. The resurrection is therefore an act of ascent.

Of course, like the state from after the resurrection it is superior to one from the passing through hell, likewise, the state from after the ascent exceeds all of the previous states. But all of them are acts of gradual glorification, and not of humiliation and sacrifice.

The death, like the ending of the life, it was the lowest point at which Jesus Christ descended in renunciation and sacrifice. With His death it was done His “work” of salvation through pain and renunciation. It is true that, according to the Epistle towards Hebrews, the hierarchal ministration would have lasted until He had presented Himself in front of the Father with His blood, after His ascent. Though, also according to that Epistle, His hierarchal dignity lasts forever and ever (7: 24) - thereby also after the sitting on the godlike throne, which does not fit in the theory of Sergei Bulgakov.

In fact, the three dignities cannot be totally separated in order to be identified each of them to a stage of His life, like Sergei Bulgakov does, who, until around the passions, he sees the Savior only like a prophet, from the beginning of His sufferings and including the ascent, he sees in Him only a hierarchal, and after that only an emperor. The three dignities always coexist into the interweaving, though, in each stage, one of them is more prominent. When He was teaching like a prophet, Jesus did wonders like an emperor and through the teaching He was exercising an imperial power over the souls. Through the sufferings He also taught the people. And from death until the second coming, even if His dignity of emperor is very highlighted, shining in the heavenly glory, and exercising a greater power over the souls, He continues to teach through the Holy Ghost and to sacrifice Himself into the Eucharist or to intervene at the Father like a priest forever.

The presentation with His blood in front of the Father, into the Holy of the Holies, it can be understood like being accomplished in the moment of the death, because through death He reached further than any mortal, but also like a permanent presence of Him, like the One Who was crucified, in front of the Father, intervening through the remembrance – and the remembrance like a new sufferance – of this fact, for the people.

But, even if the event and the state of the resurrection are not tied to the hierarchal ministration in a principled way, though, on one hand, they do

not stay on the same level with the ascent and with the state from after ascent and, on the other hand, they are superior to the life of Jesus without the body, during those three days, while His body stayed in the tomb.

For the time being we are interested in knowing in what consists of the superiority of the resurrection over the existence without a body. We know that the man, by being created like a spiritual-bodily being, he can live the fullness of his life only into this whole, namely, when both his spirit and his body are not thickened by sin, so after the resurrection. But the answer which will be limited to this general teaching it seems to be too hermetic, too cheap in unveiling of some evidence. In our corporal existence it seems not to be indications for the confirmation and for the affirmation of this teaching. Just from the phenomena which present the body like a barrier to the full development of the spiritual life, are pulled out arguments for the continuation of the soul into a fuller but bodiless life, after death.” (Stăniloae 1993)

“The Tradition it means making permanent the dialogue with Christ.” (Stăniloae 2003: 58)

“The Tradition cannot exist without a Church.” (Stăniloae 2003: 65)

Holy Trinity

“The knowledge about the Trinity of Persons having a common nature and the knowledge of the union of the human nature with the divine nature in a divine Person, it exceeds so much our thinking possibilities, that it cannot be but revealed. And this knowledge is revealed, as reality, in Christ. But once revealed in the reality of the person of Christ, namely lived in Him, the Trinity unveils as a real pressure also the Trinity’s quality as supreme meaning of our existence, as fulfillment of our aspiration for a ultimate meaning.” (Stăniloae 2003: 84)

“The foundation of our belief in Trinity is Christ, for He is the Trinity’s concretized and culminant Revelation.” (Stăniloae 2003: 84)

“If there is only one person, by not communicating the being, it loses the certitude of the existence and gets lost in nature; two persons risk also sinking themselves in monotony or in nature, in their exclusivist, closed, egotistic communication between themselves. Only whether there are three persons, there can be maintained continuous refreshment for each person, as also for them taken in pairs. Only by existing three persons, they aren’t confounded to one another, or they are not totally separated from one another. Only a third person maintains between the two persons, who can change as partners, the distinct unity and the broadness of the love. Only by surpassing the twoness, the life is truly rich, and unlimited in God. Christ receives the Ghost as man for he is received as man in the perfect communion of the trinity, for through Him to be also us received in that community by grace.” (Stăniloae 2003: 89)

“The Holy Trinity decided the embodiment, the crucifixion, the resurrection, and the ascent as man, of One of the Trinitarian Persons, in order that Person to recapitulate all the people in Himself and for bringing all the people in the eternal communion with God the One in Trinity. This is a circular movement starting out of the Trinity towards us, for coming back to the Trinity together with us. A divine Person descends from the Holy Trinity in order to come back not only as divine Person, but also as human person in Trinity, having unites with him the whole humanity that wants this, for a communion with the infinite Trinity.” (Stăniloae 2003: 92)

“But because the essence is not really given except in a subject, or in a hypostasis, we can say that the support of all the attributes of God the creatures are imparted with, even the support of the existence, it is the hypostatic - or the threefold hypostatic - divine reality.” (Stăniloae 2003: 155)

“(…) the Supreme Personal Reality, as existent or as *existence by the Self*, or absolute, He is not mono-personal, but He is a *community of Persons*. For He is life fullness. And the life fullness is being lived in the community of

Persons, a community that is self-existent, supra-existent, supra-existential, and absolute. This community of Persons decides, in communion, all its aspects. This community of Persons is the common source of all the acts and of all the existing realities.” (Stăniloae 2003: 166)

“The divine supra-essence is the source of the infinity. And the divine essence is hypostatized, but is hypostatized in a Trinitarian mode. Thus, the infinity of the divine supra-essence depends on this threefold character of Person of the divine supra-essence. The Trinitarian community couldn’t be fulfilled by having a limited character of His content.” (Stăniloae 2003: 168)

“(…) the mode the three Persons do not contradict the unity of the divine supra-essence in, it is above our understanding.” (Stăniloae 2003: 171)

“Like our subject is simple in himself, but out of him endlessly sprout out thoughts, feelings, and acts, in a resembling mode, but infinite higher, it is simple in Himself also the threefold divine common subjectivity, but out of His inexhaustible abyss endlessly come out acts, through which He makes Himself known to us in a multitude of attributes.” (Stăniloae 2003: 172)

“For the things creates in the threefold divine subjectivity are many, they compose a composed world. Even more, each unity from the world is constituted out of identical or diverse elements, and therefore it is a composed one; this is because each element of a unity it has at its origin an eternal rationality and a special divine work, and the rationalities of all things and the works from their basis are united in a common rationality and work, and in the same time a very complex one, in order to create, to sustain, and to consummate a partial unity from the world, and on the general plan, the unity of the entire world.” (Stăniloae 2003: 172)

“According to the Christian teaching, it is a false eternity both that one of an unchangeable substance and that one of a continuous becoming. Above those false eternities of Parmenides’ and Hegelian provenance, the true eternity is that of the Holy trinity. The Trinity of the perfect Persons it is the plenitude; The Holy Trinity explains everything. The Holy Trinity remains eternally unchanged in His love, but the love if the life.” (Stăniloae 2003: 179)

“The knowledge is in the last analysis the loving referring of a subject to another subject. Even by referring to a subject, the subject who knows, he indirectly refers to another subject. And only in this referring it is accomplished also the self-knowledge. Only through this referring he knows himself and he actualizes himself as subject. God has such a perfect reference pole in Himself. He refers Himself as to other persons and these persons refer to none another reciprocally, and perfectly. The Father knows

Himself in His referring to the Son, by knowing the Son, and by knowing Himself in the Son, in His continuous movement towards the Son Who is in Himself, and in the continuous movement of the Son towards the Father. The perfect knowledge, or the perfect omniscience of God, it consists in the fact that each divine Person knows the other One in Himself, but in His quality as another Person. Through this, each Person knows Himself and actualizes Himself, perfectly and eternally. This is due to the dynamic interiority, or to the so-called *perichoresis*. But this interiority mustn't be understood in the likeness of the physical interiority. This interiority consists in the fact that each Person is intentionally open to The Others and directed towards Them, in a total and infinite love, and that He doesn't keep anything for Himself, but He is wholly surrendered to The Others. This is a total and infinite spiritual perichoresis of the conscious love." (Stăniloae 2003: 241-242)

"In the reciprocal knowledge of the Trinitarian Persons as infinite Subjects, in the same time with the eternity, it is given the basis for the possibility of knowing other subjects too and therefore for creating those subjects too, subjects which are limited in themselves. God descends through His knowing love to the inferiority of the created, limited subjects; but in the same time, he elevates these subjects through His love to their interiority within Him, by opening their road towards knowing Him." (Stăniloae 2003: 242)

"Nothing can be understood without the Holy Trinity." (Stăniloae 2003: 242)

"Only the full unity and the Trinitarian knowledge explain the joy of God to know other persons too, by loving them, and the joy of these persons to know God, and to amongst them, through the union without confusion, through their "ecstasy", namely through their getting out of themselves. If there hadn't been the Trinitarian love, there wouldn't be knowledge in God and there wouldn't have been any possibility of knowledge and love between Him and the created persons. The aspiration for knowledge comes out of the interpersonal love, and this comes out of the Holy Trinity." (Stăniloae 2003: 243)

"The wisdom, in this sense, it cannot have any ground except the perfection of the Trinitarian communion. Through wisdom, God wants to lead all the things towards the perfection that irradiates out of the Trinitarian communion. The wisdom amongst us it irradiates, at its turn, out of the inter-Trinitarian communion itself. "One" in an abstract sense, characteristic to some philosophers, it cannot be wise. Where isn't interpersonal relationship, there isn't balance and measure, but exaggeration towards one side, exclusiveness. The efforts towards wisdom are involved or imposed only by the life together." (Stăniloae 2003: 255-256)

“The righteousness and the mercy of God cannot be separated in the report of God with us. The righteousness towards the creatures it has its basis in the equality of the Trinitarian Persons. But only after a benevolent descent, God creates creatures and makes them part of His happiness, according to a righteousness which reflects the equality of the divine Persons.” (Stăniloae 2003: 256)

“Out of the perfection of the reciprocal Trinitarian faithfulness and attention, we are imparted too, through the Holy Ghost, with the power of the faithfulness and of the attention, firstly towards God and, by doing this, also amongst us. That’s why the one who dedicates himself faithfully to God, he is “consecrated”, he is “sanctified”, and this is accomplished by receiving the Holy Ghost, and it is always accomplished for God and for the mission of bringing other people to God. This makes us be in a Ghost with the Father and with the Son.” (Stăniloae 2003: 283)

“Each divine Person gets out of Himself, totally, to the Others. But even by doing this, He doesn’t do a movement in order to realize a greater exit. This is because He is in a total manner to the Others, or He has the Others within Himself. Being in the same integral movement, one can say that They are motionless. But for They are not confounded to Each-Other, the love still is a going out, and therefore it is a movement from One to Another. There is persistence in this going out, permanently being at the end desiring it, to the Other Persons.” (Stăniloae 2003: 289)

“We know out of the supra-natural revelation that God subsists in three Persons. But something like that doesn’t exist in the created order and, even there had existed then it would have been totally different from the tri-personal subsistence of the infinite and uncreated essence. By that, even put it on this way, it remains a mystery to us. That’s why we mustn’t image that we have completely understood the reality of the Holy trinity, by remaining to a worldly meaning of it. In such a case we would create an idol, by stopping the movement of our spirit towards the mystery of the plenitude of the life from above understanding. But we mustn’t either renounce to this expressing, as it wouldn’t say anything real referring to God. In such a case, either we would drown ourselves in the indefinite that doesn’t give as certitude about anything – and therefore it doesn’t give us either the certitude of the eternal existence through the communion with the divine personal reality -, or we would remain with the formula of an impersonal or mono-personal God Who therefore wouldn’t be able to and available of a communion with the created persons.” (Stăniloae 2003: 294)

“Only a God Who is Father and Son, explains the whole earthly paternity and filiation, says Dionysus the Areopagite, by developing an affirmation of

Saint Paul (Ephes. 3: 14). The warmth of the differentiated human relations it comes out of the existence of a God Who is not stranger from the affection of such relations. But these relations are being spiritualized from God by the Holy Ghost. That's why, on the other hand, the relations of the divine Persons are incomparable and above the human paternal and filial relations, as is also the Ghost Who consummate those relations." (Stăniloae 2003: 294)

"The salvation and the deification as work of elevating the people who believe in the intimate communion with God, it isn't but extending the affectionate relations from amongst the divine Persons to the conscious creatures. That's why the Trinity essentially reveals Himself in the work of the salvation and that's why the Trinity is the basis of the salvation. Only by existing a threefold God, One of the godlike Persons – namely That One Who is in a relation of Son with Another Person and Who can remain in this affectionate relation as Son while being a man too – He embodies Himself, placing all His brothers into humanity in this relation as sons to the heavenly Father, or placing the Father in relation as Parent with all the people." (Stăniloae 2003: 296)

"Through the embodied Son we enter the filial communion with the Father, and through the Ghost we pray to the Father, or we speak to Him as some sons. This is because the Ghost unites Himself to us in prayer." (Stăniloae 2003: 297)

"The Son, by embodying Himself, He confesses as man too His love towards the Father, but an obedient love, or He reveals the Father to the people, in order these to love Him just as their Father. In the same time, the Father confesses to the Son, in His quality of embodied Son, and therefore to us too, His love as Father. And the Holy Ghost spiritualizes the humanity assumed by the Son, by deifying it or by making it able to participate to the love of the divine hypostasis of the Son towards His Father. The revealing of the Trinity, occasioned by the embodiment and by the activity of the Son on earth, it isn't but attracting us according to the grace, or through the Holy Ghost, in the filial relation of the Son with the Father. The acts of revealing of the Trinity are savior and deifier acts, are acts of our elevation in the communion with the Persons of the Holy Trinity. That's why the Holy Fathers take all the proofs for the Holy Trinity from the salvation work accomplished into Christ." (Stăniloae 2003: 298)

"A mono-personal God wouldn't have in himself the eternal love or the eternal communion, in which to desire to introduce us too. He wouldn't embody himself, but he would send us a teaching on how to live righteously, or, if he had embodied himself, he wouldn't have placed himself in a relation with God as a different person, but he would have given to himself as man

too, the conscience that he is the supreme reality; and he would have given this conscience either to all the people, or he would have shown himself in quality of man too, as lacking the humbleness of the man in the relation with God, as with one who is not an own hypostasis but a different hypostasis. But we are saved in Christ for we have in Him and out of Him the whole height and the whole humbleness, the whole warmth of the communion and the eternal preservation of each person. Christ is the Son equal in being to the Father, but in a Son – Father relation and, in the same time, the Man Who prays and sacrifices Himself to the Father for His brothers into humanity, and Who also teaches His brothers how to pray themselves and how to sacrifice themselves.” (Stăniloae 2003: 298)

“When we cogitate de Fathers as not-comprised, as uncreated, we cogitate also the Son and the Holy Ghost, alike, for the infinity, the glory, the wisdom of the Father, are not separated from those of the Son and of the Holy Ghost.” (Stăniloae 2003: 300)

“Each Person of the Holy Trinity, by revealing Himself in the world and by working amongst people and within people, he manifests the consummate unity with the Others Two through the being and through the perfect love for Them. But in the same time each Person of the Holy trinity brings His love to the people too, out of the love He has for the other two Persons. Our love amongst us isn’t perfect because of neither the unity amongst us, as beings, it isn’t perfect. We are called to increase the perfect love amongst us and for God, through the godlike uncreated energies - which represent the unity of being of God brought amongst us – and by increasing the unity of our human being.” (Stăniloae 2003: 303)

“The Hypostases of the Holy Trinity aren’t united in the same nature only by the thinned threads which unite Them but also separate Them in some measure. There cannot be cogitated any kind of thinning of the nature amongst Them. All Three of Them are perfectly One into Another, by possessing together the whole divine nature, and All of Them possess the entire nature in common, without any weakening of the continuity amongst Them. In order to understand in some measure this, we must keep in mind the fact that the divine nature is entirely spiritual and of spirituality above any spirituality known or imagined by us. As such, the divine Hypostases are free of any impermeability and free of the persistence in joining, of which the human hypostases aren’t totally spared.” (Stăniloae 2003: 305)

“The divine Hypostases are totally transparent to each other and bin the interiority of the perfect love. Their consubstantiality isn’t maintained and isn’t developed through thin threads which would unite Them as bearer of the same being, as it is in case of the people; but Each of Them bears in common with the Others the whole nature. They are through this fully

interior to each other, not having to jump over a thinned bridge between Them, in order to be accomplished, through such a communication, a greater union amongst Them. The infinity of Each One it doesn't let the possibility of such a thinning of the divine nature amongst Them. They can be likened, as the Holy Fathers say, to three supra-luminous and supra-transparent suns, which reciprocally comprise and show one another, by bearing inseparably, the same infinite whole light." (Stăniloae 2003: 305)

"The Father, or the Sun as paternal subsistence of the infinite light, He makes to appear in Himself the Son, or the Sun as reflex of the entire infinite light, subsistent into the Father. The Father projects Himself in Himself as filial Sun, by further seeing Himself through This One, and by comprising This One, or by showing Himself more luminous through This One. And, also the Father projects Himself in Himself as another Sun, or as the Holy Ghost, by showing Himself through This One even more luminously, as the paternal Sun, and by showing also the Son, as the filial Sun. They are three real Hypostases, three real modes the same infinite light subsists in. Each of Them is transparent as bearer of the same infinite light through the Others Two, being interior to Them and having Them interior to Him. But in the spiritual order, the subsistence of the light as sun it means conscious subject. The subject cannot be separated from the conscience, and the conscience cannot be separated from the subject, and this is for the conscience is in the same time reality and power, by being always the predicate of a subject." (Stăniloae 2003: 306)

"The spiritual essence subsistent only in subject it always implies a conscious relation between subjects, and therefore it implies a hypostatizing of it in several subjects, in a reciprocal perfect penetration and transparency, in what Saint John Damascene called *perichoresis*. This is because of a subject cannot have a joy of existence without the communion with other subjects. In the consummate unity of the Trinity, in the conscience of Each Subject, there must be perfectly comprised and transparent the consciences of the Other Two Subjects and, through this, their bearer Subjects too." (Stăniloae 2003: 306-307)

"The supreme spiritual essence isn't a singular subject, but a communion of subjects which are fully transparent to each other. The Trinity of the divine Persons is characteristic to the divine essence, without the three Persons to be confounded in the unity of the essence." (Stăniloae 2003: 307)

"The kindness is reckoned by the school dogmatics as a feature of the divine being. But the Holy Fathers think more complexly. They do not cogitate the being as separated from the Person. The kindness of the being is shown in the relation amongst Persons. Of course, by doing so they do not confound the Persons, for the birth is an incommunicable property of the Father. But

in the act of the birth, it is manifested in the same time, in a certain personal manner, the feature of the divine Person of being good. Each Person manifests the features common to the being from His own position.” (Stăniloae 2003: 307-308)

“The plenitude of the existence, that is characteristic to the divine being, a plenitude also the joy belongs to, and the full happiness that cannot have but the form of pure subjectivity, it cannot be lived by a sole self. The joy by oneself is not a full joy, neither is a plenitude of existence. And the joy of existence communicated by a self to another self, it must be in the one who receives it equally full that in the one who gives it. And therefore, also the plenitude of existence must be likewise. But this means the full giving of a self to another self – and not only a giving of something from the self, of from his good things. It must be a correlation of total giving and receiving between the two selves, in order to accomplish some sort of reciprocal comprising of the selves, who, on the other hand, they remain not-confounded in this comprising.” (Stăniloae 2003: 308)

“In the full love the person does not give themselves and they do not reciprocally accept each other, but they reciprocally and personally affirm each other, they put one another in existence by giving and receiving. The divine love is all-efficient. The Father puts the Son in existence from ever, by His integral self-giving, and the Son continuously and from ever affirms the Father as Father, by the fact He gives Himself to the Father as Son. By reciprocally affirming each other in their distinction, through the perfect love, the acts this is accomplished are acts from ever and they have a character of totally personal acts, although they are acts in which the divine Persons are together active.” (Stăniloae 2003: 308)

“If the love existentially belongs to God, then also the reciprocal relating the love of the divine Persons is manifested in, it must have an existential basis, though the positions the Persons occupy in this relating are not changed amongst them. In God there must be Father and Son and Holy Ghost. But the Persons do not change these positions amongst Them. On the other hand, for the being is one and for the love is perfect, the relating is from equal to equal, and not like from superior to inferior, neither like amongst strangers. If God had had to relate Himself to something stranger from Himself, it would have meant that He needs something different from Himself. The relating of God must take place within Himself, but still amongst different selves, in order the relating, and therefore the love, to be real.” (Stăniloae 2003: 308-309)

“In order to maintain the definition of the love as a divine existential act, and in the same time to define this act as relation, and keeping in mind that the divine being is one, it is necessary to see the divine being simultaneously as

unity-relation, as relation in the bosom of the unity. Neither the unity must be crumbled in the favor of the relation, nor must the relation be annulled in favor of the unity. Or, the Holy Trinity is above the difference between unity and relation as we understand them. The reciprocal relating is an act, and this act is existential within God and in the same time it indicates a distinction of the Ones Who relate to One Another. The relating is common within God, though Each Person has another position in this common act of the relating.” (Stăniloae 2003: 309)

“To each Trinitarian Subject the Others Two are internal to Him. To each Trinitarian Subject are, in the same time, transparent to Him the Others Two, as other Selves of His. The Son appears in the conscience of the Father through the act of the birth as another Self (ἄλλον εαυτον). According to the Holy Fathers, if the Self of the Father hadn’t known Himself or he wouldn’t have in the mirror of His conscience the Son as another conscience of His. This doesn’t mean that the Son brings to the Father the knowledge about Himself, but that the Father, only for He is as Father the subsistence of the divine essence, therefore for He is the birth-Giver of the Son, He knows Himself. In other words, the divine essence is light only because it subsists in Three Hypostases; or that fact that the divine essence is light it is shown in the fact that it exists in Three Hypostases Who know each other.” (Stăniloae 2003: 309-310)

“The Self of the Father knows Himself by the fact that He knows Himself from His image in the Son, like the Son knows Himself by looking at Himself in the Father Who is His model. The Subject of the Father gives Birth to an image of His, in order to know Himself through that image. But the condition of His real knowing, it is not given to Him by a simple thought image of His, but by a real image, that shows Him by its existence not only what He can think at, but also what He can do and how He can love, namely this is an image that receives also, through this, the being of the Father. The Father knows Himself in the Son and through the Son, only because the Son as real image of the Father he projects towards the Father His existence as Son of the Father; but also, the Son knows Himself through this. The Father knows Himself into the Son not as in a passive image of His, but as in an active image, that turns also towards the Father His knowledge about Him, a knowledge that has become possible for it has been born as perfect image of the Father.” (Stăniloae 2003: 310-311)

“God is pure Subject, of Trinity of pure Subjects. The whole divine essence, that is threefold subsistence spiritual essence, it is made subject or it is made threefold subject. The subsistence of the divine being it isn’t else but the concrete existence of the divine subjectivity, on three ways that interpenetrate each other, and threefold in a threefold inter-subjectivity. No one of the Three Subjects sees anything like object in the Persons of the

Others, neither in Himself as pure subject. If they had had within them something as object, that fact would have diminished Their full openness towards the other Two Subjects, and They wouldn't have had Themselves as three subjective consciences perfectly interior to One Another. And this would have made Them, in some measure, to treat One Another as object, and therefore there wouldn't have been a perfect communion amongst Them. This would have made each Subject not to be fully open and transparent and in a perfect communion with the Others." (Stăniloae 2003: 312)

"The pure character of the divine Subjects implies a full inter-subjectivity of Theirs. That's why we talk about a unique God and about three Selves. The Three Subjects do not detach One from Another, or from the conscience of the Others, to show the godhead existing separately. The subjectivity of no divine subject is being narrowed, nor widened, but it comprises somehow the Other too. Each one lives the modes of living of the divine being, not as His, but as Theirs." (Stăniloae 2003: 313)

"The Father, by eternally giving birth to the Son, He doesn't make the Son, by doing so, an object of His. That's why the Christian teaching uses also the expression: "The Son *gives birth to Himself* out of the Father", and not only the expression "The Father gives birth to the Son". And the birth is eternal – a fact that indicates a character of pure subject also of the Son. The birth of the Son out of the Father it indicates only the unchanged position of the Father as Giver and of the Son as receiver of the existence and the connection between Them through the act of the birth. Both of Them live this eternal act as subjects, but They live it in common, or in an inter-subjectivity that doesn't confound Them, for Each One lives that fact from His own position." (Stăniloae 2003: 313)

"To the Orthodox theology it is unknown the terminology of the catholic theology about a *generatio activa* and a *generation passiva*, the first term being attributed to the Father and the second term being attributed to the Son. The Son isn't passive in His birth out of the Father, though He isn't the Subject Who gives birth, but the Subject Who is born. The term *proceeding* referring to the Holy Ghost it doesn't indicate, at its turn, any passiveness of the Holy Ghost, a passiveness that would make Him in some regards an object of the Father. The Ghost "from the Father proceeds", said the Savior (Jn. 15: 26). The Ghost is in an eternal movement of proceeding out of the Father, like the Son is also in an eternal movement of being born out of the Father. But neither the Father is, because of that, in a passiveness. The Ghost proceeds, but the Father is the One Who proceeds Him. The proceeding of the Ghost out of the Father it is at its turn also an act of pure inter-subjectivity of the Father and of the Ghost, without confounding to One Another. And in an not-understood way, the Father being both the

source of the Son and of the Holy Ghost, Each of Them lives together with the Father not only in the act of His coming from the Father, but They participate joyfully together with the other one to the living of the act of That One's coming out, but from His own position. All Three live in an inter-subjectivity the act of the birth of the Son and the act of the proceeding of the Ghost, but Each of Them from His own position, this fact forming again a community amongst the Three Hypostases." (Stăniloae 2003: 313-314)

"The term inter-subjectivity highlights the positive communion taking place amongst the Person of the Holy Trinity, between the acts of the birth and of the proceeding, whilst the expression *oppositio relationis* which is used by the catholic theology following to Thomas Aquinas, in order to indicate the reports produced by these acts amongst the divine Persons, it less highlights this reciprocal communication and communion." (Stăniloae 2003: 314)

The community is shown not only through being, but also through the personal characteristics themselves. The "opposition" between the Person of the Holy Trinity it is the specific brought by Each of Them in communion; it is the mode a Person communicates with Another Person in the act of His coming out, by giving and by receiving, and through this, upholding on One Another in What They are. But the communion doesn't always need such acts of coming out One from Another. The Holy Ghost doesn't need an act of coming out from the Son in order to accomplish a communion between Him and the Son, in order to be in an inter-subjectivity with the Son. They are in this inter-subjectivity by the fact that They are both from the Father and within the Father and Each of Them enjoys the Father together with the Other One, not only through the act Himself is originated from, but also by the act the Other One is originated from, by rejoicing in the same time Each One together with the Other One, for Both of Them are originate by One and the Same source. This fact was expressed by some Byzantine Father and writers through the "shininess" of the Ghost out of the son, or through the "resting" of the Ghost into the Son. Both of Them are coming out of the Father, and they rejoice together with the Father for the fact They come out of the Father, but they also rejoice with One Another for the fact of this provenance. The pure inter-subjectivity of the Three Person is manifested also in the fact that They reciprocally affirm One Another as distinct Persons." (Stăniloae 2003: 314-315)

"The inter-subjectivity and the reciprocal affirming, it makes that the Father, by living on Himself as Father, he lives as Father the whole filial subjectivity of the Son; the subjectivity of the Son is interior to the Father but like to a Father. The subjectivity of the Son is endlessly more interior to the Father than it is to an earthly father the subjectivity of his son, or than it is interior to a mother the filial subjectivity of her son, making her able to substitute herself to her son and to live more intensely than her son his joys and his

pains. But like the heavenly Father lives also the subjectivity of His Son in His parental subjectivity, without mixing the two subjectivities, but by intensifying them, likewise the Son lives the parental subjectivity of the Father in His filial subjectivity, or as Son. Everything is common and perichoretic in Trinity, without in this common movement of the subjectivity of One within Another to be confounded the distinct modes of the together living of this subjectivity.” (Stăniloae 2003: 315)

“In God each Self is and comprised everything, but His perfect happiness consists in the fact that each Self, Who is everything, He comprises the other Selves, Who are also everything at Their turn, Each of Them being everything in reciprocal comprising. These Selves do not welcome One Another from exterior, as the human selves do, for They are forever consummately interior to One Another, but They aren’t identical to Each Other – and the human selves aspire to become themselves like that. And the divine whole (or the infinite godlike being) isn’t externally multiplied as in the case of the people, for in such a case the Godhead would no longer be absolute. The divine whole remains consummately one and though It subsists in three modes as Persons, each mode perfectly comprising in Himself the Other Two modes. The divine whole is in an ontological dialogue in Three. No Partner to the dialogue brings to the dialogue content from outside. Each of Them has the infinite divine whole in the dialogical communion with the Two Other Selves.” (Stăniloae 2003: 316)

“The difficulty for our understanding it consists in the fact that to God, a Self is the titular of what Another Self has, whilst to the human beings, each self is titular of a content mostly different from that of another self. It would be like another self, interior to my self, it would be the titular of everything that I am, but I remain also the titular of what I am and using it like the perfectly identical content of a dialogue, the dialogue of a giving and of a receiving, or of a tireless love.” (Stăniloae 2003: 316)

“To God is not possible that a Self affirms before Another Self, but a Self continuously reckons the other Self as His replacement. Each one is seen only in relation with the Other One, or he looks at the Other One, or He sees Himself in the Other One. The Father doesn’t see Himself except as subject of the love towards the Son. But the Self of the Father isn’t lost by doing so, for he is affirmed by the Son, Who, at His turn, He doesn’t know Himself except by fulfilling the will of the Father. But just by doing so it is being intensified in the Father the feeling of the paternity, and in the Son the feeling of the filiation. This is the movement of each Self around Another as a center (*περιχώρησις* = *circumcessio*). Not One Person unveils His Self, but two Persons unveil the third Self; but They neither unveil their Selves in exclusivity, but they put in front the Other One, by making Themselves

transparent to That One, or – to say so – hiding Themselves under That One.” (Stăniloae 2003: 317)

“In this forgetfulness of the Self of Each Person for Another, it is manifested the perfect love and only that one makes possible the unity opposed to the individualism. The sin of the individualism impedes us to understand the fullness of the love and of the unity of the Holy Trinity, which still preserves the Persons.”

“Only this desire of Christ, the One Who dwells within us, of substituting His own Self with the Self of the Ghost, and vice versa, it engages us too in starting the substitution of our self for the Self of the Ghost and for the Self of Christ and for the self of our neighbor, restoring thus our unity of nature which has been macerated by sin. That’s why the work of our salvation, as work of our unification into God and amongst us, it cannot be but the work of the Holy Trinity.” (Stăniloae 2003: 317)

“There doesn’t exist anything that is totally separated from other things, neither is there a unity without containing a distinction. Consequently, all the numbers are in the same time a unity, and any unity is in the same time a number: and any one is a multiple too, and any multiple is one too. Both of them are affected by relativity. The reality is beyond one and multiple. This characteristic is eminently held by God. He is eminently *One* and *Three*, or, better said, beyond the ways *one* and *three* are to us. The Three Subjects are so interior in Their unity of not-dispersed being, that They cannot be separate in any way, in order to be counted as three entities with some discontinuity amongst Them.” (Stăniloae 2003: 318-319)

“The number that represents by excellence the distinction within unity, is the number *three*. *Two* doesn’t tell us what is actually comprised in unity. This can be actually observed on the plan of the subjects, where is shown the true signification of the distinction within unity, or of the unity in the distinct ones, and the purpose of this paradoxical constitution of the reality.” (Stăniloae 2003: 319)

“A subject who is unique in an absolute sense, he would be deprived of the joy, and therefore of the meaning, of the existence. He would doubt even about his existence. His existence would be mixed with the dream. According to our teaching, a subject and an object, or a world of objects before that subject, it would maintain the subject in the same loneliness lacking the joy and a certain meaning of the existence. ‘What would profit a man by gaining the whole world, but he loses his soul’ (Mt. 16: 26). A subject and an object aren’t twoness, because the object doesn’t get the subject out from within the incertitude of the existence.” (Stăniloae 2003: 319)

“Two subjects accomplish through their communion some consistency and a joy and a meaning of the existence. But neither this real twoness - that is in the same time a dialogic unity based on the unity of being - it isn't sufficient. The communion in two it is also a limitation from two points of view. In the first place, the communion in two it doesn't open the whole horizon involved by existence. The two ones not only open to one another, but they also get closed to one another. The other one becomes not only window to me, but also a wall. The two ones cannot live only out of themselves two. They must have the conscience of a horizon that stretched beyond them, but in connection with both of them. And this horizon cannot be constituted by an object or by a world of objects, which cannot get them out of the monotony of a narrow sight, or of loneliness in two. Only a third subject ring them out from their incessant loneliness in two - who can also be partner of communion and who doesn't stay in front of them passively as an object does.” (Stăniloae 2003: 320)

“If the self-lacking any relation, he can be represented as a dot, and the relation between two subjects it can be represented as a line connecting a dot to another, their relation with a third one it can be represented by a surface that comprised everything within, more precisely it is a triangle. This intentionality is being accomplished in the divine Trinitarian communion.” (Stăniloae 2003: 320)

“The limited horizon or an exclusive communion between two persons it is tied to a love with a limited objective. Because of that, if such a communion doesn't satisfy either the people, the less it satisfies God. Though the Father and the Son give Themselves to One Another entirely in Their love, out of this love it must be removed any meaning of egotism in two, which would contradict the divine infinity. This does everything that is outside, or it keeps everything that differs from Them two, in an eternal nothingness, or, the most, on a level of eternal inferiority. But such an exclusivist love for another it implies in it a fear too, an incertitude, and a jealousy. The third one is the fire trial of the love between two. Only through the third one, their love proves to be generous, capable of stretching to subjects from outside them. The exclusivity between two it makes impossible the generous overflowing over the wall of the prison in two.” (Stăniloae 2003: 321)

“The subjective-objective consistency is fully ensured in God by the fact that He is in Three Persons. A sole person could be considered that is only cogitation, and two persons sunk in their exclusivist communion they can have too the impression they have gone out from reality. Only a third Person assured Them that They are in an objective reality which overcomes Their dual subjectivity. This if because of despite the fact that the Third Person is at his turn lived as subject too, though, by the fact that that he is live by Other Two, he gives Them the feeling of Their own objectivity. A common

object that would be necessary to Them, it would circumscribe Them, but a Person Who is equal to Them, He lives Them in Their not-circumscribing, and He widens Their not-circumscribing by making it fully 'objective'." (Stăniloae 2003: 322-323)

"At God, this relating is perfect and permanent. So that there doesn't exist a third one in a proper sense, namely with the meaning that the third one would be outside the direct me-you relation. This is the more as each Person sees through each Person also the Another, or He sees in Himself the Other Persons. At God the relations *we-you* or *me-you*, but also *me-you-you*, take place simultaneously. Each divine Subject is capable of paying this simultaneous attention to Others, take individually or by two. A fourth one is no longer necessary for actualizing the plenitude of the existence, or for confirming the Two in existence. The third one represents everything that still can be beyond Them, the whole reality the Two Ones can be confirmed by. The fourth one in God, he would disperse and limit the third one, he would diminish the third one's importance. The fourth one would mean that the whole objective horizon, the Two Ones are in, is no longer concentrated in a sole Person." (Stăniloae 2003: 324-325)

"By accentuating the love between the Father and the Son until it confounds Them in a single principle of the proceeding of the Holy Ghost, the catholic theology no longer sees in Those Ones as distinct Persons. And this makes impossible even the love between Them. This is because of no longer existing as Two Persons in the act of the proceeding of the Ghost, the Father and the Son no longer can actually love One Another. The existence of the Ghost as the Third One, or His role of showing the greatness of the love between the Father and the Son and of keeping Them as distinct Persons, it becomes pointless. The Ghost is no longer actually the third one, but He is the second one. The Ghost is rather seen as the One Who sinks, the Two Ones in an indistinct unity. And if the Two Ones, in order to proceed the Ghost, in common, are sunk in an indistinct whole, the Ghost as result of this indistinct whole he no longer can be a person either." (Stăniloae 2003: 326)

"The Trinity of Persons ensures the fullness of Their communion, also in the fact that it makes this communion full of the joy of a Person Who rejoices of Another Person. Between two, the joyfulness isn't full because isn't communicated, by Each of Them, to a Third On. The Father rejoices of the Son, but He wants to communicate this joy to a Third One, in order that joy to be full. This doesn't mean that the Son must gives existence, at his turn, to a Person who differs from the Father, to Whom the Son to communicate His joy. In such a case, the Son too will lock Himself, from the Father, in the communion with a different Person. On this purpose, the Father proceeds a Third Subject, Who is directed together with the Father entirely towards the Son. The shared joy the Father rejoices of the Son, it fills the Son up with an

increased joy of the Father. In addition to that, the Son too, He shares His rejoicing of the Father to this Third Subject, without needing to proceed Him at His turn, once there exists the proceeding from the Father. The Ghost participates to the joy the Father rejoices of the Son with, and through this the Ghost shines out of the Son too. The Son Himself appears shinier to the Father, for he rejoices of the Father not only as consistent image of the Father, but also together with the Ghost.” (Stăniloae 2003: 330-331)

“The Holy Ghost connects the Father and the Son, but without ceasing to be a distinct Person and without proceeding from the Son. In this sense the Ghost is also “the Ghost of the Son”, but the Son remains “Son” in this shining of the Ghost out of Him, and he doesn’t become the Father of the Ghost. The Ghost isn’t the joyfulness itself, but He is the One Who, by participating to the Father’s rejoicing of the Son, and to the Son’s rejoicing of the Father, He shows in its fullness the One’s rejoicing of Another, or of all the Three Ones’ rejoicing of all the Three Ones.” (Stăniloae 2003: 331-332)

For the Ghost isn’t only the One Who participates to the Father’s rejoicing of the Son and to the Son’s rejoicing of the Father, but he also is the One Who rejoices of the Father and of the Son, He isn’t a Third One in a rigid meaning of the word. But for the Son has the special position as image of the Father, and the Ghost is being proceeded on the purpose of participating to the Father’s rejoicing of the Son as image, the Ghost has in the relation with the Other Two Persons the special role of the One Who is proceeded on the purpose to make each Person’s rejoicing of Another to be a joyfulness participated by Another. Only in this sense He is counted as *the Third One*. Otherwise, The Ghost can be called, as well, *the Second One* as the Son is (another Second One), or, for both the Son and the Ghost are in the same time with the father and together with the Father, *All of Them are the First One*. In Trinity there isn’t a number “after” and a number “before”. “The Three Ones in Trinity, They transcend any mathematic number”. (Stăniloae 2003: 332-333)

“(…) the Revelation is the work of the Son and Word of God, according to Whose model the man is created, for the Son has His origin into the Father and the Son answers the calling of the Father; but the Revelation is the work of the Holy Ghost too, as That One spiritualizes us continuously, strengthening us increasingly more in the loving freedom that was liberated from the nature’s automatism.” (Stăniloae 2003: 41)

“The Word and the Holy Ghost, They are the two Persons Who are doing together and Who solidary actualize the whole Revelation and its efficiency, to the end of the world.” (Stăniloae 2003: 42)

“Between the Word and the holy Ghost there is reciprocity of the revealing, and both of Them accomplish a revealing of the Father and a common spiritualization of the creation. Never is the Word deprived of the Ghost, Who makes us to receive the Word, and neither the Holy Ghost is deprived of the Word with Whom He unites us increasingly more. But each of Them has His own position in the revealing action, according to the position They have in the internal life of the Holy Trinity. That’s why They are always together. As in the Holy trinity, the Holy Ghost, resting Himself upon the Son, or shining out of the Son, it shows the Son to the Father, and the Son shows to the Father the Ghost, existing between them a reciprocity, likewise in the Revelation and in its later efficiency, the Son sends into our intimacy the Ghost, and the Ghost sends the Son, or the Ghost brings the Son in front of our soul’s sight, or even within us.” (Stăniloae 2003: 42)

“In the Old Testament, the Holy Ghost prepared the coming of the Word into body, and the Word, once come into body, he prepares the coming of the Holy Ghost Who will prepare, to the end of the world, the second coming, that one into glory, of the embodied, resurrected and ascended Word.” (Stăniloae 2003: 43)

“(…) the full result of the work of the Ghost in the humanity of Christ it is Christ’s Resurrection. That’s why, out of Christ’s resurrected state, it irradiates the whole work of the Ghost.” (Stăniloae 2003: 46)

“(…) since Resurrection, the Ghost overwhelms the body of Christ, and since Pentecost, the ones who believe in Christ they feel the full power of the Ghost irradiating out of Christ.” (Stăniloae 2003: 46)

“(…) there is not about an alternation between the direct and the indirect presence of the Son and of the Ghost, but it is about a progress in our spiritualization in the same time with the progress of the Revelation.” (Stăniloae 2003: 46)

“Properly-said, the work of Christ is one with the work of the Holy Ghost within Church. The Holy Ghost imprints inside the human subjects the godlike work that is one with that of Christ, and it deeply imprints in each human person the image of Christ, but without confounding them or without making them uniform.” (Stăniloae 2006: 136)

“The godlike Hypostasis of the embodied Son and the godlike Hypostasis of the Holy Ghost, in Their work within us, They keep in account the specificity of each of us, by letting us as distinct hypostases, likewise the Hypostases of the Holy trinity are too.” (Stăniloae 2006: 136)

“The Hypostasis of the Son as embodied Hypostasis, He has become the fundamental Hypostasis of the Head-Hypostasis of the Church, and he works from within Church in each limb of the Church according to that limb’s personal specificity. The Hypostasis of the Ghost, though He is within Church as Hypostasis too, he doesn’t become a Church’s hypostasis in the sense the embodied Son is, for the Ghost hasn’t embodied Himself, as the Son has done, in the first fruit of the human nature, through what human nature Christ extends His embodiment within other people, namely within Church. But, for since the Ascent of the embodied Son, the interpenetration of the Ghost with the Son is being done also with the Son as man, the Ghost accomplishes some kind of interpenetration with Christ also in Christ’s quality as Hypostasis extended with His body, as Person, in the Church’s body. Thus, the Holy Ghost extends the connection of the Son with the Father within the mysterious body of the Son too. By this, there takes place an intimate interweaving of the Church with the Holy Trinity, an interweaving that will become consummate in the future life.” (Stăniloae 2006: 136)

“If the Father is within the Son and the Son is within the Father, They will work together in Their dwelling within the Church, or within the believers, but They won’t be confounded to One Another; likewise, is the Son is within the Ghost and the Ghost is within the Son, in Their presence within the Church, they will be united but not confounded.” (Stăniloae 2006: 136)

“The work the man becomes subject to, it is the work of the entire Godhead, a work the man accepts it by renouncing to himself; this work doesn’t belong only to the Ghost, but it belongs to the Son too, for the Son gives the man the power of renouncing to himself, by His sacrifice.” (Stăniloae 2006: 137)

“Becoming a man, the Word of God hasn’t multiplied the Trinity’s Hypostases, and He hasn’t broken either His unity of being with the Father and with the Holy Ghost.” (Stăniloae 2006: 46)

“Without any doubt, our intimacy, or the intimacy of the Church, in which Christ dwells after Ascent, it is not itself the “throne” the Father sits together with the Son. The Father and the Son always are above our intimacy, for Them to be able to come in our intimacy from there. The Father and the Son “come” through the Holy Ghost, into our intimacy, or They are coming in an increasingly higher measure, or They also may not to come; it isn’t our heart the last place from where springs out the presence of the Father and of the Son. The godlike throne is the supreme level of the existence, the supreme level of transcendence, or the fundamental ultimate and endless source, from where all the things have their beginning and cause. And there is also the supreme state of spiritualization of the Son’s body, which coincides to

the full communion of the Father and of the Son and of the Holy Ghost.” (Stăniloae 2006: 79)

“On the other hand, the “coming” of Christ and of the Father from Their throne into our intimacy, it doesn’t mean They move Themselves from a place to another, but it only means Their entering – They, or the supreme foundation and source of the existence – inside us, or our placing in unmediated connection with this living foundation or endless source of the existence, without this living and endless foundation of the existence to remain different from us.” (Stăniloae 2006: 79)

“The Eastern Christendom, by highlighting so much the presence of Christ and of the Father, through the Holy Ghost, it affirms an immeasurable efficiency of Theirs, or of the Holy Trinity, within believers, even in this life, if the believers strive to clean themselves, of sins and of the passions, which keep them locked in themselves. By this, the believers are kept in unity and led on the road of the holiness, in the image of the holiness of Christ’s body; the culminant state of spiritualization the Christ’s body is in, is a state of irradiation of the Holy Ghost, the Holy Ghost being in His fullness present in this consummately transparent body.” (Stăniloae 2006: 79)

“The presence of the Ghost within us it is so tightly tied to the presence of the Son and of the Father than “if the Ghost hadn’t been present, we couldn’t have been able to call Jesus as Lord”. But without the Ghost “we couldn’t have been able to call God too, as Father”, so that we couldn’t have been able to utter the *Lord’s Prayer*.” (Stăniloae 2006: 83)

“The Ghost works out of Christ, within us, for the Christ’s body has become shiny through His transparency, by the fact that irradiates out of Him the light of the endless power and love of God; or, the Ghost makes Christ obvious as God, as Lord, having this efficiency not because we notice Christ without His body, but through His body itself fully become transparent.” (Stăniloae 2006: 83)

“We entered, through the Son as man, the intimacy of the infinite love of God and this infinity of the godlike love irradiates upon us also through the Person of the Ghost, but without the Son and His filial feeling towards the Father to remain far from us. The sent gifts aren’t exterior to the Lord’s body, but these gifts come out of the fullness He has elevated Himself to, through death and resurrection. The Ghost comes a bearer of the infinity of the love of the Father towards His Son, for this infinity embraces us too, through the Son, and it is communicated us too, through the transparency of the Son. In the Son’s transparency it is shown, not only to us, the godhead of the Father and His love, but also to the Father are shown the

human persons who believe in Christ and who open themselves to the Father, in Christ.” (Stăniloae 2006: 84)

“Just through this the Ghost can reveal Himself, to us, as Hypostasis too, namely in an especially accentuated and sensitive mode, in the spiritual meaning of the word, like it fits Him; in a mode the Ghost couldn’t show Himself before Christ and not even before the death, the resurrection, and the Ascent of Christ with the body to heavens. This is because the Ghost cannot fully enter except a body and that body must have become fully spiritualized and transparent. But this means that now Christ Himself is showing the Ghost as Hypostasis, as before the Resurrection the Ghost was co-working with Christ, in order to show the Son more clearly, as divine hypostasis through embodiment and through the deeds Christ was committing, inclusively by enduring the death and especially through resurrection. One can say that, on the measure Christ was making His Hypostasis increasingly clearer, the Ghost was becoming, as Hypostasis, clearer too.” (Stăniloae 2006: 84)

“The Ghost comes as Hypostasis, for in His plenitude of Hypostasis, He has placed, in Himself, in the ascended body of the Lord. The Ghost as Hypostasis could show, on Himself, to us, only in the body of Christ that has become fully transparent to the infinite and fully intensive depths of God, in the work of these depths towards us. Only in quality of Hypostasis the Ghost makes felt, with the whole power, the presence of His godlike work. The not-fully transparent presence of the Ghost in Christ, from before resurrection, was due to the fact that the body of Christ was at its turn not-fully transparent in the conditions of the terrestrial existence. The full transparency of the Ghost through the Lord’s body after resurrection, it is due to a spiritualization of the body of the Lord, which makes Christ as Hypostasis more felt too, more felt in the intensity of His work. That’s why the full transparency of the Ghost is, in the same time, a much-increased spiritual transparency and intensity of Christ’s presence.” (Stăniloae 2006: 85)

“We must not reckon that the Holy Ghost and Christ successively pass from the foreground on the second plan, or in the role of being environment for the other one. During the Christ’s life on earth, the Ghost wasn’t fully revealed as God, with the accentuated intensity of His work, and that’s why neither Christ was fully revealing, on Himself, as godlike hypostasis. After Ascent, through the full showing of the Ghost, is known in an increased also Christ as God; or Christ fully reveals Himself as godlike Hypostasis by the fact that Christ reveals Himself through the Ghost, or the Ghost Himself can reveal Himself as hypostasis.” (Stăniloae 2006: 85)

“The Holy Ghost showed, on Himself, on Pentecost, at the beginning of His irradiation out of the humanity of Christ, in some more sensitive manner, on one hand in order to convince the Apostles and the people who didn’t belong to the Church, of this beginning of His irradiation; on the other hand, because still Christ didn’t irradiate then, but incompletely, in people as godlike hypostasis. From this point of view one can say that, through the descent of the Holy Ghost, the Church it was concretely brought to existence, for Christ descended, for the first time, within hearts.” (Stăniloae 2006: 85)

“While the Holy Ghost hasn’t assumed the human nature as His image, and therefore the Holy Ghost cannot be considered as man’s model, Christ, by assuming the human nature as His image, He is thought as a model of the man. But the man cannot become, in an actual manner, a full image of Christ without the work of the Holy Ghost, or without the help from the Holy Ghost.” (Stăniloae 2006: 88)

“The unmediated connection or relation each believer has with Christ, but only within the frame of His unique body, it also united the believers with one another. On the other hand, this unmediated connection with Christ, God Who has become man, it makes the people too, victorious over all the powers and the impulses which would attract them downwards and which would keep them locked up in their egotism and in the immanent horizon of the death and of the corruptibility. This fact makes easier to them, at its turn, the together-union in the infinite and free ambience of the Ghost or of the loving communion of the Holy Trinity.” (Stăniloae 2006: 89)

“The Christendom affirms the belief that the contradiction is the expression of the sin, and the sacrifice, far from being contrary to the movement, it is a convergence movement towards advancing. Thus, the movement doesn’t lose its sense by eternally turning around in a circle, but is bring the partners to an always more deepened knowledge of the infinity of the Trinitarian being and love, fact that gives the human persons the possibility of a eternally new participation to this infinity.” (Stăniloae 1997: 72)

“But, why would be the intentionality towards communion, among the Holy Trinity, only belonging to the Son? Doesn’t this intentionality fall to every Trinitarian Person and, for Each of Them is Person on the plenary degree, why aren’t Each of Them called as the Word?

Of course, Each Trinitarian Hypostasis is a consummate intentionality towards communion and therefore a Person on the supreme degree, but the Son’s intentionality carries a special character. The Trinitarian Persons, namely the divine intentionality towards communion, are not uniform, but Each One has His own character. The Son represents in a special mode: the

reverence, the obedience, the serving, the obligation, in report with the Father. The Father is: the generosity, the dedication, the first word. But if the meaning and the power of the word stays into dialog, what makes the word a so-called word and it is not let to a sole way, as monolog, it is the second part of the dialog: the answer. The fulfilling of the word, what is tensely expected, it is the answer. BY answer it is accomplished the resting of the communion, it manifests the fulfillment of it, the evidence that it is not only a *me*, but a duality of persons. The Son, by being the second Trinitarian Person, He is the first sign of the personal character, wanting communion, of God. "Give me a word", "tell me a word" - we often hear a man begging to another. His question does not comprise yet the surety of the existence of a communion, the surety of righteousness, of the possibility of the real word. The question is not yet the fulfilled word; even if there is an overwhelming intentionality towards communion.

The Father has the first word, but the plenitude of the Trinitarian communion it is shown through the importance of Son, like the fulfiller of the word.

This might be the motif why the Son is named right on His place into the Holy Trinity, the Word. In the character of obligation of His Person we do not find then also the motif of the particular resemblance between His Person and the human persons. No man has the possibility to be the primordial and generous so-called intentionality. What can he give to the fellow humans? His natural situation is the one of humbleness, of assuming the responsibility, of obligation, and of serving. And the Son, He is under this aspect, the man's heavenly model, He is the un-created Man. The eternal obligation, in the same time free and loving one, into the bosom of the divinity, this is the great, but also the comforting mystery of the Christianity, which stays at the basis of the man's salvation.

We specify also here that the intentionality towards communion and the obligation of the Son inside the Holy Trinity, it must be conceived differently from all the correspondent characteristics of the man. According to the things we have told related to the reciprocal love between divine Persons, the Son's intentionality towards communion - which is otherwise commune to all the three Persons, like a characteristic of the Person - it is not clasped with the insufficiency sentiment, like it is clasped to the man, but it is a positive tendency of love for the Father, from the superabundance of His existence, which He receives it continuously from the Father, like a manifestation of Him towards the Son¹⁶⁷." (Stăniloae 1993)

¹⁶⁷ Over all we don't forget even for an instant that God is beyond any human idea, and any attribute from the world it can't be address Him directly. The negative theology is right when denies to God even the existence, in the sense that at Him there doesn't exist something like our existence. But isn't less true that all what is positive and good in the world it has its cause in God and so in a superior mode, an unspeakable one, it is comprised into God. Cf. A. Koyré, W. c. p. 225: "Ja es soll alles aus dem Nichts entstehest, weil das Entstehungsprinzip, die

“The Christian teaching tells us about the God in Trinity that in God is from ever and ever a richness of unlimited life but, just because of that, in Him is a richness of the perfect love. Each divine Person is open to the Others Two, with the infinity of His love, for each One of Them is totally self-give to the Other Two. The Son has His total infinity from the Father, and, at His turn, the Son gives His infinity as a gift, to the Father. And the Holy Ghost, likewise, He has His infinity from the Father, as being gives as gift to the Son and together with the Son giving Themselves as gift, to the Father, and when the world is created, the Holy Ghost gives Himself as a gift, together with the Son and with the Father, to the man, who opens himself to the Son. The Father knows in Himself the same being as in the Son but, like One Who gives that being within the Son too, the Father also knows that being in the Son too, but as given back, by the Son, as a gift, to the Father. They know one another, therefore, as having the same being, but a being that is on each time lived with another personal feeling. This makes possible to the people too, to know one relatedly to another.” (Stăniloae 1993, 3: 29-30)

“If Christ hadn’t been from a heavenly Father, and if He had been like any man, then He wouldn’t have been God. And if He hadn’t been the Son of God, the people would have been right to not believe in Him. In the faith in Christ, it is Implied the faith in the Holy Trinity. A God Who isn’t in Trinity, He isn’t God. In such a case the world would have been the sole reality.” (Stăniloae 1993, 3: 82)

“The freedom lived within some margins by the human persons in their relations and acts, it must have its origin in a supreme existence, whose freedom cannot be restricted by anything. That existence is cogitated by the Christian teaching as a unity in Three Persons of-the-same-being, having in Them the limitless life from ever and endlessly, Persons Whose names show Them as being in a relation of perfect and eternal love. This is for One of Them is the Unique Father, and other is the Unique Son, and Who can be more loving and more loved than a supreme and unique Father in relation with a supreme and unique Son, and vice versa? And another Person is the Holy Ghost proceeding out of the Father and resting Himself upon the Father’s Unique Son; the Father and the Son have thus the One Who shows

letzte Quelle, aus der die Welt entspring und die sie erklären soll, augenscheinlich von dem enthalten darf, was die Welt selbst enthält, sonst könnte es eben nicht letztes Prinzip und Quelle sein, Andererseits muss dieses Prinzip und diese alles dessen, was sie anhält, erklären zu können“. But, if it is inevitable to orient ourselves in the God’s knowledge after what we find positive or negative in the world – with the concern that in Him they are into an infinite mode, a totally superior way – any progress in the world’s knowledge and of the man it will mean internal life of God. We highlight so much the aspect of communion of the internal life of God, because in the new times it has been highlighted in a special mode this profound and noble aspect of the human reality.

the joy of Each One of Them for Another, that joy having its plenitude through the participation to it of the Third Person.” (Stăniloae 1993, 3: 158)

“This union through love comes from the Trinity of Persons existing in a unity of being. Through this it is shown that the love and, therefore, the full union, it is in Three. This fact is reflected in God’s created work too, in several ways. The first form of the loving union amongst the Three in creation, it is that amongst man and woman and children. The man isn’t a whole man without having a woman, neither the woman is whole without having a man. The two ones are, in the same time, one. (...)

If the two are made for the third, one can say that, in reality, the three are one.

The unity amongst the three one it is shown also in the fact that I and you, we never speak without feeling ourselves tied to a third one. The third one is the one uniting us, or who strengthens the love between me and you. If we do not unite us towards the love for the third one, our love won’t be full. In this it is shown the responsibility of the two for the third one, or of the third for the love between the two ones.

The man finds the Third One as Creator by looking at the world as a gift from Him.

Everywhere we come across to a third one, who strengthens the unity between the two ones. In Three there is the supreme unity too. And this supreme Trinity has created the three kinds of unity amongst creatures. Where there isn’t a third one and, in the last instance, a Third One as supreme forum, there doesn’t exist any satisfying unity within the created world.

If the man and the woman aren’t united with the children through the common responsibility for them, the love between them weakens. The responsibility of having and raising children weakens where it weakens the connection with the supreme Third One, and the connection between husbands falls in a passing and meaningless pleasure. Likewise, if a me and a you do not live a responsibility for a third one, as a bigger group composed of several persons, the connection between the two one will also weaken, because of not being upheld by that group and, therefore, it loses its full meaning. But this responsibility for the bigger group it finds its power only in the sentiment of being imposed by a common Creator Who has a plan for the whole group (national, social). This is for the three forms of the persons (me, you, him/her), because of being limited, they have to be multiple, and not only one of each, as in God in Whom the Persons are infinite. Here must also be noticed that the union between husband, wife, and children, it is being spiritualized towards a union amongst a me, you, and him by and large, though the memory of this special union on earth it leaves though a living seal on their persons, for eternity.

Finally, if the human person no longer sees in the world - given him as a gift, by the Creator, in order the man to know Him and to spiritually advance towards Him - an eternal meaning, the person will become poor in the light which he can communicate, or he falls into the spiritual death.

A supreme Third One gives meaning to all the connections amongst the human persons and between them and the world. Through the world, the person will be enriched and they will increase in their love, if in any dual connection with the created things the thought at the supreme Third One it will bring within them a meaning, an explainable origin, and a use of them in order to spiritually grow up, and towards an increased meaning of the man. I and you, we spiritually increase only by cogitating at our responsibility towards a supreme Third One. But also, the connection between me and God it strengthens my connection with my fellow human, as individual and as group.

All the created things show the fact that they cannot come except from the Creator and towards the Creator.

Only thus all the things are shown as having a purpose and as having their origin in a Third One Who has brought them to existence by thinking at a meaning for them. As that it is shown that all the things are made on the purpose of spiritually increase in love due to the love existing in their Creator.

This is the light of the Creation given by the One Who is by Himself the world's Light. This Creation's light shows the value which the created ones have been given with, by the Creator Who is infinite value by Himself." (Stăniloae 1993, 3: 193-196)

"According to Saint Gregory of Nazianzus, if we had affirmed only the divine Hypostases, we would have fallen in polytheism; and if we had affirmed only the being, we would have denied the living Person of God - the God of the love. In the divine nature there is one movement, one will, and one kindness. But this life and kindness they aren't in a preexistent divine nature of the Three Persons, but in just their relations with One Another, relations keeping Them both united and distinct." (Stăniloae 1995: 141)

"There are three reasons why we are baptized in the name of the Holy Trinity and for which we affirm the work of the Holy Trinity in all the Holy Mysteries administrated to us:

a) For the persistence of the Three Persons from ever and forever, this being the foundation for each person's eternal lasting:

b) As in the Holy trinity each Person lasts forever in His uniqueness or identity, likewise lasts after being created and lives by eternally participating to the happiness of the Holy Trinity, each person who stays in connection with the Person of the Holy Trinity, through faith in Trinity and in the eternal uniqueness of the Persons. As the Father eternally remains Father

and the Son eternally remains Son and the Holy Ghost eternally remains Holy Ghost, likewise each human person eternally remains as himself or as herself, by not being merged, in a pantheistic sense, in the great and disturbing essence, neither being changed through reincarnations, in the same pantheistic sense:

c) The happiness of the human persons who last forever in connection with the Holy Trinity, it consists of the love amongst Them and amongst us, it is brought to us by One from Trinity, the Only Begotten Son, through his embodiment. If He hadn't been One from Trinity, Christ wouldn't have had any power to give the eternal life, a life during which we to be loved by an infinitely king Father, by the Son Who has become our Brother, and into the Holy Ghost." (Stăniloae 1995: 206-207)

"The victory upon death it is solidary with the faith in the Trinitarian God, a God loving and creator of the world, and it is solidary also with the value granted to the man by such a God. This is for, only such a God created the man out of love, as person who God to be in an eternal dialogue of love with. The victory upon death, namely the man's courage to engage himself on the road that leads to victory upon death, since rediscovering the entire tormenting meaningless of the death, it is solidary with the faith in the Trinitarian God, the Creator of the world, namely with the capacity and the will to get the man rid of the death's absurdity, for the man is a being of value." (Stăniloae 1995, I: 23)

"If the man as person tend to comprise all the things and he tends to be above things, especially through other persons, and especially by comprising one another in a reciprocal self-giving, but he still cannot come to an end, then that will have to be a state the man can accomplish only within God. God comprises, as Person, in a real mode, all the things, and He is above all the things, but he does that through Other Persons, by comprising Themselves One into Another, fully and eternally, namely through total and reciprocal Self-giving as gift, but still without confounding to One Another. Towards such a communion tend the people to transcend amongst them and towards one another. That's why that is, in the same time, a transcending toward the Holy Trinity, the people being attracted by the Trinity's power. The human persons can infinitely advance into the communion amongst themselves and in their communion with the Person of the Holy Trinity, for in the people's reciprocal attraction there is working the Holy Trinity too, by that attracting the people towards the Holy Trinity too. The fullest and most concrete attraction between us and the Holy Trinity is exercised by Christ. By communicating with Him through His humanity, we communicate with One from the Trinity, and together with Him we communicate with the Father and we have within us the Holy Ghost.

Through the Son of God Who has made Himself, forever, as One of us, the Holy Trinity gathers all of us who want to, and, together with us, all our connections with the world, in the Holy Trinity's interpersonal relations. All of us and all the things are gathered into the Holy Trinity, without us being confounded as persons, as in the unity of the Holy Trinity the Persons aren't confounded too. This is for we are gathered into the Son Who communicated, without being Him confounded to Them, with the Father and with the Holy Ghost. Neither are we confounded to the Son, for He remains the Source of ever more intense filiation of ours, as persons, towards the Father, and of the ever more intense brotherhood of ours, with one another. This is for the Person of the Son Who has become central person to the mankind, he remains the most intensely attracting Person between the human person and the Holy Trinity. And a person doesn't annul other persons, especially when he is very developed in his love. All the more it doesn't annul us the Person of the Son." (Stăniloae 1995, I: 36-37)

"The difference between the works chosen and used by God's will, and His being, they show God as being Person, namely a Trinity of Persons, because a solitary Person, without the love from eternity, for another Person, He wouldn't have been a Person. Where it had been only the impersonal essence, everything would have been emanation out of that essence. But this is an impossibility. That's why, the creation as masterpiece of the godlike work, it is the masterpiece of the Holy trinity. And for God's being belongs to the Three Persons in a non-separated mode, each work of God it belongs to the Three Persons. Saint Maximos the Confessor, when explaining a text belonging to Dionysus the Areopagite, said: "All the godlike works, the whole theology attributes them not to only one Person, but to the Holy Trinity, except the attributes of the Three Persons" (G.P. 4, col. 242 b)." (Stăniloae 1995: 27)

"Without the Holy Trinity, the universe wouldn't have been produces through creation, but it would have been an emanation of an impersonal essence, and that is impossible." (Stăniloae 1995: 27)

"Each human being is like an image of the Son and Word of God, namely a person "in the image" of the Father, and the image of the Father is the Son and Word, or the supreme Rationality and Wisdom, having in Himself the joy of the Holy Ghost too. Each human being is called to think at the mystery of his/her own being, with joy given him/her by the Ghost, like the Only Begotten Son thinks at the infinite richness of the divine being received from the Father together with the Ghost. This is for, even the human person's being is only a shadow of the divine being received by the Son, from the Father, even in this quality as shadow, the human person's being

reflects the richness and the depth of the divine being, as it is received by the Son from the Father, and it reflects also the affectionate sentiment of thankfulness of the Son towards the Father, for the Son receives His being from the Father – namely the sentiment hypostatized into the Ghost.” (Stăniloae 1995: 51)

“In the supreme existence the conscience covers everything, and it has everything open. But only in the limitless love, the limitless whole is open to each Person, limitlessly, or godlike, hypostatized in the Three Persons. In the perfect love, there doesn’t remain, in any Person, something unopen, or unshown, of uncommunicated to the Other Two Persons. The conscience of each godlike Person, the total existence (being) is no longer open to Him only as His own, but also as belonging to the Others Two. This means that the existence (the being), which the supreme Person is aware of, it isn’t only His existence (being), but it belongs also to the Other Two Persons. All Three of Them are Subjects of the same existence (being). The love belongs to their own existence, for, by loving the own existence or being, Each Person loves the existence or the being of the Two Others. Likewise, the rejoicing of the existence belonging to One of Them, it is the rejoicing of the Two Other Persons. Each of Them rejoices of the own existence by rejoicing of One Another. This means that the Three Subjects are aware of the community of their existence or of their plenary being, not only as of a common and static possession Their being, but as of a common existence in consummate communication. By this, the godlike Person show the perfect love. And in Their distinction, One of the godlike Persons is the Giver of the consummate and limitless existence, from ever, of the Other Two Persons. In that Person, the love has the quality as parental giving. In Other Person the love has the quality as gratitude for receiving the filial existence. And in the Third Person, the love has the quality as participation to the Father’s rejoicing of the Son and of Son’s rejoicing of the Father, but the Third One too, He receives this quality also from the Father. But not only the person Who Self-gives, He affirms the Person Whom He Self-gives His existence, but also the One Who receives the existence He affirms the One Who Self-gives to Him, by rejoicing Himself of this Self-giving, and by this He provides joy to the Self-Giver. Not only the Father affirms the Son, but also the Son affirms the Father, by rejoicing of the existence given Him by the Father. This is the reciprocal kindness or love, of a Person of Another Person. This kindness is related to itself Their existence. The Father doesn’t live His existence and He doesn’t rejoice of His existence, except as existence that Self-gives, full of the Son’s love. And the Son doesn’t live His existence except accompanied by the joy of receiving His existence from the Father Who gives Him the existence as a gift, out of a limitless love, according to His existence. And the Ghost lives the plenitude of His existence by rejoicing of the Fathers’ joy for the

Son and vice versa – through this the Holy Ghost's value is confirmed by Them; He confirms Them, at His turn, by this." (Stăniloae 1995: 10-11)

"Saint Gregory of Nazianzus saw the movement amongst the Three godlike Persons as love, or as kindness. That's why, he saw the kindness of God as united with the existence of His Hypostases. Without the Hypostases, God wouldn't have been kind. Only amongst the godlike Persons can take place the movement of the love; without Hypostasis, the movement would have been purposeless. A mono-personal God, or an impersonal essence, He cannot be kind or loving. The mono-personality itself would have brought God to a quality as essence. If that had been the case, God wouldn't have had within Himself a loving movement and a happy resting of that movement in Himself. He has the loving movement in Himself, for he has the love as movement of a Person towards Another, for He is threefold in Persons. But, in the same time, Each Person has the continuous resting of this movement in the beloved Person, namely it is about a stabile movement, for Each One has in common with the Other Two, the limitless plenitude of the existence or of the being." (Stăniloae 1995: 11-12)

"The internal movement of God is possible for He is threefold in Persons; but by that too, this movement finds its resting in Himself. But this is also for He doesn't search for a plus of existence outside Himself, namely neither a plus of union, through love, with another existence. That's why too, the human being tends towards God: for God is the supreme kindness as threefold in Persons. And by tending towards the endless kindness, the human being actually tends towards eternity. This is for within God the existence is one with the eternal – and therefore endless – kindness." (Stăniloae 1995: 12-13)

"The human being hasn't been ascending, from ever, towards the kindness of God; neither the God's kindness has been from ever descending given that there wasn't, from ever, outside God, an inferior existence. If that had been the case, God would have been, in a way, dependent of that inferior existence, and in such a case His love wouldn't have been free, namely it wouldn't have been a true love. In God there is, from ever, a love amongst equal Persons, and God doesn't ascend higher through that love, neither He descend lower, so that He isn't submitted to a process of completion by neither of those two movements. In God is, from ever and forever, the same overflowing of love amongst equal Persons. By being the divine Persons limitless in life, the overflowing of love amongst Them is limitless too, from ever and forever. It is a total overflowing of love from Person to Person. But only the Father is Father, for He is only Self-giving. The Father totally Self-gives to an only one Son. And the Son turns Himself with filial love, totally

towards the Father, not being Him but only a Son and not a Father of another Person.” (Stăniloae 1995: 13)

“Although the plenitude of the existence belongs to the common supreme being, this being doesn’t really exist with all the mentioned features, except in different Hypostases. The love belonging to the plenary being is actualized in different Hypostases. The divine Persons love on Each Other both for They have the same being and also for They are Three and Each One brings something unique to the Others Two, completing Them. Thus, the common being is concretized in different Persons. There wasn’t any common being before Persons. Only scholarly we discern between the common being and the Persons Who the common being is concretized in. And the fact that any Person has as origin Another Person, or other Persons, it shows the fecundity of the being as only existing in different Persons.” (Stăniloae 1995: 13)

“A Person in God is only Father, and from before eternity. He isn’t also a Son of an essence or of Another Father, and so, infinitely. And He is only the Father and of only One Son, for His parental love to have, by this, the absolute intensity. If there had been more sons, they would have represented other and other modes of existence, of the divine being. In such case, the divine being couldn’t have been received by only one Son Who to have it together with the Father. Only for the divine being is received wholly, by a unique Son from the Father, the love between Them will be absolute too. Finally, several sons of the same Father, or belonging to fathers who had been coming out one from another, and who had become, at their turn, as sons, they would have represented gradual emanations of the supreme existence. And that one, as being due to a law, it would have shown cannot preserve the plenitude of existence, but it would have been the bearer of a non-plenary potency, and that would have made inutile and impossible a created universe which to be categorically distinct from the plenary existence of the divinity, but being possible to be elevated into the consummation of God, as an existence emanated from a non-plenary existence cannot be elevated to. In such a case there would have existed a sole universe, with diverse degrees of existence, namely a non-plenary existence, but also neither totally dependent on God’s almightiness, capable to elevate that universe to Himself, by bringing the universe out of its insufficiencies. That’s why the Son too, He must be only Son, and not Father. Only thus the Son is wholly full with His love for the Father, and He is totally turned towards the Father, by showing Their union, but also by highlighting the absolute paternity of the Father. This makes the whole created existence to be turned towards the Father. Everything is united, through the Son, into the Father. Only thus it can be achieved a consummate unity amongst all things, a filial unity of all things within the

unique Father, through the unique Son. Only if all the things come out of the Father, they will turn back, with filial love, to the Father. All the things come to existence out of the Father's love, Who makes them in the image of the Son. All the things are loved, by the Father, within the Son, and all the things turn back towards the Father, through the Son. There is not beloved existence, for the Father, that to be beyond or outside the Son. And that's why, all the things have been created in order to be gathered together within the Son, and together with the Son into the Father. This is because the things coming out of the Father's love, through the Son, those things cannot find a target for their love, except the Father, Whom all the things will be gathered within, together with the Son." (Stăniloae 1995: 14-15)

"The names as Word and as Wisdom, given to the Son, they accentuate even more the reciprocal interiority between the Father and the Son." (Stăniloae 1995: 17)

"The kindness and the love cannot be the feeling of a mono-personal existence, or of a solitary existence. But God is kind and He is loving not only for there are a Father and a Son Who love on one another, but also for They communicate to a Third One too, their love. This can be experienced by the human being, as image of God. Even someone's self-awareness is conditioned by his awareness of another human being, and the awareness of both of them is conditioned by their awareness of a third one. This is the existential connection amongst persons. My self-awareness is so tightly connected with my awareness about you, so that Saint Gregory of Nyssa could say that within the Holy trinity, where the union amongst Persons is a consummate union, the Father knows the Son "as Another Self" (*Contra Eunomium*, lib. II, G.P. 45, col. 495). I couldn't be aware of myself, if I am not aware of you and of a third one. Thus, we can understand the fact that the Son has both the quality as Word and as Wisdom. As such, the Son isn't a Word and a Wisdom in Himself, but in union with the Father and with a Third One. I distinguish myself from you as person, but I still cannot part with my conscience about you and about a third one, not even in my self-awareness. The Son is Word and He is Wisdom, but He is the Father's Word and Wisdom. Without One Who speaks, there cannot be a Word. And the Father, by being self-aware, He is aware of the Son too; by revealing Himself as Speaker of the Word, the Father gives birth to the Son as Person Who is non-separated from Him. And the love Whom the Father breaths upon the Son, that One is a Person too. And the Son, by receiving the loving breath and, by this, receiving the Father's embrace, he lives this embrace as becoming His too, as penetrated within Himself, but also as a Persons distinct from Him and from the Father. Each Person lives the Other Two Persons and in the same time. They do not live as Two Ones isolated from a the Third One, but Each One of Them is united with the Third one. The

Fathers sees the Ghost as united with the Father, and the Ghost shines out of the Son, and the Son sees the Ghost as being together with the Father, and as proceeding from the Father. Each of Them sees the Second One as together with the Third One.” (Stăniloae 1995: 17)

“By loving, as Son, the Father, the Son lives in His filial love, the love of the Father for the Son. But in the Father’s love for the Son, the Son doesn’t live only the Father Who gives the Son His existence, but the Son also lives the fact that the Father lives and feels the Son. The Ghost, at its turn, though He lives on Himself as the Father’s life or Feeling, the Ghost lives together with the Father, as Source of Life and of Feeling, namely as belonging to the Ghost, also the Son, as the One Whom the Ghost is directed towards, as Feeling of the Father.” (Stăniloae 1995: 18)

“In understanding the Trinity as fulness of existence, we must mention the fact that the Second Person and the Third Person aren’t to the First Person as bosoms for resting, or of stopping the further movement, in the sense of a limitation. Saint Gregory of Nazianzus affirmed that the godlike Oneness stops from Its movement in Trinity “due to consummation”. “The Oneness, moving due to the richness and being the Two-ness exceeded (for it is above material matter and form, which the created things are made of), it is bordered in Trinity due to consummation” (*Word about Peace*, chapter 8; G.P. 36, II, 60). The Oneness moves for it is rich in existence, but its richness is consummately shown in the Persons’ Trinity. Saint Maximos the Confessor declared, when explaining the place (*Ambigua*, chapter 1), that, in Trinity, God has His consummation as concrete existence, for in Trinity is concretely shown God’s limitless being.” (Stăniloae 1995: 18)

“A singular Person, even if cogitates, on Himself, as limitless, that Person cannot actually be limitless, because that Person remains monotonous, or in an infinite of the vagueness, or the imprecision, and that isn’t actually an infinite. And if that singular Person had tried, by Himself, to specify that vagueness, then that singular Person would have delimited that vagueness, in a real mode. Richer and really various is the existence in two Persons. The Another, even if He is a border of your monotonous infinity, He escapes you, in a way, from a “limited” infinity. He opens you another infinity, and infinity enriching your infinity. He enriches your life, He is your life, and He escapes you from the deadly monotony.” (Stăniloae 1995: 18-19)

“Saint Gregory of Nazianzus declared that, if you pass through the second one towards the third one, the second one won’t be unveiled to you as open to the infinity. This will make you to forsake him, without you being able to stop either to the third one, for the third one will be, to you, even more

limited, as point of crossing towards the fourth one, and so on. The importance of the second one is enriched by the fact that he is point of passing, but also of stopping at the third one. By this, the third one too, he contributes to the even deeper unveiling of the second one's infinity, making you to love him ever more. Thus, in three is it perfectly lived the infinity by each of them, in the other two. They have in this Trinitarian "limitation" the true infinity." (Stăniloae 1995: 19)

"This stopping to three gathered back in unity, it doesn't take place to the people, because no human trinity has the infinity. This is because at people, each father becomes, at his turn, father to other people. At people, no trinity is content to remain to itself. But, in the Holy Trinity, the Father is only Father, so that He is wholly directed towards His unique Son, He has in Himself everything that means Son, and that's why the Son is only Son, so that He is wholly directed towards the Father, having within Him the infinity of the paternal love of the Father for Him, and the Father having within Him the infinity of the Son's filial love directed towards the Father. And the Ghost, by heading Himself from within the Father towards the Son and turning back from within the Son towards the Father, He doesn't do anything else except to consummately open, to the Son, the Father's infinity, and to the Father, the Son's infinity, or to see it as common infinity belonging to the Ghost too, once the Ghost has impropriated the love of Each Other for the Another's infinity." (Stăniloae 1995: 19)

"An embodied god who hadn't been the Son of a Father, he wouldn't have maintained himself as person in the relation with another equal to him person. The humanity he would have assumed it would have sunk within him like in an impersonal abyss, not participating to the love of the Son towards the Father." (Stăniloae 2003: 299)

"On one hand, the man's personal consummation, through his eternally non-confounded union with God, it cannot take place except where one believes in a man's external eschatology, in the man's happy union with God. But such eschatology is the due consequence of a Trinitarian God." (Stăniloae 1992: 29-30)

Hope

“The third element is the hope for the future. The man hopes, he plans, but in the same time he is exposed to the unpredictable future. “His advancing in the future is a continuous endeavor to diminish his internal estrangements and the distance between what he is and what he wants to be. We have to be content, therefore, or only with the reconciliation (individual or collective) with an eternally far away purpose, always asymptotically followed, one that moves only at distance, or this absolute purpose is impossible to be reached without, once reached, to suppress the infinite and to make it disappear in the absolute of God. The man who hopes in a real manner, he must hope that these questions must be answered in the meaning of the second alternative, through the historical reality.” Christ positively answers the mentioned man’s hope. The Holy Fathers formulated this unconscious waiting for and this man’s fulfilling into Christ in a simpler mode, by declaring that the man had been created for Christ, or that the man’s godlike image is being perfected into Christ.”(Stăniloae 2006: 8)

“Without the coming of Christ our hope for our endless future and for our consummation would be in vain. Our nature could not fulfill by itself that hope of ours. But this hope, inscribed into our being, it cannot deceive us. It must be fulfilled by somebody having the human nature too, but Who to be also God, and, through Him, this hope will be fulfilled in everybody who wants and stays in connection with Him. And this hope had been fulfilled into Christ and through Christ Who is on one hand man and on the other hand He is God, and thus the target which all of us tend towards, it has been reached. Towards this target, through the unity of His human being with us, we are given too, the power to advance eternally, without ceasing to be human beings, strengthened by Him in this quality as humans.” (Stăniloae 1993, 3: 153)

“Camus reckoned the hope as un unrealistic delusion. The universe is revealed to us as an irrational absurdity, because of the fact too, that it doesn’t justify us any hope. We must accept the lack of hope as the most realistic attitude. But we mustn’t expect the fulfilling of our world as coming from the external universe. There is another existence too, one superior to the present existence in the material universe. The hope belongs to the human being’s nature, for one cannot achieve a human nature and he cannot live a human nature without such a hope. The lack of any hope would have paralyzed any human being’s will for activity. The total lack of hope would have made the human being as spiritually dead all along. The future wouldn’t have been reckoned as made by us too, and that’s why the future it would have been o little interest to us. If we had cogitated the future in such a manner, we would have remained in an attitude of fatalist resignation. If he had hoped only in a future in the present material universe, we would have accepted that our future is the exclusive product of some forces and of some laws which do not depend on us. Vainly Camus

reckoned that he renounced to see a certain law within universe, because he still sees a law which the human being has no power upon. Camus admitted a certain hope for fulfilling some material desires, related to the body. But he didn't admit a hope for a future life, one elevated on another plan than that of the purely material and passing satisfactions. In his vision the death had the last word - that's why, the universe would be absurd." (Stăniloae 1995: 131)

"The absurd doesn't master upon universe, except to the ones who do not see in universe but only what regards the body. The Absolute is implied in reducing the universe to material matter and to its laws. This eliminates any meaning from existence. But what is based on, the denial of a such an essential trait of the human being's nature, namely the denial of the hope and of the faith in a meaning of the existence? That is based on the exclusive trust in what happens to the body. That is bases on denying the whole complexity of the spiritual life, which differs the human being from animal. That is based on exclusively trusting the senses, by forgetting that in senses there isn't present only a biological sensation but their work is full with a conscience and with a thinking." (Stăniloae 1995: 131)

"Being obvious, to the human being, the spirit's existence, and that nobody can make an exception from that, the human being is justified to recognize also the hope for a future life after the death of his body. The identity and the uniqueness of the human being, they aren't reduced to body, or, they have their source into body only in a very limited degree. It is more rational to the man to believe that the spirit which his identity is tied to, which he cares for, it doesn't disappear along with the body. If the human being is no longer an object of some blind laws, even in what concerns his body, as participant to his subjectivity, then the human being is superior to those laws. And then he is rightly hoping that his existence isn't totally submitted to such laws. And the human being rightly believes that there is a Subject having full power upon those laws." (Stăniloae 1995: 132)

"The hope is the human beings' desire for seeing fulfilled certain joys of his, produced by other persons. And for these accomplishments cannot be fully achieved in the present material universe, the hope is directed towards a future life and, with that, also towards a supreme eternal Person Who provides that future life and the human being's accomplishment." (Stăniloae 1995: 132)

"Heidegger totally assimilated the hope to the worry. Without any doubt, they are related to one another, or they have something in common. But what would have been so dominating the worry for, upon us, if we hadn't had any certitude that our life extends also after our death? What had we taken care of our life for, if our life would have been so perishing? Actually,

one cannot explain the worry without the hope. But the hope, staying at the basis of the worry, cannot be extended only to such a short time as it is given to our life in the present material universe. Only for the man is a hopeful existence, only that's why he tries to reach what he hopes by being worried about. But there is worry and worry, for there is hope and hope. Although, the worry and the hope are tied in their root. There is a worry for the aspects of the life in the present material universe, for there is too, a hope directed towards getting rid of the hardships from the present material universe, and directed also towards providing a better life in the present material universe." (Stăniloae 1995: 132)

"The human being is neither restricted to the hope for getting rid of the hardships from the present material universe, nor to provide for himself a better life here, so that he isn't either restricted to the worry he places in the service of that. If that had been the case, the human being wouldn't have been so much mastered by worry. The human being cannot distinguish by himself, between worry and hope. The fact that the human being isn't ever satisfied with the aspects of his life in the present material universe, it makes him, especially at an old age, to be increasingly more directing his hope, or you could say his care, towards the life from beyond the present material universe, namely towards preparing himself for that life. Thus, most often, the two hopes and the two worries are intertwined." (Stăniloae 1995: 132)

Human Being */ Mankind*

“The world has a beginning for its meaning if being fulfilled into man, and the mankind had a beginning. And the mankind has a beginning for it moves towards an absolute and it carries the world too. The mankind isn’t from ever, because of in such a case it won’t move towards an absolute. In such a case the mankind would have had the absolute in itself from eternity and it would have remained in it eternally.” (2003: 343)

“According to our faith, the world and the man move for they tend towards a consummate target they do not have it in themselves. And as long they move, it means they still haven’t reached the consummate target they tend towards. They endure the movement, for they haven’t give it to themselves by themselves, and for they haven’t the consummation into themselves, but they have received the movement from the cause that brought them to existence. But this cause has brought them to existence not in the plenitude this cause is, because of in such a case there would be a contradiction that the infinite God to create another infinite next to Himself; but it exercises upon them the attraction of the plenitude they tend towards, and with which they will be imparted to the end, not through their nature but through the communion the man will make himself worthy of, by his effort in liberty, of advancing towards it. This means that the eternal God places Himself in a connection with the temporary world and He remains in connection with the world; it means therefore that the state of becoming, or the temporary state the creation is placed in by the ‘beginning’ it is given, it remains in connection with the eternity. God has descended on the world’s temporal level, without ceasing in the same time to remain in the eternity he wants to elevate the world towards.” (2003: 344)

“Only the man, by consciously using the rationality of the nature and by consciously using the nature’s processes through his work animated by responsibility, he ascends to a life of spiritual communion and to the conscience of some higher meanings and purposes of the nature. Only within man the rationality of indefinite potentialities it receives a meaning, a purpose, or it reaches increasingly fuller to be fulfilled. The nature is useful to the man, not only for his biological existence, but also for spiritual growing up. Only the man, as conscious and rational being, who knows increasingly better the rationality of the nature and its meanings, only the man becomes through the nature more rational himself, or he actualizes, increasingly higher, his rationality. By discovering and by valuing the multiple superimposed rationality of the world, in a free manner, together with his fellow humans, in order to more vast use of the nature’s resources and for understanding the nature’s inexhaustible meanings, the man increases in communion with his fellow humans; and this thing is a source of knowing other increasingly higher meanings. In knowing the rationality of the nature through his rationality, the man discovers his responsibility

towards the nature, towards his fellow humans, and towards God; and developing this responsibility it equals the increasingly discovering of the meanings of the world and of the human existence.” (2003: 360-361)

“The world’s rationality is *for* man and it culminates *in* man; and not the man is for the world’s rationality. A person thought at the man’s person when creating the world. But like the knowledge about the things progresses and it becomes more nuanced, likewise it progresses also the language in what concerns its richness and nuances. It is a progress towards the infinity of the godlike Word in which are comprised in an undifferentiated manner the infinite roots of the things or their meanings.” (2003: 366)

“The man, as creature, he is contingent to God, and to himself, the man is malleable or contingent is a limited sense, for he hasn’t created on himself, but he can use extremely variously his endless alternative potentialities. (...) The man is contingent to God, but, in the same time, God has placed in man a value of partner.” (2003: 374-375)

“The man isn’t entrusted to somebody as a passive object, like the nature is, for the man has the character of an active contingency, and not the character of a passive contingency as the nature has. The man is a limited and actively contingent, or malleable to himself. God has created the world as totally contingent to Himself, and in report with the man, as passively malleable to the man, in order to be the man able to exercise his free and active malleability in report with the world, by placing into the world alternative passive multiple potentialities, in order the man to be able to partially exercise a creator role even upon himself. The man too creates on himself; the man isn’t only created by God. And the man partially creates the world too. The man has the freedom to actualize one of others of the world’s potentialities, and for God helps the man to do this, God Himself remains in a report of freedom with the world, and with the man God is in a freedom of collaboration report. Thus, within world the freedom of God meets the freedom of the man, not in a collision but in collaboration, when the man takes in account what it is characteristic to the external nature and to his own nature, or when he wants to advance towards his increasing in the infinity of the One Who Is.” (2003: 375)

“Neither the nature nor God are an immovable fatality - or an unmovable wall - to the man. Consequently, any situation is repairable somehow; the man meets a merciful God whenever.” (2003: 375)

“The malleable rationality of the world, full of multiple potentialities, it corresponds to the indefinite potentialities of the rationality, of the imagination, and of the creative and progressive human power.” (2003: 376)

“Adam and Christ are the types for choosing the two alternatives of the man’s report with the nature; the enslaving of the man’s spirit by the sweet fruit of the sensitive part of the nature, or mastering the sensitive part of the nature through spirit, of course, not without the effort of renouncing to the world’s sweetness and not without taking upon oneself the pains of the cross. Only through this the spirit overcomes the nature and transfigures the nature until to the resurrection.” (2003: 376)

“The plants, and in some measure, also the animals, they can live in a nature that is unfolding according to the repetition’s laws. The people who pursuits in their life increasingly higher meanings, in a conscious mode and in a conscious community, they adapt the nature’s laws, in a free manner, to these meanings. The nature proves to be capable of a conscious usage, an elastic usage, through the multiple alternance passed into work. In the virtual feature of the malleability, of its contingency, the nature proves to be made for the free man, led by an ethos of the advancing into an eternal communion. That’s why the nature becomes, in an actual manner, contingent through man. Otherwise, the nature would have been unfolding monotonously in the exclusive and rigid frame of its laws. The man brings always new solutions into nature, solutions which surely do not come out of the exclusive combining of the factors provided by nature on a given moment. The man brings unpredictable solutions, by producing combinations of factors which wouldn’t have taken place by themselves. The man introduces into nature a certain freedom of his, in a continuous growing up.” (2003: 377)

“The model of the completion the man brings it to the nature it is the symbiosis between the spiritual life, full of meanings and conscious feelings, and the physical-chemical laws of the body. The first one doesn’t annul the second ones, but it elevates them on the plan of spiritually living them, and the last ones do not annul the first one, but they constitute a basis for it. The whole reality of the world is elevated on the plan of living it in sentiments, or understanding it in meanings. And these sentiments and meanings lead the people in the attitudes in the decisions, in their moral and efficient responsibilities towards the world.” (2003: 378)

“The nature’s laws have within them elastic or contingent possibility, put at the disposal of the man in order the man to actualize it in diverse modes, according to the needs and to the content of meanings the man has reached at.” (2003: 378)

“All the nature’s forces and things, they are a dynamic and materialized rationality. As conscious rationality, it doesn’t move freely towards goals chosen by itself. The rationality of the nature is only an object submitted to be known and to be guided by the rational, conscious, and free subject, who is the man. In this quality the nature’s rationality it is in a solidarity and continuity with the conscious and free rationality of the man; the nature’s rationality is made for the man’s rationality intervention in it. And as the man’s rationality, in its full meaning, it is the organ of noticing the meanings of the reality and of the human existence, which are unveiled as being increasingly higher, and, in last analysis, or the supreme meaning of the reality and of the human existence, the rationality of the nature serves to this advancing of the human rationality towards the supreme meaning, by hiding in it the possibility of being understood by the human rationality in the frame of these increasingly higher meanings and to be actualized in it in modes which to increasingly more to serve to those ones.” (2003: 378)

“Into man it can take place a transcending of the nature, which isn’t due only to him and it is the less due only to the nature.” (2003: 380)

“According to the Christian conception, without spirit, the world would be locked up in the automatic repetition of some monotonous cycles, narrower or wider. Only the spirit, through his liberty, it surpasses the repetition and it can make the nature to exceed the repetition too. The work has a decisive role in processing the nature, but the work is a feature of the man as a thinking creature. But the work can process the nature dues to the fact that the human spirit is, on one hand, inserted in the material order of the world, through the man’s body. The human spirit has the capacity of some alternative decisions, or of transcending himself, and he can imprint these decisions, through his body, to the external world too. The key of this role stays in the mysterious insertion of the man’s spirit, in the material world, through his body. The whole world is affected by this fact of its insertion in spirit through the human body. Only through the body the man can process the nature, by working. The human spirit can make a decision or another; but only by the fact that he is the spirit of a body, his various decisions can be prolonged in various movements of the body, in the body’s working activity, in which the decisions are prolonged through the body’s organs or through the tools made and wielded also through the body.” (2003: 380-381)

“Inserting the human spirit into body it is the leverage that elevates through work, the whole world, out of it quality of nature submitted to an automatic repetition. In this insertion it stays the source of spiritualizing the entire world; in this it is proven the world as world for man and in this the world fulfills its purpose. A ray of light in this mystery it is cats by the fact that the material world it is a fabric of the rationality materialized as object, which doesn’t chose consciously its paths; and the man is rationality or spirit, as

subject aware of himself and aware of the world, and having the capacity to decide and to move out of himself, and therefore he has the capacity of moving the materialized rationality of the body and of the world, which depends on him as some train which can receive various forms. Without the conscience manifested through the body's work, out of the liberty of the spirit, the world wouldn't be or wouldn't appear as contingent. The world is and it is revealed as contingent, for it is in connection with the spirit, inserted through body and through the man's thought work, into nature. The world is contingent for it is for the man, who is on one hand tied to the world, and on the other hand he exceeds the world. There is some continuity between the contingent world and the embodied human spirit." (2003: 381-382)

"The human spirit, as subject in connection with the objective rationality materialized into body and in to the external nature, it can place the rationalities in combining movements chosen by him, the rationalities which by their materialization compose the world, or he can modify the direction of their moving." (2003: 382)

"The world's contingency and the insertion of the spirit in the world, with the spirit's capacity of actualizing the world's contingency, it wouldn't have made any sense if it hadn't been aimed through this a transfiguration of the body and of the world. The man presses on the world the seal of the spiritual level, on each step of his climbing, or the world is elevated within man on the man's spiritual level. To the clean one all the things are clean, and the wise one gathers wisdom out of all things." (2003: 386)

"For it attracts in himself the world's representations and the world's meanings, but on the spiritual level of the man, the man shows in himself the whole world as much as he knows it (and this represents the world in general), made subject on man's level. For the man presses his seal on the world, the man shows the exterior world personalized according to the man's spiritual level. The man is everywhere. Enriching himself through the world, the man presses on the world his own seal, and he extends the seal of his personality upon increasingly extended areas of the world. The world is seen personalized according to the man's spiritual level, in the organs of man's body; the world bears the seal of the spiritual level of the man's body. The man and the body are seen in the man's body, as proof of the body's participation to the human subject and to the world. Even in the hands of the man who is worker and artist, one can see the complex skillfulness of the man's spirit and the signs of the things the man has made." (2003: 387)

"While the man cannot exercise his free work upon the world except through the body, the divine spirit, by the fact that He is infinitely more powerful, he

can work also directly upon the world, without stopping, by and large, the work of the nature's factors." (2003: 388)

"The divine spirit works also through the embodied spirit, namely through our being. Thus, the work of the man is strengthened by the power of God and it is in the same time a work of the man and of God, a synergic work. The synergy is the general formula of the work of god within world." (2003: 388)

"Dead people resemble to each other more that the living people do." (2003: 391)

"According to the Christian faith, the man consists of the material body and of what we call soul, which cannot be reduced to matter. The soul crosses through the material body and it is tied to the body, but the soul transcends the body's materiality. The human being must be respected as a being of inestimable value. The human being is "somebody" due to the soul, and it is no longer only "something". What makes the man "somebody" it is this substrate endowed with conscience and with the capacity of conscious and free reactions. In front of the man come into light not only material differences from individual to individual, but also that substrate that differs from the matter. Through that the man manifests himself as somebody conscious and unique. That one sustains in the man the will of being and of eternally consummate himself. And this uniqueness, which cannot be replaced, it shows itself worthy of lasting eternally. We cannot define this substrate in its essence, but we only can describe it in its manifestations, knowing an essential fact about it, namely that it makes the man a conscious and voluntary subject, unique and irreplaceable." (2003: 391-392)

"According to the Christian conception, the man isn't only material body because of, if that had been the case, he wouldn't have represented a factor of creator freedom in relation with the automatic nature, a factor which actualizes the world as contingent reality. But the man isn't either a juxtaposition or pure spirit and of material body. A pure spirit juxtaposed to the body would maintain the spirit as non-partaker to the quality as subject and to the passions occasioned by the coexistence with the body and unable to be spiritualized and incapable of the role of nature's spiritualizing organ." (2003: 399)

"Only as embodied spirit, or as soul, from the first moment of his existence, the human spirit is a factor inserted into world, though remaining different from nature, but being able to freely use the nature." (2003: 399)

"The man, according to the Christian teaching, it is brought to existence in the beginning, as an embodied spirit, or as unity composed of soul and

body, through a special creator act of God. To this, there must be the world as nature, but the man isn't the work of the nature, though he is tied to the nature.' (2003: 405)

"The Genesis doesn't tell us that God composed firstly the body and then he breathed breath of life in the man's nostrils, but it tells us only that 'God made the man by taking dust of earth the ground and he breathed in the man's nostrils breath of life and the man was made with living soul' (Gen. 2: 7). There isn't mentioned any temporal succession in the creation of Adam. The man as special being is created simultaneously in his entirety. By mentioning the bifurcate character of the creator act of the man, the Genesis wants only to tell us that the man is composed of two components: of body and of soul, and the body is from the general matter, and the soul is a special kinship with God." (2003: 405).

"The man, as 'living' creature, he essentially comes to existence by the breath of God in his nostrils. By the fact that the man isn't created only of dust of the ground but also by the breath of God, it is obvious that the man has a special position not only in comparison with the nature out of which his body is taken, but also in report with God. Like one takes flour and puts dough in it, so is the man formed out of a part of the nature in which the soul had been introduced, in order than to leaven the whole nature the man comes remains in relation with, or to mediate for the entire nature the Ghost of God, or to be the priest of the entire cosmos. Saint Gregory of Nazianzus says: 'in quality of earth, I am tied to the life from beneath; but by being a godlike particle I bear within me the desire for the future life'. The man will go up through this special relation of the soul with God, to the future life together with his body and with the earth he is in connection with."

"In this conscious and voluntary relation of our being with God, due to the soul kindred with God, it stays the image of God within man. The man is in the image of God, he tends towards God, or he is in a living relation with God. And through this relation the man maintains not-weakened the kinship with God. Even a biological image will remain in its kinship with its model only if there comes to it, from its model, a continuous power, or if between it and its model there is a continuous communion. We notice this phenomenon only amongst people. O frequent convergent relation makes two or more people to resemble one another. But if between a biological image and its model, or between two or more people, there hadn't been a kinship, there would have been possible to speak about any relation which to show and to maintains one as image of another. Thus the man will maintain himself as not-weakened image of God only if, on the basis of a kinship, the man maintains between him and God a living relation, a continuous communion, in which is active not only God but also the man." (2003: 406-407)

“Our being is shown and is maintains as image of God through the living relation, and this relation is possible for God has made the man, from the beginning, kindred with Him and therefore capable of relation with Him. Better said, God has placed the man since the beginning in free and conscious relation with Himself, just by instilling the living soul (see. Cor. 15: 45, where the man is called ‘living soul’ in order to accentuate his unity). This is for the Holy Fathers say that through this instilling God has seeded into man not only the understanding soul kindred with God, but also His grace, as manifestation of His relation with the man, a relation that causes in man his answer to the founder act of the relation with God.” (2003: 407)

“Our being is kindred to God by the received ghost, but our being receives the ghost for is capable of Him, for is capable of conscious relation with God.” (2003: 408)

“The rationality has the tendency to know forever and ever, and the word has the tendency to speak forever and ever.”

“The man was honored by itself the act of his creation, with the quality of image of God, for through it the kinship and the relation with God has been planted within man. But this quality it is being maintained and it is being developed through the continuous relation with God, which the man is capable of and which his soul carves for. The image is a ‘gift’ and a ‘mission’ (*Gabe und Aufgabe*) as Vişeslavţev says.” (2003: 411)

“In quality of image, the whole man tends towards his model, towards God. (...) The man tends towards God for God is absolute, and the man tends towards absolute for the absolute is the God as Person.” (2003: 411)

“An impersonal absolute isn’t even truly absolute. And a God as person who hadn’t been absolute, he couldn’t have been the fully and eternally satisfying source of the man, and He wouldn’t have ensured the man’s eternal and plenary existence in a consummate communion. And this is asked for by man, this is the man’s desire, which the man cannot disregard or choke. The man isn’t satisfied by remaining in relations with finite realities. The man needs a relation with the infinite reality in which it is includes in the same time the continuous novelty, which isn’t identified only to the always new interest of the man but also to the always new interest of that inexhaustible Person in man. Only in this infinite love the man can rest. ‘Inquietum est cor meum donec requiescat in Te’.” (2003: 411)

“If the man’s innocence from before the ancestral sin had been consolidated through deeds of persevering into that innocence, the spiritual force would have been so great that the corruption law couldn’t have imposed its

mastery neither within world nor within man's body. The possibility of the immortality the man had in within himself, by his spirit created in the image of God, it would have become a reality." (2003: 429)

"Before the ancestral sin, the temptations and the passions weren't within man as some roots ready to sprout out with an imperious necessity; their impossibility was given in the body's sensitiveness, a sensitiveness that could have been maintained clean if the man had granted the spirit the preponderant role, as it was also possible to be defiled if the man let this sensitiveness to the thickened preponderantly in a bodily manner. Enjoying a freedom, the fallen into sin man no longer enjoy it, the first man still didn't rejoice a freedom strengthened into good, so that to remain totally firm when facing the temptations of a preponderantly bodily sensitiveness. The man from the beginning could change the state of cleanness he was in, more easily than a man who is consolidated in good by persevering in good, but he was not attracted into such a change by the violence of some tasted pleasures or of some passions which are penetrated deeply in the habituation of the nature." (2003: 429-430)

"God didn't create the man as an automatic piece in the mechanism of a nature that is inflexible in its laws, but as free subject, capable to flex the nature's processes, in order to do through them the willing good, and to show through this his conformity with the good will of God, thus progressing in the resemblance to God. A mechanic framing of the man in the order of a mechanical nature, it would have made meaningless both the man's and the world's creation. But the creation of a nature that can attract the man in an automatism, which to the man's sensitiveness with echoes into spirit it can get proportions of absolute passions, it imposes the man the mission to fight for maintaining and strengthening his freedom, for through his freedom him to set the nature free, and his body, from the automatism of framing within nature with the passionate resonances from within him. The man cannot become a totally alike nature piece, but the man becomes passionate when he falls under nature's mastery, as when the man affirms his mastery upon nature, he becomes virtuous, spiritually fortified. That's why the man has been given the commandment to exercise mastery upon nature, for him to follow this commandment and to affirm his freedom and to strengthen his spirit through it. The commandment doesn't aim the enslaving of the man but it aims the man's strengthening into freedom and into the communion with God. This commandment asks the man for remaining a man and to fortify himself as man, as a being superior to the nature." (2003: 430-431)

"The immortality depended on the attachment to God, on the orientation towards God, even by senses. In the beginning, the man's eyes weren't gazing with cunningness and greediness, of stalking, of grabbing, and the man's mouth wasn't accustomed to offending words, and the man's ears

weren't noticing hostile or tempting meanings in the others' words. Out of the man's face was irradiating the light of the confidence and of the kindness. If the man had persisted in this connection with God, the state of immortality would have been consolidated within him." (2003: 434-435)

"Before the sin, being the man with God and with his fellow human in a so-called natural harmony, even if that harmony wasn't consolidated through the virtues achieved with the deed, the man was also in a harmony with the nature. The man's gentleness wasn't chasing away the animals from around him. The man's greediness wasn't defiling and lowering the nature. By seeing God everywhere in the nature, the man felt like he was in a cradle and he wasn't tearing apart the nature's careful mystery with analyses and with violations. The man was seeing through nature beyond nature, and the force of the innocent man's spirit was making malleable the nature's processes. A great sense of solidarity with all the things, it was giving the man a peace with all the things." (2003: 435)

"The Son of God Himself, as model of the man, by making man on Himself, He takes upon Himself this work of man's spiritualization, first in Himself, then in the other people and, through them, of the sensitive universe, which is work of revealing the Godhead through material forms. On this purpose the human being has been given the quality of master upon the material order, quality through which the man is more in the image of God than the angel is, as Saints John Damascene and Gregory Palamas say." (2003: 447)

"The creator gift is related to the mission of the spiritual mastery. By spiritualizing the matter, the man gives the matter the transparency which to reveal the divine spirituality in many forms; more precisely, this is a means of spiritualizing the image as beauty, a beauty that is full when is has within a purity. This gift makes the human being kindred to the Creator Who is in Himself the spiritual beauty. God has brought to existence so many visible forms capable of revealing His spirituality as undefiled and endless beauty." (2003: 448)

"By creating the man, God has created not only spirits, but also spirits who have a manifestation connected to the things' rationalities, and who have the sensitiveness as ultimate expression of theirs. That's why also the rationality of the human spirit it capable of noticing and of comprising the rationalities of the things, and it is capable of sensitiveness. The rationality of the human spirit it notices the rationalities of the things through a sensitiveness of the human body and by this thing itself the human body's sensitiveness it is also characteristic to the spirit, according to the expression of the Holy Fathers about the 'mind's feeling'. Through this feeling, that is characteristic to the human being, the human spirit ties to himself the material order of the existence. Sometimes the mind lets itself to

be mastered by this feeling, by enslaving itself to the material things. But the mind's mission is to make the feeling clean. And the Son of God, by assuming the human mind together with the sensitiveness which is naturally tied on the human mind, he ties this sensitiveness on Himself, and He deifies it." (2003: 449)

"The man was given the great mission of mastering the matter through the spirit, of making the matter transparent to the spiritual and godlike order, to actualize new modes or revealing the spirit and of helping the people, firstly the ethic and the esthetic modes." (2003: 463)

"We do not know for how long remained the man in the primordial state. But he didn't succeed in consolidating himself in the obedience to God and to progress in knowing God, for if that had been the case the falling wouldn't have taken place so easily, or it wouldn't have taken place at all." (2003: 486)

"We could deduce that the primordial state lasted for a very short time, because of in this state that is in the middle between obedience and disobedience, the proto-parents must manifest themselves from the beginning either by obeying, or by disobeying. If they had manifested themselves for a while by obeying, they would have started to accustom themselves into good, and the falling would have become more difficult. Therefore, it seems that they let themselves to be quickly tempted by disobedience. The primordial state would indicate rather the state the proto-parents came to existence with, through the creator act of God, and into which they were called to persist and to advance in, as in the normal state of theirs." (2003: 487)

"The man fell out of imprudence and out of the laziness of doing an effort to use his freedom. God wanted the man to grow up in freedom and through his own effort. The freedom, as sign of the spirit's power, it isn't only a gift, but also a result of the effort. The man has been refusing this effort ever since the beginning and he has fallen into the slavery of the easy pleasure of the senses. God has instilled the spirit to the man. But the instilled spirit was in great measure only a potency which had to be actualized by man. By commanding the man not to eat out of the tree of the feeling without being guided by the freedom of the spirit, God actually commanded the man to be strong, to stay free, and to grow up in spirit, or in freedom. This commandment called upon the man's liberty itself." (2003: 499)

"Each individual, by placing his rationality and his work in the service of the egotism, instead of the rationality to serve to the harmony, it has served the fight and the division. Each one wanted to command the others, in order to serve him. Each one has been spiritually impoverished, no longer wanting to

listen to the other opinions, to truly know them, to open themselves to them, to spiritually enrich himself from them, and this is because he wanted to enrich himself only from bodily exploiting them, by force, and not from the benevolent generosity of their love. From the desire to use the sensitive nature without work, he advanced to the will of having the nature's fruits by others work." (2003: 505)

"The poverty of the spirit brought the spirit's weakening and death, fact that led to nature's corruption and to physical death. By losing the habituation to see others as free and loving subjects, and those ones by becoming opaque to his spiritual horizons of the existence, by no longer understanding the infinitely superior value of the human subject in comparison to objects, and by not paying respect to the human person, the man neither understood the quality of subject of the foundation of the entire reality, and he reduced that too to a level of a substance, of a law, of an object available to his egotistic-aggressive knowledge. Being reduced to himself as central reality, amidst a mute and deaf world, a not free and an unconscious world, the conscious creature no longer understood either on himself without a blind impulse towards biological satisfactions, and he looked like at an oddity and like at an annoying the life factor, the spirit from within himself, as like at something contrary to the nature, like at a unnatural excrescence, which he mustn't take it too much into account." (2003: 505)

"By getting, in some measure, out of the clear dialogue with God, the conscious creature has lost the occasion of knowing the meaning of the word of God had by the world, and His endless and deifying words related to the basic word of the creation and the flourishing of ever higher meanings on the world's network of meanings." (2003: 505)

"Between the Hypostasis of the Word of Christ and the body assumed by Him, and between the embodied Christ and the mankind's body, between Christ the Head and the Church's Body, there is an infinitely greater difference, but there is an adequacy too, and due to it the Son of God can frame, on Himself, into the mankind, but by doing so, He frames the mankind in Himself and he opens to the mankind the infinite horizons of light and life of the godhead, giving the mankind the possibility of moving in these horizons and of living out of them." (Stăniloae 2006: 90)

"The mankind itself is created as a body, partially in order to be fully accomplished in its quality as body. The mankind is a dialogic body ever before being gathered in Christ, but it has become a much more symphonic body after has been gathered in Christ. This is because, without having a Head, which to be, on one hand, a head from amongst its members and, on the other hand, to be a superior Head of the mankind – the absolute Head –

the mankind is unable to fully actualize its quality of body, because the limbs it is composed of, by being equal, the do not easily accept the unity under a head raised from amongst them, for no one can open to them a horizon which to be above them, and no one elevates them to such a horizon and no one places them in connection with the powers of infinite life.” (Stăniloae 2006: 90)

“Having Christ as Head, and being thus constituted as Church, the mankind had by Him the ultimate transcendence in intimate connection with itself, as living and loving Hypostasis of the mankind; the mankind can transcend on itself, being helped by this fundamental Hypostasis, though being a Hypostasis descended amongst the human hypostases; the mankind is through Christ in an endless transcending.” (Stăniloae 2006: 91)

“The Church lives out of another life than the life of the natural mankind, though the last one isn’t abolished, but it is imprinted with the Ghost of the deified body of Christ; better said, the mankind is open to the godlike infinity from Christ’s body and partaker to it.” (Stăniloae 2006: 91)

“The man was capable, by his will and by his connection with all the things, to produce the division in everything, as also between the things and God Who is their ultimate unifier principle. This is because by separating from a man, the man has separated himself from the other man’s mode of seeing the entire reality and from brotherly using the reality, and thus, each man raised against another the whole reality, or they have divided the reality amongst them through strife and fight, always trying to maintain the reality divided, by using the same means. They divided themselves by this, and no one of them is in accord with the whole reality as such.” (Stăniloae 1997: 6-7)

“But the people born after the sin, though they are in some measure born out of the Ghost as well, they are in the most part separated from the Ghost. The Holy Ghost helps to their birth and to their maintaining them in a certain novelty, but in a novelty quite limited, for they aren’t in a full communication with them. For this motif, they become solidified with ease, and by this they die bodily and spiritually. The Ghost is intensely present within them as interminable mobile principle, in order to maintain their spirit partaker to His mobility also the body capable of interminably nourishing its movement out of the cosmic water and out of Ghost. The Ghost no longer blows freely within them, because they have chained themselves through the inferior passions of the natural repetition, being only bodies, but not life too.” (Stăniloae 1997: 24)

“Even the world seen as a whole, God has created it in order Him to reach through the man in everything. This is the man’s specific mission: to be a

connection ring between God and the world, a connection rings amongst all the things, through his spirit united with God.” (Stăniloae 1997: 166)

“In his quality as creature of God, the man differs from Creator, but he is also united with the Creator, for he is the created image of the uncreated role-model, and for the man, in order to be able to grow up in freedom in God, he has been made changeable, while God is unchangeable.” (Stăniloae 1997: 303)

“The human nature must be accomplished through movement in freedom, by following its authentic direction. This free movement towards his source, a source searched for as a purpose, it given the human nature its true signification. In his movement the creature always overcomes his finitude, namely the limit he has reached.” (Stăniloae 1997: 303)

“The man is created in the image of godlike Word, of the divine rationality, both in the meaning as rational being and in that of speaking being. This is for these ones do not exist without one another. The man always speaks answering; the man speaks for he has to answer somebody, for he understands what somebody tells him, and for he can give an answer to that one. And he commits deeds, proving his words as true. By this he becomes man and he helps other to become consummate in this quality of theirs, by making himself sensitive and by sensitizing others too. The people find themselves through their being in the need for answering in order they to be actualized as human beings and of making other too to be actualized as human beings. The child learns how to speak and how to do the expected deeds, for he must answer his mother. But she also teaches him how to speak and how to commit the good deeds due to her responsibility towards the supreme forum speaking to her, namely God. The people have been created with the need for answering, and by this they answer the godlike Word. The people are reasoning for they have to actualize their humanity in words and in deeds, they answer making sense, and their answer being right. For the godlike Rationality and the godlike Word have made them rational and speaking, the people have been placed in the indissoluble connection of the speaking and of the rational committing, into communion.” (Stăniloae 1997: 308)

“His relating to absolute, his gradual elevation towards absolute, in order to fill up his being and the world with his value and light, it is essential to the man. The man is anchored and rooted in absolute, and he is created for restoring his original connection with the absolute. The absolute is the beginning and the end of the man, it is the man’s target. That’s why the man cannot be cogitated but in relation with the absolute. (...) The man can be defined as a being who must ceaselessly transcend. It isn’t only about a transcending towards the world and towards his fellow humans, but it is a

transcending towards what constitutes the real transcendence to the world and to everything belongs to the world.” (Stăniloae 2005: 96)

“The fact that the man, by his nature, he is bond also to a body, but the man is bond also to the purely spiritual God, it places the man in the middle, between nature and God, as a connection ring. That’s why the man can serve both as image of the nature’s forces, namely as idol, when the man’s spirit allows to be dominated by the passions caused by nature through his body, but also as image of the transcendent God, and then the man can be transparent to the unseen God, when the man actualizes and potentiates the communication with God, namely the spiritual presence of God as transcendent or absolutely superior to the man, so that God is reflected through the man’s spirit and body. The human being is iconic by the fact that he can actualize in a culminant mode the human reality of the image of God. Just by the fact that the man is called by Scripture as “image of God”, it shows that the man is destined through his being, not to be an idol or an image of the nature as supreme reality, but the man is destined to be “icon” which opens the sight towards the spiritual limitlessness of God.” (Stăniloae 2005: 223)

“The man is through himself a reality exceeding the nature submitted to some involuntary and unconscious laws. The man is thirsty for the limitlessness and for the freedom which exceed the nature. The man has within himself an infinitely complex life, capable of a liberty that wants to infinitely be prolonged, capable of an always new thinking which exceeds the simple recording of the nature’s laws. The man is a transparent mirror and a channel which the world is communicated through, the conscious, spiritual free, and infinite life of God. The man can always bring something new in the nature which is submitted to the repetition’s laws.” (Stăniloae 2005: 223)

“The man is a being destined to transcend the nature. This is, for the man though being within nature, he cannot be locked up within nature.” (Stăniloae 2005: 224)

“It is hard to make an exact description to this mysterious unity of the contrasts, which the human being is as soul and body, even in this life before resurrection.” (Stăniloae 1995: 87)

“The human being is endlessly richer, deeper, and complex, than to be locked un in universe; the human being has an endlessly higher aspiration, and that’s why his aspiration cannot be satisfied by the universe. This is another meaning of the saying that the human being isn’t made for universe, but the universe is made for the human being. The human being doesn’t have the purpose of narrowing the universe’s limits, but he has in

himself the capacity, through spiritual union with God, through cogitation and will, to widen the universe and to make it, not so much during history but at the end of history, as a fully transparent environment, to God Who is the Source of the eternal and unlimited life.” (Stăniloae 1995: 124)

“The person couldn’t have communicated himself to another person, if they hadn’t had the universe as common, in a certain manner, and, in the same time, as seen by each person from his own point of view; the human being wouldn’t have communicated himself sincerely, if the human beings hadn’t have the universe as a common place which each human being works differently in, not in opposition with other persons but in harmony with them, and not for his egotistic use but for the others’ use too.” (Stăniloae 1995: 125)

“The human being is more than one can see in him. The hope isn’t limited to the visible things and to the things one can have during his present life. This shows that the transcending lived by the man it isn’t a simple transcending towards a future of his life in the same material universe, but it is a true transcending towards his existence after his death, in union with the Absolute. And the Absolute, Whom the human being hopes he will be fully satisfied by, He cannot be reached during the life in the present material universe. That’s why, the human being is mastered by an aspiration towards a true transcending, that doesn’t deserve this name when limited to the passing from a moment in time to another moment in time, in the present material universe. The human being is mastered by his aspiration towards infinite; the human being wants to transcend towards infinite.” (Stăniloae 1995: 131)

“The human being is always open towards the future, by never being able to think that he has reached the end of his existence. The human being is ceaselessly moving towards future, towards a live of endless happiness. The human being never stops this movement in his spirit, not even on his death bed. His movement is towards a happy eternity. This is his target. Without this movement towards this target, the human being’s existence cannot be conceived. Without this movement, the human being would have been not only inert or spiritually dead, but also irrational. That’s why Saint Maximos the Confessor said that the will is the rational movement of the human being, or the movement of the rational human being, even if the human being gives a wrong direction to the rationality which his will is imprinted with. The animal doesn’t have worry or hope, for the animal isn’t open towards the future, towards an endless future, for the animal isn’t rational. In case the human being uses correctly the rationality manifested in his will, he hopes that the aspects of his present life, if right, they will help him towards the eternal life; the human being’s worry becomes, thus, the care for achieving the eternal life.” (Stăniloae 1995: 132-133)

“The human nature isn’t a reality locked up in itself. The human nature is connected to the divine being. And the fact that the human nature exists in diverse persons it shows that also in this regard, it happens to the human nature what it is committed into God.” (Stăniloae 1995: 145)

“Between human being, as image of God, and God as the human being’s prototype, there is something resemblant. We have here the same unity of the contrasts which we have seen it as characterizing the human being in many regards. This unity gives the human being the possibility of coming ever-closer to God, so that God to be evermore-present within the human being, but that won’t ever confound them to one another.” (Stăniloae 1995: 180)

“Writing an exhaustive book about man it is impossible. His sadness, his spiritual pain, his joys, his worries, his hopes, his sentiments of friendship, of fear, of antipathy, and of love, they cannot be known except by the man who lives them by directly experiencing his internal life. Another person knows those by being communicated by the ones who lives them, but also by the fact that he experiences the same pains, joy, and worries, in a kindred mode, though not entirely identical. This shows that each person brings his own experience in knowing the internal experience of another, and also the fact that his experience is enriched through another’s experience. This own experience stays also at the basis of the historical “science”, or of the understanding of the documents, which aren’t scientifically known except in their content and as approximate communication of the ones who wrote them.” (Stăniloae 1995, I: 31)

“One ascertains within man the presence of a factor superior to the matter’s processes, and the fact that the man isn’t satisfied, except for short moments, with the satisfactions offered him by the material nature of his body. And the most full and lasting bodily satisfactions, they will leave the man in an increasingly sad state, after experiencing each of them, if he limits himself only to those satisfactions. From here it comes the necessity of exceeding those satisfactions. The man doesn’t find true joys except in transcending the satisfactions which the nature offers him. The content of the man’s internal life is composed and produced not only by the positive connection with the nature through body, but also by transcending the nature to the loving connection with other persons. This gives the man’s internal life a higher content. But neither this plan of his internal life it fully satisfies the man. A superior content, a fully satisfying one, is brought within man by transcending that man’s connection with his fellow humans, to the faith in God, the absolute Person capable of providing everything our life needs. The believer has found in this a full and steadfast peace and settlement of his life.” (Stăniloae 1995, I: 32)

“The man is a being always aware of his insufficiencies, and of his failures in fulfilling his duties. But the man cannot resign to remain in those failures, and he always tends towards his correction by fulfilling his duties. But the man cannot do that except in relation with others. And this is an endless road. The man cannot say ever that he has accomplished himself and then him to cease to exist. The man is made for continuously accomplishing himself, because of never having the infinity he is searching for, as an achieved infinity.” (Stăniloae 1995, I: 33)

“Only the man who lets himself to be overcome by egotism, or who reckons himself as being composed only of a body submitted to the repetition’s laws, he weakens his stretching towards a superior fulfillment and towards always new experiences. Such a man ceases, increasingly more, to be always new. This man is the addicted man who, by spasmodically fulfilling, for short moments, his pleasures offered him by the world, he awakens always in a sadness which he thinks he can get rid of by getting back to the same satisfying of his pleasures. And once he ascertains that the passionate satisfactions offered him by the nature, through the bodily pleasures, they do not offer him a real transcendence, he gradually ascertains that the only transcendence getting him out of sadness it is the communion with another. Thus, he can dispense himself, one at the time, of the material things, better said he gets rid of what he sees in the material things as means of satisfying his addiction, and he retains increasingly more only what widens and deepens his more durable spiritual experience and knowledge, and the communication with others. Without a doubt, this is more than experiencing the pleasures given him by things or by body’s satisfying. Even the nature becomes to him a means of transcending towards a spiritual knowledge, especially when seen as a place of encountering the others. As long as the nature is seen in itself, the close nature becomes owned by the man, in egotistic sense, and the far nature it remains him stranger. In both case the nature leaves the man in loneliness.” (Stăniloae 1995, I: 33-34)

“Only while the man is, with his soul, in communication with another, the man is no longer alone. Such a man transcends the nature towards another, or towards others, even when they are not present, for he sees imprinted within nature the presence from yore of some persons whom he communicated with. This transcendence is expresses in the ancestral songs of each people.” (Stăniloae 1995, I: 34)

“Neither the nature nor the another’s person give the man the true transcendence. They only can mediate to the man a real transcendence that he needs. They do not give the man what he wants. They do not give the man the fulness of the satisfaction.

This shows us how the man can use all the things during his climbing towards God, but also the fact that he must exceed all those things in order to do that.” (Stăniloae 1995, I: 34)

“The harmony amongst the components of the human nature, and between those components and the whole creation and with God, the harmony which the human nature craves for in its depth and which is eternally being consummate, it is felt as characteristic to the human nature’s normalness. This is due to the fact that all the things are the creator work of God, the man being summoned through his own nature to consummate the completing harmony in himself and with God, or the harmony with his fellow humans and with the whole universe in God. The more the man increases in closeness with God-Person, the more the man increases in his harmony with everybody and with all things. A contrary, the mans’ impulse towards fighting everybody and everything, or towards “*bellum omnium contra omnes*”, it is seen by the Christian faith as a falling of the human being off his normality, or into the sin of the man from the beginning, inherited by all Adam’s descendants, towards the weakening of their humanity. Such impulse cannot bring the man to consummation and to having peace in himself and with all the things.” (Stăniloae 1995, I: 40)

“The man is, by and large, a unitary person, but he is in the same time complex in an untold manner. The person’s unity and, in the same time, the person’s complexity, are shown in the fact that a unitary self is manifested in an endless multiplicity of thoughts, of feelings, and of acts, which the person wants to reach through, to his integral expression, but he never reaches an end. The human being tends, through this, towards a plenitude, but he seen that is doesn’t belong to his power to reach it, for he needs everything that exists and he needs God too, on Whom all the things depend. The man is a being of indefinite complexity and destined to eternity, also because he virtually comprises and he tends to actualize and he to ever-more unite, all the contrastive forms of the reality, but without ever reaching the end of this tendency.” (Stăniloae 1995, I: 41)

“The man seems to himself as non-comprisable. He always realizes that he participates to infinite, but himself isn’t the infinite. The man always lives, in the same time with his indefinite, also his insufficiency, his relativity, but united with an aspiration towards absolute, towards infinite, which he feels himself connected with. This contrastive aspect can also be expresses like this: the man is a creature of God and he participates to the life of God, but he doesn’t participate to the Being of God. The man isn’t a part of God’s Being, but neither the man is separated from God. The man is created by God, but the man isn’t totally lacking the participation to God and the man isn’t totally separated from God. The man isn’t “thrown in a multitude” as Heidegger said. The man is objectively upheld in existence by the infinite

God, and the man is unable not to tend, subjectively, towards Absolute. But the man can identify the Absolute wrongly, by confounding the Absolute to the world's essence which the man also belongs to, for the man knows himself and he knows the world as indefinite. The absolute cogitated like that, it still isn't the real Absolute, and it cannot really satisfy the man. Besides these, the real Absolute cannot lack the conscience and the freedom, namely the character as Person. The man doesn't tend towards an absolute which is insufficient to some extent, or towards an absolute that cannot comfort him with his conscience about himself, and with a free love, by having a character as Person. That's why the man's transcending towards an immanent absolute it isn't a real transcending, because of not bringing the man in connection with what consummately satisfies the man. Such a false transcending rather narrows the man to an enormous degree, and it forces the man to resign himself with the idea that his death as visible being it is a total death." (Stăniloae 1995, I: 41)

"Through the contrasts united in his being, the man can grow up in knowing that his self is forever inexhaustible mystery, but a mystery which doesn't stand by itself, but it is unite with a self-standing superior mystery, having not insufficiencies in His existence. The more the man knows about himself the more he knows himself as a mystery but, in the same time, the man knows himself as an abyss which he can gather in, and which he can draw out, always new meanings, as poet Pierre Emmanuel said. But not only these meanings appear to be as always non-full, but his self appears to him, in the same time, as insufficient in itself. In experiencing the inexhaustible abyss of my own self, I live, in the same time, my insufficiency, or I live myself as open to an abyss that has no insufficiencies. The man is an inexhaustible mystery whom endlessly irradiates through, the rays of the absolute mystery, which the man depends on. But this can be an occasion for deceit too, to the man, by making him to reckon about Himself that he is one with the absolute Infinite, or that he represents the supreme infinity which he would have it together with the world, as ultimate reality. But this infinity of the man is imprint ted by an insufficiency leading the man, for sure, to the death live as endless spiritual poverty. The man who lets himself to be deceived by it, he pretends not to notice that. By not noticing the paradox between the inexhaustible character of his own self, depending in the same time on a transcendent infinity from beyond himself, such a man transforms his thirst for the transcendent infinity into a thirst for getting power and for getting rich through himself, in an insatiable egotism, manifested in diverse forms: unlimited trust in himself, the insatiable desire for dominating others, the hoarding of as many as possible material goods etc. These are deceits which the man lets himself to be conquered by, despite him being fully aware of their passing character." (Stăniloae 1995, I: 42-43)

“One could say that the divine rationality, that stays at the foundation of the man, it isn’t only that power that makes the man spirit, but it is too, the power that, through spirit, it transforms the cosmos’s rationality in body’s biological rationality (starting from the mother’s womb, who nourishes the new body with the blood loaded with nourishing substances from her food, and continuing to nourish the human being after his birth), the spirit unites these two ones but without confounding them to one another, and by this the spirit, increasingly more, he spiritualizes the body and the world. In the man’s soul there are the powers which organize the material matter in a body and which work through the body. The animal too, it sees through his eyes, as the man does, but the animal doesn’t put anything conscious in the act of the vital eating. The rationality structure within animal, it doesn’t have except the vital powers. The rationality structured within man it is accomplished in a soul that, besides the vital, or biological, powers, he has too, the spiritual powers. That’s why, the man can and he is asked to exceed, increasingly more, through his conscience, his biological feelings, through spiritualized feelings.” (Stăniloae 1995, I: 45)

“By and large, the human being is a unity of the contrasts, by the fact that he is creature, but he is too, a dynamic image of the Creator. By this, the human being tends towards an increasingly greater transparency to God. The human being know that he is in extreme dependency on God, by being a creature, but, in the same time, the human being is able to work and cogitate in freedom, as person, and to tend towards an increasingly tighter connection with the supreme Person, in order the human person to be increasingly united with God and to see all things as transparent to God, and without being confounded to God, but by remaining what he is. The movement towards Absolute it maintains the person, by itself, as a mystery in his quality as image of the Absolute, and on the other hand, by being the human person increasingly imbued with God. The Holy Fathers called this dynamic character of the image as *likeness*. And this is for, on the other hand, the human person is being filled up, through the *likeness*, with the generous kindness of God.” (Stăniloae 1995 I: 54)

“The human being is a hypostatical unity - or person - of the element differentiated to the greatest extremity from one another. Neither the union is impeded by those elements, nor the difference is abolished by unity.” (Stăniloae 1995 I: 55)

“The man is the existence asking: what am I? But, in order the man to ask this question, he must be aware about himself. Thus, the man is a self always aware about himself, and who always asks the question: what am I? the human being is always accompanied by a light coming out from him, a light that is, in the same time, projected towards himself, a light trying to know increasingly better, what the own self is. The human being calls on

himself *me*, and to the one whom he speaks the human being calls him *you*, and to the one whom the two speak about of they think at him, they call that *him*. The “name” given to each man it isn’t a really characterizing name, but it is a name differentiating a person from others. Although, by uttering *me*, the man expresses the most passionate reality for himself. The human being doesn’t know what this *me* is, but he lives this *me* continuously and at maximum. Through *me* I consciously live myself and I live all things relatedly to me. The second passionate reality and connected to that immediate reality of the *me*, it is *you*. *You* are the one checking me and strengthening me in existence. Through *you* I verify what I know and what I live, and you are a second content of immediate living. *You* make me suffer and you hurt me, according to the own self, the most. But you heal me too. And *he* is the one who was, or the one who will be, in the role of the *you*, working with me or preparing to me the living me the living *you* are producing me. This is for I am subject and the first object of the knowledge, and I know all the things through myself, as connected on me. And I know you as the one who knows yourself and who knows all the things related to me or through you. But I know you only through my own self. I know also on myself as a center and I know that you know yourself as a center too. Only in exceeding ourselves we complete our knowledge.” (Stăniloae 1995 I: 59)

“The continuous knowing about himself, of the man, it is, in the same time, a practical preoccupation with himself; the human being appreciates on himself, he looks at himself with discontent, he judges on himself, he rejoices, he regrets some things and states of his, he urges on himself to some words, deeds, attitudes, and plans, and he stops on himself from other things, as being the center of all of those. He refers all the things to himself. But, by all of those, he is connected to other persons and to the things from outside. The human being wants, especially, to make on himself as he wishes, or as he thinks he must be. He knows about himself and he wants on himself, but he doesn’t know himself entirely; and he sees that he is in a certain way, but he wants to develop this way of being, of his, namely he wants to change on himself. The self continuously moves and changes, while still remaining identical.” (Stăniloae 1995 I: 59-60)

“In all his preoccupations, the human being has as foundation the self-awareness and, as motif, it has the question about what he is and what he must become. This means that the self-awareness isn’t also a satisfactory knowledge about himself, and the ascertainment that, partially, of what he is, it doesn’t mean also being satisfied with what he is. Especially into the more thoughtful persons, the discontent related to what they know about themselves and with what they see that they are, it is caused by an insufficiency they know as theirs, but this imposes too, a continuous questioning, on the purpose of better knowledge on themselves and of

getting closer to what they thing that they must be. Thus, the human being continuously asks on himself theoretically and practically, about himself, but he never can answer satisfactorily. But just through continuously questioning about himself and through the unsatisfactory answers, the human being always transcends on himself. He transcends of himself in the sense that he searches for a fulfillment and for an answer, beyond himself, because of not finding out, from himself, the full answer. In the question about himself it is included also the question about a supreme existence, which the man realizes that he depends on.” (Stăniloae 1995 I: 60)

“Only the human being asks about himself, and he still cannot answer satisfactorily. But, knowing and asking about himself it is a very important thing. (...) Even in the fact of never satisfactorily answering the question about what he is, it is shown the fact that the man is more than everything that can be defined, that the man can never comprise on himself, no matter how many new answers and characterizations he would give about himself, and to himself. The human being manifests in this the awareness about his incomprehensibility. But he knows that he depends on something that exceeds his power of comprising. By this, he adds to himself the awareness that he has his being in dependency on an infinite which differs from him, which is above his power of comprising, and which imprints to the human existence an incomprehensibility too.” (Stăniloae 1995 I: 60)

“It has been said that the human being is a mystery; the human being is, properly said, apophatic or inexpressible.” (Stăniloae 1995 I: 60)

“The human being is a mystery who knows about his existence as mystery and who is capable to ask questions about himself. And he even must ask questions about himself. Being aware of the fact that he is a mystery, the human being is in the same time aware of the fact that he can progress and he must progress in knowing his mystery. But, in the same time, the human being is aware of never reaching the end of his mystery, for he realizes that his roots are upheld by an Infinite which he is tied to and which all the things depend on. The human being is a light lightening into darkness. Socrates formulates the sentence: “I know that I know nothing”. This is a sentence referring, in the first place, to the human being, namely a sentence the man tells it about himself. But even Socrates’s negation has something positive in it: *the human being knows that he doesn’t know anything*. (...) To this we can add: the human being is a *self* or a *me* constantly asking questions about himself, and who is discontent of not knowing enough on himself or because he cannot define himself. The human being can never fully satisfactorily answer his own questions about himself, but he must continuously ask those questions. The fact that the human being doesn’t cease asking, continuously, questions about himself, it shows that he knows that he is a *self* as such, who always asks questions about himself, and

who, though, he understand a few things about himself, and who constantly hopes to understand more, but will never be satisfied with what he will answer and who will always declare that he will remain, further, discontent, and that he will continue to ask questions. By this, the human being know that he is more than he knows and sees about himself. He knows that he *is* and that *is* it is a mystery exceeding anything the human being succeeds to know about himself. He is a mystery lived in a conscious manner. The human being knows that he is a subject knowing something, so that he is a person.” (Stăniloae 1995 I: 60-61)

“The human being is, on one hand, a mystery, and on the other hand he has, in the self-awareness and in the self-experiencing, a light unceasingly projected from within himself, towards himself and towards the supreme mystery which he knows that he depends on. The self-awareness ceaselessly accompanies the human being, as a conscience wanting to know increasingly more about himself. Only when sleeping, this conscience doesn’t work. In the same time, through the self-awareness, the human being doesn’t know anything about himself, or he only knows that he exists, but, through it, the human being differs from everybody and from everything. This is for he sees around him other persons too, and he sees a world of things which he is in a necessary connection with. So, the human being can discern amongst mysteries, while being also connected to them. The human being notices them as mysteries, though through an insufficiently definitory knowledge.” (Stăniloae 1995 I: 61)

“Through his self-awareness, the human being often examines on himself, in his distinctive traits which differs him from others, but he never reaches to understand what he is, though he lives as different from others. The human being knows that he exists and that he differs from all the things, but he doesn’t exhaustively know what he is and what differs him from others. If the man had been only a material body, he would quickly have finished with the self-awareness. The conscience and the self-awareness they increase, by continuously enriching him with the knowledge about the objects’ world and about the other people, but the human being never reaches to a full understanding of himself, as either of the other persons and of the whole world, though by living and by observing them he knows on himself, and on them, and on the things, known to a certain extent. The most unknown remains the Mystery Whom all the things depend on, together with himself, though, on the other hand, the human being knows about His existence through thinking and through a certain living on Him as The One Who all the things depend on. The human being is enriched not only through what he is communicated by others, but also through the objects’ world, due to the fact that through his self-awareness and through the awareness about the things, he sees himself as higher that they are, and also by the fact that he often finds meanings even in their materiality, meanings exceeding this

materiality and the human being's power, and which raise questions to him: where they are coming from?; what they stay together like?; what their purpose is? And as the man cannot but ask on himself about these, the world's things depend, somehow, on him, increasing his mystery; the human being exists in connection with the things, and he must exercise his function as their light, in order to illuminate upon himself. But the human being cannot do this in a sufficient mode. He is the things' light, he doesn't need them in order to fulfill this function of his, while the things are created in order to contribute to making the human being, through the light projected upon them, and also through the light he discovers within things, more self-aware. The world depends of the human being, but not in its existence and structures; and the human being depends on the world, not in his existence but in the necessity of valuing the world and of more fully self-valuing. So, both the human being and the world depend on one another in the light which they give to each other, but they also depend on a Subject superior to both of them: the world and the human being depend on one another on the purpose of the reciprocal valuing. For the man sees the helplessness of the world's self-valuing, and he sees also his helplessness of crossing over some limits in valuing the world, the human being realizes that the world isn't the ultimate reality and that neither he is the world's ultimate master, but above both of them there is a superior Subject. The supreme Word Who created the rational world as object and the human being as rational subjective being, He continues to endlessly shape each one of them, through the world He tells to the human being through the world and through the man's fellow human beings." (Stăniloae 1995 I: 61-62)

"The human being is a light through which he firstly illuminated on himself, out from himself, but still realizing that he doesn't do that out of himself, in the last analysis. The human being lightens on himself but in relation with other persons and in connection with the world; and by being helped by them. And we've just said that the human being lightens on himself and he partially lightens the world, as a light springing out from his luminous darkness. But not only out of the luminous darkness of his, but also out of the One Whom the human being depends on, and out of all the words That One tells the human being through the world and through the fellow humans, or out of the whole those ones' existence. All the things are illuminated and all the things remain mysteries. The Absolute which all the things depend on He is the supreme light and, in the same time, He is the supreme darkness or mystery. The closest to the man is the mystery of his own self. This mystery characterizes and it is the essence of the human being. But the man, despite knowing this, he won't reach his essence or foundation. The human being is identical to himself and, in the same time, by being his own self-aware, there is upheld a certain duality, especially for one can see through his self a foundation that it differs from the self. From here comes also the name of *conscience*, which expresses the nature of a

knowledge which the human being isn't alone within, so that he never reaches the sentiment of a total loneliness. Or, in his loneliness, the human being is tormented by his own self and by another person; the human being needs to meet another person, or he knows that even he is separated from everything and from everybody, still somewhere is Somebody differing from himself. In this conscience of the human being, it is manifested the fact that in his own self there is present that Subject from above his own self. The human being's own self it upholds his awareness about his own self, but the human being's own self escapes from being fully known. The human being is a dual-singular existence, who, on one hand, he is a shown luminous that, and on the other hand, he is non-comprisable source of light. Through this duality the human being exceeds on himself. This is for he realizes that his own self is a source of light by what it is within it and beyond it. The human being's own self it always upholds the human being's interest in it. The human being's own self in in a dialogue which doesn't take place only between the self and the human being, but it is a dialogue constantly fueled by Somebody Who is above it. The own self of the human being never totally surrenders to the awareness about it, as proof that it cannot exist the mystery of the One Who is above it. The knower self constantly advances in knowing on himself but never reaches to comprise the own foundation." (Stăniloae 1995 I: 62-63)

"The human being's own self, as reality never exhausted by knowledge, it is an enrichment source for an endless knowledge. And this shows the man as united, in his own self, with the infinite source of the reality and of the luminous light, namely with God Who is the endless life and an inexhaustible source of spiritual enrichment and of knowledge. Of this connection with the God infinite in life and in light it consists the mystery of the human person. The human being continuously sips from the endless life and light of God, just through his own self, but he still remains far from the end of the full life and light. The human being remains a distinct person, but still tied to God Who is the source of the life and of the light. The human being isn't God, but he is in communication with God, and that's why the human being is never fully known, for otherwise one should fully know God Himself. The human being is an abyss whose end won't ever be reached, for this abyss isn't his own abyss, but it is God's abyss, as a place which the man is sunken within. To the self it appears, through the mystery of the known and knower self, a Third supreme Self. The human being is by this too, an image of the Trinity." (Stăniloae 1995 I: 63)

"The human being's nature, though it is one, it is composed both of soul and of body. And this composition of the human being's nature gives the person the possibility to unit within himself the whole stretch of the reality, from God to the seen things." (Stăniloae 1995 I: 83)

“Generally speaking, the newly conceived human being isn’t only a synthesis of his parents’ bodies and souls, or of the powers existing in those ones. The new body that is being formed, according to the soul existing in the body since the beginning, he has a uniqueness too, due to his new soul. In this is shown the creator power of God Whose imagination is so rich that it isn’t forced to repeat Himself in creating the new human beings. This is for in each person God places the seal of a unique and eternal value. Each person gives something new in eternity, for never it will be communicated his mystery of divine origin, and for he won’t ever be merged to another person. All the persons are enriched in eternity through all the persons. Each person’s uniqueness, but also the need of each person for the other persons, it condemns both the individualistic separatism and the attempt to uniformize the persons or to merge them in the great mass. In the uniqueness of each person and in the eternal need for communion amongst the persons, it is manifested the infinite spiritual richness of God.” (Stăniloae 1995 I: 86)

“Each soul comes from God, but he is also in a connection with the parents conceiving him and giving him birth, and his body is influenced by the soul organizing the body, and vice versa. God didn’t want to bring a new human being to existence without the collaboration of his parents, or without the new person to be, since the beginning of his forming, in connections felt by his parents as love, since the beginning, like the new human person feel too, since the moment of the apparition of his conscience. And these connections contribute too, to the new human being’s uniqueness. Each human being is determined as unique person, also through unique relations he is in with other people from around him, and in diverse circumstances of his life.” (Stăniloae 1995 I: 86)

“By and large, in the fact that the body and the soul compose a unique being, it is shown that the human being isn’t only material. The human being’s body is a material matter, organized and spiritually elevated, crossed through and made a complex organism of the spirit, and in the spirit, there are all the powers organizing the body and manifesting through body. If the man had been only material matter, how would have been preserved in the human beings’ conscience or memory, as steadfastly actualized deposit, or potential, all the things happened to him? The spirit united with the body makes the human being an inexhaustible and unique deposit in his multiple manifestations, and it makes him an unfathomable mystery to the knowledge. This makes each human being as a unique person, not reduced to uniform and repeatable laws. Through spirit, the body’s movements and many processes within body, they become wanted, felt, and consciously chosen.” (Stăniloae 1995 I: 86)

“We believe that there is, besides the insufficient existence which we live within, in this life, a superior existence and which our being has an unquenchable aspiration towards. Actually, the existence which we live in, it shows, on one hand, its insufficiency, and on the other hand, our being is imprinted with the aspiration towards a consummate existence in even its insufficiency and temporality. In a way, our being is shown as connected to the pretemporal consummation.” (Stăniloae 1995: 5)

“Regarding the human conscience, even its own domain of knowledge doesn’t stay under its control. Neither are under the human being’s control the time’s processes, which belong to the human being’s structure. All the less are under human conscience’s control the nature’s processes. The human conscience is gradually enriched, in time, by knowing the nature’s phenomena external to the human being, but also by communicating with other human consciences. Even the time, which the human conscience’s enrichment depends on, it shows the human conscience’s lack of fullness, and that doesn’t reach, in time, its fullness, namely that the fullness requires, in order to be achieved, the exceeding of the time. All the less the human conscience knows its foundations in the eternal and plenary existence. Only the plenary existence, creator of the spiritual and of the material universe It has also the full conscience of Itself.” (Stăniloae 1995: 9)

“One can ask the question: why the human being, as creature, he wasn’t made as consummate from the beginning? Why the human being has been created in order to reach the consummation by travelling a road to it? If the Son and the Holy Ghost receive their existence as consummate, out of the Father, why the people do not receive their existence as consummate, out of creation?

We can answer this question like this: the people would have had the plenary or consummate existence since the beginning, if they had been *born* or *proceeded* out of the being of God, as the Son and the Holy Ghost did, and this would have meant that there wouldn’t have been only one Son Whom the absolute paternal love to be focused on, which to be overpoured upon us too, when the Son makes Himself as Brother with us, into humanity. That’s why, by being brought to existence through a creator power of the Holy Trinity, and out of nothing, the people couldn’t have had, since the beginning, the consummation they would have had it, if they had received the godlike being, but the people can advance in consummation, through an ever-tighter connection with God.

One could also ask: why the people aren’t given, through work, the whole consummation since the beginning?

We can answer this: a work doesn’t have in it everything the being has, so that a work cannot give the created man the being itself, like the human being too, he cannot give, through work, to another, his being itself, as he gives it to the born child. It is a wonderful thing that God produces persons,

through work, as the human being cannot do. The human being's person was created, at its turn, out of nothing. But the person produced through God's work isn't one in being with the divine Person Who gives the human being the existence through making or through work. That's why the human person neither is one with the divine Persons Who come to existence by *birth* or by *proceeding* out of the Father, receiving, by this, the divine being itself. Here we have again, the importance of the distinction operated between the godlike being and the godlike work, thoroughly explained by Saint Gregory Palamas. Without this distinction, one cannot explain the creation out of nothing, of the thing and of the human creatures, as distinct from God. If the case had been different, all of them would have been of the same essence, in pantheistic sense. And all of them would have been condemned to imperfection and death, definitively, even if considered as divine." (Stăniloae 1995: 32)

"The human persons neither can receiving, during their existence, the divine being, so that, they cannot have, on any given moment, the existence's plenitude. The human persons receive goals of existence through a continuous work of God and of theirs, especially out of the continuous communication between the divine being's works and the human being's works. In Jesus Christ, the human work and the divine work are united in one Person. And out of this union of the two works in only one Person, in Christ, the human persons receive, at their turn, the godlike work, which, through the union with the human work of theirs, it gives the human persons the power of advancing in the union with God, feeling increasingly more, how, out of the divine being, their being is communicated the work of the divine being." (Stăniloae 1995: 33)

"The human person, though created out of nothing, through the divine work, it is brought to existence, upheld in existence, and helped in his development, through other godlike works than the works referring to things. Even in the work of creating the human being, there are intertwined several works. It is one the work of creating the body through the "hands" of God, and is another the work of "breathing" the soul within that body, though between these two works there is a solidarity. This is for through one is the work God creates an understanding soul, and another is the God's work helping the human being to achieve understanding and love. It is true that all the other things are imparted with the God's love, but there is a very big difference between the impartation of the material things and the impartation of the conscious persons; and there is an even greater difference between the impartation of the average believers and the impartation of the saints. The ones living only sensitively, or not even sensitively, they do not receive the power of "living in a deified mode". Only the persons "are worthy of an actual impartation" (Saint Gregory Palamas, *About Participation*, at Priest Dumitru Stăniloae, *The Life and the Teaching of Saint Gregory*

Palamas Sibiu, 1938, p. 213). In God's being there are countless powers, and God uses His works in diverse degrees." (Stăniloae 1995: 33)

"The human being deepens himself/herself, with his/her rationality, within universe, as the Son deepens Himself, together with the Ghost, into the being He receives from the Father, by having on himself, and the universe, as imprinted by the Son and by the Ghost. The human being thinks at what is himself/herself and the universe tied to him/her, as shadow of the being given by the Father to the Son, for the Son thinks at Himself and at everything He has from the Father. The human person, gratefully becomes aware of his/her meanings, and of universe's meanings, received from the Father, through the Son, for the human being received those meanings illuminated in their model by the Son and Word of God, and accompanied by the joy maintained within him/her by the Ghost. The human being, by knowing on himself/herself, and the universe, he/she meets the Son of God Who projects the meanings, and the original thankfulness for those meanings, within Himself, for He has the Ghost. The human being knows on himself/herself, and the world, through the Son and together with the Son, and he/she feels the thankfulness towards the Father for his/her existence, and for the universe's existence, through the Holy Ghost." (Stăniloae 1995: 51)

"The human persons have received, from the Son, the seal of the filial Hypostasis, unveiling the light of the divine being received by the Son from the Father, and the universe, at its turn, it bears imprinted within itself the shadows of the meanings of the divine being, as received by the Son from the Father and as revealed within the Son. The universe isn't a chaos, neither is the man unwilling to discover the universe's meanings, all the way down to their roots, in the meanings of the divine being, and of himself/herself, in the meanings of the Son and Word of Word, for neither the Son and Word of God lacks the original quality revealing the meanings and of the gratitude, for receiving from the Father a full-of-meanings being, in order the Father's being to be revealed through the Son. The universe is luminous "light" (the Romanian word *lumina*¹⁶⁸ expresses this directly, but this is for the universe is given, as gift, to a seer and to a searcher for light, within universe and within himself/herself, a searcher for a light that doesn't come from himself/herself. The universe and the human being are luminous light, and the human being is searcher for light, but not because they are luminous light by themselves, but for they come from a Giver Who has the whole light within Himself and, that's why, the human being, by searching the luminous light all the way up to the luminous light's end he/she must search for God Who is the infinite Source of the light or the Source of the infinite light. The Word of God is imprinted within us, as the

¹⁶⁸ Coming from Latin: *lumen* (E. l. t.'s n.).

One Whom we have been created through, in God's image. Wanting to understand on ourselves, and the universe related to us, the Father has created us - the through His Word - as knower rationality and word expressing meanings discovered by this rationality within universe, to God and to the fellow humans, for God hasn't created through His Word only one human being in His image, but God has created many human beings, in order to be also within people a communion, as it is within the Holy Trinity, but a communion more easily accessible to the human being. This is also for the human being to be able to easily work the love they are asked to show it to God too, and in order all the human beings to be able to contribute to the understanding by each human being, of the so rich universe, and by this to understand God, as consummate communion of love." (Stăniloae 1995: 52)

"The human being as creature isn't the image of the Son like the Son is the image of the Father. This is for the human being isn't born out of the Son's being, like the Son is born out of the Father's being, but the human being is a creature. By being **"in** the image of the Son and Word", and not "the image of the Son and Word", the human being is created to aspire towards the Father in union with the Son and through the Son, in order the human being not to direct himself exclusively toward the Son, but through the Son towards the Father. The Son imprints His seal - as Son of the Father - upon the human being, in order the human being to be, at his/her turn, son of the Father, not according to God's being, but by the origin the human being has it from the Father. The human being is son of the Father, and he/she aspires towards his/her life's origin as person, by his/her nature, a nature that isn't out of the Father's being, as the Only Begotten Son is; but he/she has too, as origin and as foundation, the Father's power and work. But the human being had that by the fact that he/she is created by the Father, through the Son, and for he/she has received the seal of the Ghost." (Stăniloae 1995: 52)

"The Son is the Word of God too, or the Rationality, or the hypostatical Wisdom of God. The Son has placed His seal on the human being, also for he has endowed the human being, by creation, in his nature, with rationality, or with wisdom, with the rationality that moves towards infinity and towards the wise, all-comprising, non-unilateral, and profound understanding of all things, namely understanding about God Whom all the things have their reason and explanation within. Thus, in the human being's rationality it is placed the aspiration to actually know God, and to know all thing within God. Actually, to the human being's aspiration for knowing all the things, of not stopping at anything finite, neither to a sum of the finite things, it must correspond an objective from above all finite things, an all-satisfying objective, of the thirst for knowledge, of the human rationality. The human being aspires, through his/her rationality, to know the limitless Person, for only in Person the limitless is lived in a concretized

mode and is experienced as real life. A reflecting of the limitless Person concretized as life, the human being has it in his own person and in others' persons. That's why, knowing on himself/herself, as knowing on others too, in a mode that isn't only a theoretical mode, but it is an experimental mode, it serves the human being as means which he/she ascends towards God through, God being the source of the eternal life. But knowing the nature serves to the human being towards knowing God too. The nature serves as such a means especially when the human being raises questions referring to the nature's origin, an origin that cannot be from the nature itself, and questions referring to the foundation and to the ultimate meaning of the nature, as also referring to the nature's connections with the mystery of the indefinable person. The nature proves to be given to the human being as means for advancing, by knowing the nature, towards the Word Who imprinted within nature His Rationality, a rationality accessible, to a certain extent, to the human rationality too. Thus, the nature can become transparent to God. But the human being, by knowing the nature as multiple gifts from God, given to him/her, he/she reaches through the increasingly profound rational knowledge of the nature, also to know the love from God Who has given the nature. Likewise, the human being reaches, by increasingly profound knowledge on his/her fellow humans, in the affectionate connection that bonds them and that makes them happy, and it warms them up and it illuminates their lives, to knowing the love from God Who has given them their existence and Who continuously enriches their existence through nature and through their fellow humans." (Stăniloae 1995: 53)

"The human being didn't go to this clean signification of the creation, namely towards discovering the creation's transparence for God. By this, neither he went towards the discovery of the spiritual mystery of his and of his fellow humans, a mystery that could have opened the depths towards the God-Person. The human being was tempted to remain to the superficial thickness of the nature, of his/her own, and of his/her fellow humans, which satisfies the him/her with the purely material pleasures given him/her by the purely material surface of the universe. The human being has limited himself to bodily use the nature, a fact that offers him/her some pleasure which he/her reckons as good, while those pleasure actually bring him/her evil consequences, and they lead to bringing the body from under the spirit's power and to bring the body on the level of its decomposition, all the way to death. The human being, thus, he/she has left the nature covered as "tree of life", by seeing the nature only as "tree of knowledge of the good and of the evil". This brought the human being out from under the conscious connection with the Son and Word of God, from within the true rationality imprinted by the Son of God to the creation and to the human beings, and also it has brought the human being out of the filial sentiments towards God and out from within the conscience maintained within the

human being, by the Son, that the universe is a gift from the heavenly Father, and out from within rejoicing of this fact, joy given by the Ghost. This egotistic and blind addiction to the purely material surface of the universe, it has brought also an increasingly greater division and fight amongst people. Even Adam and Eva, they blame on one another, for their falling off the spiritual life in communion with God, as a fact that the communion between them weakened.” (Stăniloae 1995: 53-54)

“Christ promotes each human being to the full humanity, or to the deification according to the grace, but in union with all the people, for He wants to comprise everybody within Himself. This is for **each human being is thought by God from eternity**, as irreplaceable person in union with all persons. And each human being will eternally carry the state he/she has achieved in his/her efforts while living in time, in union with others. The person isn’t a product of an evolution submitted to some impersonal and uniform law, and destroyed by the evolution of an eternal time, a time that would have lacked the true happiness that the eternity gives the human person. The human being isn’t the toy of the time, but the human being helped by God, he/she uses the time, by developing himself, over time, beyond the time, in the happiness of the eternal communion with his/her fellow humans, and with the God in Trinity.” (Stăniloae 1995: 65)

“The man is the purpose of the world and not vice versa.” (Stăniloae 2003: 11)

“(…) in order to use them (the inferior things from the nature, t. n.), the man organizes and processes the world’s data, placing his seal on them. This world’s adaptation to the man’s needs, always increasing and more refined needs, it needs, in the first place, to be known the things by the man.” (Stăniloae 2003: 14)

“In our conception we are made for eternity, for we are aspiring - like we would be choking – to infinite, for absolute.” (Stăniloae 2003: 14)

“The creature cannot become infinite by any addition. The infinity is transcendent to the creature, but in the same time the creature is conditioned by infinity, by participating to infinity by grace.” (Stăniloae 2003: 167-168)

“The unity in himself and his relation with all the things, it makes the man able to be the true connection ring, the true given center of the world, and also the center leading the world towards an increasing unity. On the other hand, by being the human being in union with God, on the measure this union increases it unites also the world increasingly more in the union with God. If God hadn’t been an absolute simple unity, but he had been in the

same time the source of so many rationalities and creator and consummator acts of the world, the world wouldn't have been either diverse or having its unity (...)" (Stăniloae 2003: 174)

"The human being has the capacity of unite all things with one another and them with God because in his thinking all the things meet each other, and through his will the human being can accomplish a unity in him, a harmony with everybody and with God. That's why the human being can be called "the big world" (macrocosm) for he can spiritually comprise and master all the things." (Stăniloae 2003: 174)

"The man who believes, he firstly unifies himself in himself, by surpassing the division between soul and body and amongst his diverse tendencies. This can be accomplished by strengthening the spirit, a fact that equals the setting free of the body and of the spirit from the passions which weaken the man and divide the man in himself and in the reports with his fellow humans and with God." (Stăniloae 2003: 175)

"The man becomes, or becomes again, the factor of world's unification only on the measure he liberates himself from the passions which separate the people. The virtual union of everybody it is gradually actualized and it is progressing upwards, namely the man leads all the things towards their union in God. The believer, liberated from passions, he surpasses his separation from his fellow human, and then he surpasses the separation between him and the sensitive world, which he gathers it and he spiritualizes it in himself, and then he surpasses the separation between creation and God, by gathering the creation into God." (Stăniloae 2003: 216)

"The Eastern Tradition (...) admits four things: the accessibility of God it is revealed through the divine energies; the human is capable, through purification of passions, to become the environment of manifestation of the divine; the human it has been elevated in Christ on a maximum level of deification, or of being penetrated by divine, but without ceasing to be human; the divine is thus than can manifest through the purified human." (Stăniloae 2003: 217)

"The created beings are wonderful, for they are capable of receiving God whole, within them. God have created a being that is capable to become god by grace, a nature capable of being, on this purpose, the nature of a divine hypostasis." (Stăniloae 2003: 227)

"The human nature has God as subsistence basis, or, what makes the man capable of maintaining himself as an immortal and profound person, it is the divine spirit which strengthens the man's spirit." (Stăniloae 2003: 425)

“The natural powers towards good are being actualized also within the humanity which Christ extends Himself in, with His body, through the work of the Holy Ghost which irradiates out of Him. In his situation is the Church.” (Stăniloae 2006: 130)

“In the all-comprising Mystery of the union of God with the creation, each component has character of mystery, for it is connected with all the other components and all together are connected to God. No one is confounded to another, but it is kept in a connection with all the others, through the godlike Logos. The man has a special position in this great Mystery. The man is the image and the main organ of the great and dynamic Mystery of the union of the Logos with the entire creation, for, on one hand, right His being is the union of the spirit with the matter, and by this He unites within Himself the whole creation and the creation with God. The human spirit transfigures the matter which he is united from the beginning with, by organizing as body, as environment of the spirit’s work. In the man’s mystery, all his parts and functions are mysteries, for they participate to the man’s mystery as a whole. Mystery is the material eye which sees, mystery is the word uttered by man, as joining between sound and meaning, as filling up the sound with meaning. Mystery is the man’s face, matter lightened by thinking. The man has within himself the elements of the entire creation, and he even unites within himself, in a particular manner, the entire creation. This is for the man’s conscience tends to comprise the whole creation and through his technically extended eye, the man stretches himself to ever new distances, and if the rationality irradiates out of his brain, somehow, everywhere his rationality stretches to, there something of the energy of the brain’s matter stretches itself too. The man is the ring of the creation, or the true macrocosm, said Saint Maximos the Confessor, the man being the conscious head of the rational and unitary fabric of the world. But the man has this feature for he doesn’t stop either at the edges of the created world, but he surpasses them through aspiration and thinking, by participating to God Himself and by being open to His endless light. Only by this the man projects within world and upon the world a light and an irradiation from above the world, and an always new light. Only thus the man endlessly deepens the meaning of the world, or the world’s richness of meanings. Thus, the man accomplishes more than any other unity from within the world, the paradoxical character of the Mystery, by uniting in himself the spirit as conscious rationality with the matter as unconscious materialized rationality, the simplicity with the composition, the subjectivity with the objectivity, the definite with the indefinite, and even the created with the uncreated. By this, the man is created for bringing from the part of the creature too, a decisive contribution to maintain and to consummate the all-comprising mystery of the union of God with the creation, or to be the conscious and voluntary means through which God maintains and consummates this union. That’s why the man was the last to be introduced

amongst creatures, as some kind of natural ring (σύνδεσμος) of the extremities of the whole, , through his own parts, and like one who brings, in unity, to himself, the things which are separated, according to their natures, by big distances, for, by firstly starting from his own division, through the union that gathers all the things in God as their cause, and then by gradually advancing in his ascension, to reach his target through all of them, by uniting them with God, in Whom there is no division.” (Stăniloae 1997: 5-6)

“Florensky says that the human being, by locking himself up in himself, he alters himself in such a measure that he is no longer an objective reality to others.” By getting accustomed to no longer vibrate when he says *you*, the human being no longer vibrates when he is called as *you*. He buries himself in a total indifference, in a death towards any relation. He no longer says but “me, me, and me”. “That one to whom there no longer exist any *you*, he no longer is *you* to others. He is neither *you* to God, nor God is a *You* to him. He has become an empty shell (Schale), as H.-P. Blavatsky calls the spirits, a “skin”, without a substance, something illusory, purely subjective, and just because of that he affirms only himself, desperately. The one who doesn’t no another reality and he sticks to his own *self* as to a unique reality, without being able to satisfactorily have this one too, he is obsessed with his *self* more than a phantasm. He has got out of reality “in the most outer darkness”, where he sees nothing. A true *you*, an objective reality he cannot be given except by the community with God. God has given the human being the power for this communion, but the development of the communion it depends on the human being’s contribution too. The human being cannot give himself the communion by himself, just because this would mean that he affirms himself and he doesn’t want to get out of himself, by forgetting about himself, in order to him truly exist as affirmed by others, for he affirms others too; in order him to exist in God, by affirming God.” (Stăniloae 1997: 179)

“Through the subject quality, the man is into some measure *causa sui*, in the sense that himself is the ultimate forum and source of his acts, and not an external or internal force which does not listen him. This is the reason why he is the one who creates, choosing one of many self-accomplishing possibilities. He is not *causa sui* in an absolute manner, because he does not give himself also the existence like a departure point, neither the possibilities which to be fulfilled.

But even if the man is not *causa sui* in an absolute manner, he surpasses, through his subject quality, the objects. The object does not exist *per se*, and it does not have an interior existence and self-determination. The object is the victim of the subject because of being the subject’s passive material. The object exists only for the subject, and it has an existence

noticed only by the subject. The object is a tool without any internal resonance, and having only an external resonance. The object has lesser existence than the subject. To realize about the existence, it is a way to exist more and to have an extra power.” (Stăniloae 1993)

“The human being called to be instrument of the heavenly initiative and to save the world, had to know the state of lust related to the tendency after procreation. And such a state cannot be free but into the purity, in the absolute virginity.

In fact, this should have been the report of the Cosmos, in general, towards God, its Creator. But the man diverted the existence from its structure.

Only into the woman it was preserved this structure of the creation like being an instrument at the disposition of God.

Due to this fact, it was an actual humanity, an individual one, but not into the individual.

According to John Damascene: “the humanity which the Word has taken, by embodying Himself, it is not an abstract humanity, neither is an actual humanity like that existing in all the people taken collectively, but it is an individual humanity, which it is not, though, by itself an individual, a person, not being individual and a person except into the Word and through the Word”¹⁶⁹.” (Stăniloae 1993)

“If the man cannot fulfill either even more modest purposes, only through his human powers, it is even surer that the salvation cannot be obtained by the man except from God.” (Stăniloae 1993)

“Given the fact that the man really grows up to the rank of a subject responsible towards God and towards his fellow humans, through faith, and also the faith is the bridge which connects, in the most mysterious and intimate way, the soul of whom transmits it and of whom receives it, the

¹⁶⁹ This is the summary which is made by Dictionnaire de théologie catholique, tome VII, article Hypostatique (Union), column 503, to the following text: “The nature is understood either **abstract** – because it doesn’t exist by itself – or **common** into all the hypostases of the same species, by uniting them and **it is called nature considered in the species**, or integrally, by adding of the accidents, like they exist into a hypostasis and it is named **nature considered into the individual**; it is the same with the one considered into species. God-the Word embodied, He has not taken any nature which is understood in an abstract way – because this is not an embodiment, but a deception and appearance of embodiment – and neither the one considered into the species – because He has not taken all the hypostases – but He has taken the one considered into individual, which is the same with the one considered into species – because He has taken the first fruits of our heaven”. *The Dogmatic*, Third Book, chapter 11, p. 172.

prophet who produces it he presents himself like the highest one from the teachers. Different from the sight, the faith endorses the man to his fellow human. Through sight, through science, the sinful ones cannot get out from their sin, which consists of pride, of egotism, and in the isolated receiving and tasting of a spiritual good. Only the faith brings them into communion, and only the faith gets them out from the sin.” (Stăniloae 1993)

“The exclusion by the Christian teaching of the extreme theses – that of the identity, and that one of the absolute separation - it comes out from the man’s character as creature, and from the character of creation of the whole world. And the character as creature of those ones it is a necessary consequence of the absolute character of the supreme Being. If God is the reality Whose power cannot be surpassed by any other power, this power not narrowed by any superior power, it must be shown in the reports of God with the world too. The world cannot be to God a necessary destiny, a continuously variable train, which He must wear forever. The world cannot be an emanation or an involuntary unfolding of His Being. Because, if that had been the case, what he would have shown His sovereignty – above any necessity and law - in?” (Stăniloae 1992: 14-15)

“Rejecting the creature as symbol of God it means, in last analysis, to reject even the human image of Christ, as reflecting His godhead, or even the relation of His humanity with His godhead within Him. And the iconoclasts were consequent, by rejecting the Christ’s icon on the reason that it only represents His humanity, while the icons’ defenders, by defending the symbol, they created to themselves a wider basis for defending the Christ’s icon, as representation of God-the Man.” (Stăniloae 2005: 102)

“Though the Lord was born above nature, His nature not only that didn’t get out of its definition, but it came back – getting beautified – to its mode from the beginning, as after it was created by its Maker, getting rid of the ugliness introduced by sin and returning, to say so, to itself. Thus, the most characteristic “mode” of the created nature, it is that of being and actively transparent environment to its Maker. Practically, it is impossible to distinguish between creature and its Creator. The creature lives and it is powerful through Him. The creature shows its real beauty, its authentical beauty, in the light of God. The ugliness is an unnatural state of the creature. And the ugliness, of the crooking of the creature’s face, it comes out of the weakening of the creature’s transparence and of the work of God through creature.” (Stăniloae 2005: 176)

“The man is a unity of some multiple and various alternatives, in endless elevation of this quality. We are going to present here some of its forms:

a. The man is, by and large, a unitary person and, in the same time, an unutterable complex one. The unity of the human person and, in the same

time, the complexity of the human person, are shown in the fact that a unitary self is manifested in an endless multiplicity of thoughts, of feelings, of acts, which the human person wants to reach through, at integrally accomplishing and expressing himself, but never being able to. The man tends through this to a plenitude, but he knows that isn't in his power to reach that, and that is beyond his powers. The man cannot define himself and, in the same time, he sees his insufficiency.

b. The man appears to himself, by this, as one impossible to be comprised, but, in the same time, he realizes that he is held in a frame which he cannot exit from. Both through the aspect from the paragraph "a" and from the paragraph "b", the man realizes that he participates to the infinite, but he realizes too, in the same time, that he isn't infinite. The man always lives his insufficiency, his relativity, but he does that while aspiring to infinite, which the man feels himself as tied to, and which the man communicates with, in diverse modes."

c. The man increases, through both mentioned aspects, in his self-knowledge, but also in knowing that his self is a never exhaustible mystery, but a mystery that doesn't stand by itself, but it is united with the truly infinite mystery. The more the man knows about himself, the more he knows that he is an abyss which he gets out the knowledge of other and other meanings. In experiencing the concrete but unfathomable abyss of my own self, by being in the same time marked by my insufficiency, I live my dependency on another deeper abyss, on a superior abyss, which I think about that is no longer marked by the insufficiency of my abyss. I ceaselessly tend towards that abyss, but I won't ever comprise it.

d. Related to the awareness of my own mystery I live also the partially cognoscible mystery of the world. This is for I cannot separate the experiencing my own self and experiencing the world. But I still differ from the world. In searching for the mystery, I am turning myself here towards me and there towards the world. I need the world, but I differ myself from the world too. Also, I see the mystery of the world, on one hand as cognoscible, but on the other hand I see it as non-cognoscible and inexhaustible. But I know the world's mystery as a mystery unaware of itself, and that isn't preoccupied with itself. And, by that, the world's mystery it seems to me, on the other hand, as even more insufficient in itself, but as not produced by me, and therefore as depending on a higher mystery. Still, I need the world too.

e. Albert Camus replaced the term *mystery* for that one of *absurd*. He attributed, especially to the world, the character of being absurd. More precisely, he sees the absurd in the reports between conscience and the world's irrationality. He attributed the man's conscience a certain rationality. But he saw the absurd in the fact that the rationality of the conscience doesn't see in the world the rationality which it is searching for, as neither in our life within world, a life ending in death, as everything that is more absurd. Any attempt to overcome this absurd of the report between

the conscience searching for the rational and the irrational world, Camus saw it as an ‘irrational’ simplification (the suicide, the killing of another man, the illusion of the value in rationally organizing the life, or the faith in God). But we reckon that, if the man simply impeded himself with the conscience that the world is absurd, then he wouldn’t ask any question about the world’s meaning. But Camus thought that we must reconcile ourselves with the conscience lack of meaning of the world and of our lives. But we cannot do that. If we did that, it would mean no longer accepting either the rationality of our conscience, or to consider it as an illusion. But what one can reach the conclusion that the world is absurd through, if not through the fact that he looks at the world from a position of the rationality or because he sees the world as contradicting the man’s rational thirst for a meaning? We believe that out of this impasse, of out of this total contradiction, which should paralyze any human thinking, we are brought out, without being us fixed by it, in the platitude of some too easy and unilateral overlooking the existence’s problems, by considering our own selves and the world as mysteries, which unveil to us, in the same time, some meanings of the existence. Thus, the existence united within itself, as two alternatives, the mystery and the meaning.

Even in the renunciation of the ones who consider the existence as absurd, they renouncing to any attempt to say what the existence’s absurdity consist of, it is implied the recognition of the existence as mystery, which doesn’t allow us saying for sure, not even the fact that the existence is absurd. Recognizing the existence as being a mystery it is shown also in the need for always exceeding our level of knowing about existence.

Out of the existence’s character as mystery, we bring out, as we do not bring out of its character as absurd, some meanings. But these meanings do not exhaust the existence’s mystery. They are meanings to us, but there are insufficient meanings. That’s why, just in these meanings it shines the existence’s mystery. We live this mystery as a spiritual nucleus and impossible to divide in component elements, locked up inside its walls, but irradiating, through its pores, the light of some meanings and powers.

The world’s existence as mystery it allows us, for instance, to ascertain, though, that within world there are conscious persons, differing from things. And these persons are meanings, or they are at least searching for meaning and, in the same time, they are inexhaustible mystery in knowledge and in living. Living the existence as mystery, it allows us to recognize as a great value, with an inexhaustible depth of meanings, amongst others, a person’s sacrifice for another person. So, in the same time, both the persona and the sacrifice seem to us as mysteries, and not as absurd manifestations. By and large, the fact itself of being within world, of the man endowed with conscience, it hides some meanings which are, in the same time, inexhaustible mysteries, and which aren’t some opaque absurdities which no meaning spring out of. Or even the opaqueness, which some thinkers identify to the absurd, it asks the man a multitude of questions. If these

questions were purposeless, of absurd, why would us continue to ask them? Or, why wouldn't us be able not to ask them? And, for we ought to ask those questions, we must deduce that our being itself and the world's existence, despite the whole opaqueness which we will attribute to, they hide within themselves some meanings requiring to be searched for and unveiled. Even the death, reckoned as absurd, it cannot be reconciled with a certain meaning but, when reckoned as mystery, it can be so, and it even asks for being its meaning searched for.

The reality's aspect as absurd, it is imposed to us, actually, when we stop at what is superficial, opaque, and purely material within world and man, when we do not see the man's spiritual dimension, and a meaning of the world answering that dimension. The man's and the world's existence seem absurd when the world and the man exist only in order the man to feed and to satisfy his body out of the world, until the man dies definitively. The absurd occurs when not recognizing a meaning, namely of a profound and inexhaustible meaning, which always incites to be searched for. The absurd is the reducing of the human existence to the satisfying of some passions of the perishable body. We can get rid of the sensation that the man's and the world's existence is absurd, only through the unavoidable conscience that this existence has a meaning within, but not a limited, as superficial meaning, not a meaning in the existence locked up in itself. When Camus saw the absurd in reducing the existence to a meaning, he thought at the limited, superficial, and opaque meaning of a material existence. Actually, reducing the existence to such a "meaning", it shows it as being absurd.

The mystery proves the spiritual, profound, indefinable, and inexhaustible character of the existence. Just endlessly searching for the mystery's existence it gives the existence a meaning. In considering the existence as absurd reality, the existence is not seen as a unity of the contraries, but it is reduced to a simplistic unit, of inferior character, in what is shown as a simplification and getting superficial of the thinking itself, until the resignation with the simplistic attitude of renouncing to any understanding of the existence, by declaring it as absurdity, which one cannot find any meaning in. We have here the ultimate conclusion which one reaches at by reducing the reality to the world of the senses, a diminution that doesn't see the all-comprising unity of the contraries, which the connection with the Absolute Person cannot miss from.

This Absolute is the unfathomable mystery. Not seeing Him, but seeing everything as absurd, it means renouncing to the effort of exercising the human dignity as thinking being, created in order to tend towards uniting with the Absolute, towards transfiguring all the existing things in the maximum living of the mystery, a mystery seen as source of infinite meanings and of powers capable of providing the man a happy, and endless life.

The thinking from the last centuries tries to see in existence only the rational, and that reduced the existence to a superficial aspect. Recently, the

thinkers crossed to the opposite extreme – they see the existence only as absurd, and that too, it reduces the existence to a superficial opaqueness. Only in the constantly proven fact that in everything we know there is, on one hand, a rational meaning, and on the other hand there is a revelatory meaning as mystery, which one can never finish knowing it, it is shown the fact that the existence is an unfathomable mystery but, in the same time, it is an endless bosom of meanings.

f. The fact that the man has a unitary but complex existence, an existence advancing in the self-knowledge, but that remains, though, always a mystery, it is explained by the fact that the man has, as the highest peak of his being, the thinking and understanding mind, which always understands something, but which tries to understand even more, by advancing in the mystery of an absolute light, which end, the man cannot even reach at. But this is explained also by the fact that the man is, through his body united with his soul, also united with the whole world, and the world endlessly attracts the man in the ambience of the infinite world of the Absolute Person, or of God, Whom the man advances into, and Whose light and Mystery the man explains himself in. By this, both the man and the world, they enrich and unveil their meanings and these meanings are shown as increasingly deeper in their mystery.

g. Thus, the man is given to himself as understanding being, but he lives, also, with the need to know on himself, not as an isolated being, but in relation with the world, and with his and the world's Creator who continuously makes the light to spring out in the man's mind, in the mind's relation with the world. The man wants to know on himself and he cannot do that without knowing the world; but the man never can reach the end of this knowledge of himself and of the world. The man owes, by having on this purpose the freedom too, to know on himself and to lead the world; the man owes not only to know on himself and to know all the things which he is related to, but also to continuously consummate on himself. The preoccupation with himself and with the world it isn't, therefore, only a theoretical one. The Christendom says that the man it has been brought to existence, together with the world, out of nothing, but in order the man to make on himself further - a making united with the knowledge of the self, with the help of God and of the man's fellow humans – until reaching the level as God, not by nature but by impartation with God or by grace.

h. The man shows himself, thus, both in his thirst for knowledge and in his thirst for consummating on himself, as being thirsty for Absolute, but as never reaching the identity with the Absolute. The man is a pilgrim or a spiritual meteorite, in continuous movement between world and God, a conscious and free meteorite, always being on his way. The man is within world and he wants to be above the world; the man needs the world, but he needs the world as a road which he never remained himself definitively in a stage, but the man spiritually ascends always higher. The man must overcome the egotistic attachment to the world, not by annulling the world

but by making the world transparent and by sanctifying the world, by getting rid of his passions related to the world and by using the world, as a gift, for others, and as a means of penetrating and of seeing the Absolute through the world, a means increasingly penetrated by the Holy Ghost through the man's own ghost, and this is for on the measure we increasingly remove our passions related to the world, the world becomes increasingly transparent to God.

i. In this sense, the man is given his body in his care, but he must take care not only to support his body but also to not reckon his body as the ultimate reality. The man must do everything that is more useful to his body, to prepare his body in order to be, after resurrection, fully obeying his spirit and transparent to the spirit and, through spirit, transparent to God. The spirit doesn't want to exclude the body and the world, from the unity of the alternatives which is the man's being. Only the body tends to exclude the spirit, when the body is left by itself. The man must remain to a unity of the alternatives; he must strive to stop his body and the world from their tendency to exclusively dominate him, from the tendency of annulling the man as unity of alternatives in union with the Absolute.

j. Another unity of contrasts within man, it consists of the fact that, as preoccupied is the man with his eternity, as much he must be a spiritual bread for others. The man must alternate the mediation at his own self, or the preoccupation with his own self, with the self-giving. Here isn't about a static equilibrium, which one must keep between the two preoccupations. But the man enriches on himself not only by giving spiritual bread to others, but also, with an unshaded cherishing, by receiving others as spiritual bread for him. The unity of the alternatives consists here of strengthening the component which is the man's own life by promoting the component which is the another's life, and by him being promoted by another. So, the alternatives' unity means the unity between two or amongst several. Better said, the alternatives' unity implies, as we've seen from the previous paragraphs, the relation with the Absolute, as One Who have created us to be in connection with others. The more you come closer to Absolute, the more you promote your own existence through other's existence and vice versa.

The fact of spiritually nourishing on myself by nourishing another, it is explained amongst people through their unity as being. But not only through this, but also by the fact that, through our union as persons, we maintain ourselves and we increase in the connection of our beings with the being of the Holy Trinity, and from the consummate unity of the being of the Holy Trinity it is deepened the unity of being amongst people, through the creator, upholder, and savior Word.

k. The man speaks to others in order to tell them what he thinks at, but also in order to determine them to tell him what they think at. The man speaks to other for he needs them to speak to him. The man speaks for he is a thinking being. But the man wouldn't have been able to thing if he hadn't

learnt from the other's thinking; the man wouldn't have been able to think only from himself, but he is enabled to think out of the world given to him in order him to think a communion with others and, by that, learning from the One Who has given them the world as a common good. The man is a thinking, speaking being, but also together-thinking with the ones of the same being with him, and out of the power of the One in Whose image they are and through Whom the world it has been thought and created.

l. By and large, one can say that the world and the man are absurd, when they are reckoned as being the ultimate reality, in the pantheistic sense which all the philosophies conceive the world and the man in. The world and the man make sense, and they are full of inexhaustible mystery too, when they are seen as having their existence into God and as advancing in His richness of life - His richness of life being the target of the man and of the world -, when they have God as light. Otherwise, despite the whole rationality from within them, the man and the world would have been absurd – as Eugene Ionesco said, or as meaningless – as Emil Cioran said.

m. This shows that not the rationality, as consequent formal cogitation or as mode of organizing the things, it unveils the world's, and the man's light, but that is being done by the rationalities which the people use the things' rationalities through, towards the love amongst them, on the purpose of preparing themselves for the happy life in the eternal communion. And this shows that all the things have been made by a Creator Who has made all of them in a rational unity out of His love and out of His kindness, in order they to be imparted with His kindness and with His love – the people manifesting their kindness also amongst themselves. A rationality that doesn't put itself in the service of the good, it becomes absurd.” (Stăniloae 1993, 3: 17-26)

“The man is a rational and speaking or communicative being, and inexhaustible, and that's why thirsty for immortality and capable of immortality.” (Stăniloae 1995, I: 15)

“The man never has enough of a certain communication with others, even when he perverts that communication in a bragging and in the desire of being ceaselessly praised by somebody, deceiving himself just by that with an apparent infinity of his, even if he takes as support for this communication an increasingly empty language or a language increasingly liar. The man can show his ceaseless thirst for progress in ceaselessly searching for others' shortcomings and of his pretended qualities.” (Stăniloae 1995, I: 15-16)

“The man can be image of God and he is destined, through nature, to immortality, for the man has a soul differing from the body composed out of matter. The body couldn't be thirsty for the endless and always new knowledge about the infinite God, neither for the relation of immaterial love

with the immaterial God - and therefore eternal -, and for the understanding with his fellow humans and for communication with them. The man gets thirsty for that for he sees in God, and also in his fellow humans, an endless spiritual depth and complexity, and he sees at his fellow human a thirst for knowledge similar to his one, united at them too, with the thirst for eternity. The man realizes that the true infinity, namely the true content of a knowledge truly new eternally, that content cannot be except a Person Who isn't submitted to the human shortcomings, and Who can give Himself as a gift, willingly, and infinitely." (Stăniloae 1995, I: 16)

Icon

“In the Byzantine painting there is an icon presenting the persons who reached in Paradise as being together in the bosom of Abraham. The head of Abraham, which is represented as higher than everybody’s, and under which all the persons are gathered together, it doesn’t annul the other persons’ heads as being distinct. Abraham is head to all the ones who believe for He was the first who knew God as Person, and he believed in Him and in the promise of the future salvation in Christ. Abraham was the first to see higher and further, and who saw, even if from distance, the infinite horizons in Christ. In this sense, other people too, they can be heads for others, by their higher understanding and by their greater love for God and for people. But all such people are only types of the true Head, of the supreme Head Who is Christ. This is for Christ sees higher than anyone, He sees and He has in Himself the godlike infinity, and he leads us to the Kingdom of Heavens. “In His light we will see light” (Hebr. 2: 10).” (Stăniloae 2006: 91)

“We honor the saints and the Lord’s Mother through the icons which represent them. But because we honor them for the fact that Christ shines within them, likewise we honor the icons for they represent the saints and the Lord’s Mother in their quality as dwelling places of Christ.” (Stăniloae 1997: 226)

“If we honor the saints’ icons for the fact that they are dwelling places of Christ, all the more we will be right to paint and to honor the icon of Christ Himself.” (Stăniloae 1997: 226)

“The icon is neither idol identifying God to a created and manufactured image, nor a symbol carrying a power of God in itself, but the icon is the representation of God Who has made Himself man, and Who still hasn’t ceased to be according to His nature different from the created nature. That’s why the icon was possible only after God made Himself man and He made out of the human face the face of His uncreated Hypostasis.” (Stăniloae 1997: 227)

“By the fact that God Himself has taken human face, God made Himself visible as person, making His humanity transparent to His godhead that remained different from His humanity. This gave the possibility for the saints too, who fully have Christ within them, to reflect Christ and therefore their icons to represent them as Christ bearers. Thus, all the icons are essentially reduced to the fact that the Son of God has made Himself man and He showed Himself through human face.” (Stăniloae 1997: 227)

“Only the embodiment of the Word it has made the human face to be transparent for the infinite light of God. Only His embodiment made to be shown in a seen manner, through the defined human face, the untold but real infinite of the godlike Person of the Word. The interdiction from Exodus (20: 4) and Deuteronomy, it had the role of shunning us from identifying the created things as being, as such, God, or even the human face in itself to be identified to the face of God. The told interdiction was drawing the attention upon the divine apophatic, upon the absence of God, before God-the Word has made Himself man, in any other purely human face. That interdiction shunned us in an anticipated manner, from identifying the human nature in Christ to the godlike nature, and it was showing us that the human face of Christ is the face of God-the Word through the initiative of God-the Father, and not through a nature birth.” (Stăniloae 1997: 227-228)

“Through embodiment, God Himself has made out of the human face a face of His, and he has given all the faces, entering the interior communion with His face, the possibility of nourishing out of the tree of life, which is Him (Apoc. 22: 2).” (Stăniloae 1997: 228)

“We paint the icon of Christ not only in order to remember the human face of God Who has been once on earth, but in order to make visible to us, through the mediation of the art, His face existing even now and which will always be in a connection with us, assuring us that our faces too will resurrect to an eternal communion with Him. We want to always have the icon of His face, for His face always lasts and it is in connection with us and we want that through His icon to elevate our mind and heart to His unseen but living face and for we want that, when we will meet His face in the life to come, we to be familiarized with it, or to easily recognize it.” (Stăniloae 1997: 228)

“The fact that the Son of God has made His own human face, in order to give this face the interior dimension of the infinity, in order to manifest through it His godlike transcendence, and that He has made His human face eternal, it shows that the human face, by and large, it has in itself the capacity of becoming visible image of God; this fact also shows that the Son of God is the role model of the human image, that God has an image too, a form of manifestation with the human face is created according to, a visible expression of the human spirit. Then, by keeping it eternally, He remains in connection with all the ones who believe in him, like any living face is directed towards other faces.” (Stăniloae 1997: 228)

“Of course, the human face is by itself in the cosmic process an irreducible apparition to it, something unique, unrepeatable, “an opening towards

transcendence” (Olivier Clement), a continuous transcending, searching for the true transcendence. Although, the human face through itself, though transcending the cosmic process, it is closed up by death, namely through the cosmic process.” (Stăniloae 1997: 228)

“But the indefinite human face of Christ is transparent to the infinite depth of God; His face is filled up with the divine transcendence. And by not being closed up by death, His face remains eternally turned towards us. Through its relative transcendence and which is closed up by the death, one can see the absolute transcendence of God, transcendence that makes it to overcome the death and to remain open for eternity. “Meeting Christ it means meeting a face which will never be closed up” (Olivier Clement) and out of the communion with Christ’s face our face will receive too the power for resurrecting forever. Christ has restored thus, in Himself, the eternity of the human face. But this shows that Him, through embodiment, he has reestablished the human face in its full conformity with the role model, reestablishing that was possible only through the union of the role model with it, for the role model has made His own human image in Himself, and through Himself this role model is always imprinted in the ones who believe in him, namely who stay in communion with Him, filling their image up with the life which his face has been filled up with.” (Stăniloae 1997: 228-229)

“The Hypostasis of the heavenly Son, by being in the image of the Father as filial expression of the divine nature, He has made Himself also hypostasis of the human image created according to him as role model, or of the human face. He has in Himself both the human image and His godlike model, not separated, but the role model crossing through and elevating, lightening and transfiguring His human image, image having its most accentuated expression in face, and entering the eternal connection with all the faces. The Son’s Hypostasis, by assuming the human face He gives the human face the personal hypostatical characteristics, making it different from the face of any other man, but keeping the general features of the human nature.” (Stăniloae 1997: 229)

“The Christ’s human it is inscribed in a way into body and in another way into soul. As soul it is circumscribed only in the sense that it has some determined personal characteristics, differing from man to man. And the human face unites the circumscribing in both senses. As such, the human face is a paradox: a very limited material surface is transparent to a indefinitely, complex, and always in movement and rich spiritual life, thought personally differing from those of other persons.” (Stăniloae 1997: 229)

“Through the same human face of Jesus, though “circumscribed”, it irradiates not only the human soul’s life, but also the not-circumscribed godhead that limitlessly surpasses the human indefinite of the face, or the human soul’s life manifested through them; better said, the same Hypostasis manifests through the circumscribed feature of His human face the not-circumscribed infinity of His godhead.” (Stăniloae 1997: 230)

“God Who irradiates through the assumed humanity he is the Person of the Word, differing from the Person of the Father and from the Person of the Holy Ghost. Even through this he gives the assumed human nature personal traits and He doesn’t take it in its generality, which neither can exist in. For the people are in the image of the Son of God, they generally have His image of son. And so, he has it too as man. According to this unique particularity, as unitary and unique Hypostasis, Christ is painted in icon. And as the representation of the simple man, it suggests through the material face circumscribed which the painter paints, the indefinitely complex life of the soul, so that it presents the persons which that life belongs to, likewise the Savior’s icon suggests through the image painted by the painter, not only His indefinite human soul’s life, but also His consummately not-circumscribed godhead, for it presents His unique Person.” (Stăniloae 1997: 230)

“The painter suggests the Christ’s consummately not-circumscribed godhead not through his own talent, but through the fact that he presents Jesus with the unique signs of His acts: born in manger, with the star above, and with the angels around, with His Mother and with Josef watching over Him, crucified on the cross between two thieves, breaking open the locks of the hell and resurrecting, working some wonders known from Gospels etc. In these facts it is presented the Person of the Son of God Who has embodied Himself and Who has saved us through His crucifixion and resurrection, but there are expressed also imperishable love and power like no man have of has, namely the not-circumscribing of His love and power in precise deeds, which characterize only Him, in a visible manner, and which therefore circumscribe Him.” (Stăniloae 1997: 230)

“Paul Evdokimov and Olivier Clement insisted upon the fact that God, and therefore God-the Word too, He isn’t without a form. Against the poverty of content of the excessive spiritualism one must affirm that in God the absence of the image it would be a lack of plenitude. God is the Form of the forms, the Icon of the icons, the all-comprising Archetype. The apophatic isn’t a pure negation; it wants to say that God is a Meta-Icon, according to the terminology of Dionysus: “a Hyper-Icon”. Dionysus the Areopagite

doesn't say only that God is above all affirmations, but also that God is above all negations." (Stăniloae 1997: 230)

"The divine existence isn't only the source of all the words, but it is also the source of all images. As such, the divine existence isn't only the supreme Word, but it is also the supreme Image, and beyond image. Only the one who subsists is able to talk. In the Old Testament God often speaks out of clouds, out of fire (Exod. 2: 2, 5: 24-25; Deut. 4: 12), or He shows Himself while speaking (Isa. 6: 4; Ezek. 1: 26). Even when in the soul's hearing of the prophet it resounds the word without the prophet seeing the subsistence of God – namely His image – the presence of the subsistence of God is being felt as voluntary point where the word has come from. God is spiritually felt, as speaking, by the fact that the man feels the impulse to answer with a precise word, or with a precise deed, on each occasion." (Stăniloae 1997: 231)

"Itself the subsistence of God, felt as departure point of the word heard spiritually, it is an invisible Image, a real deep of the entire subsistence which takes forms, which receives an order from the deeps which is full of the virtuality of all the forms, out of the virtual bosom of all the images." (Stăniloae 1997: 231-232)

"In the Old Testament, despite thoroughly trying not to express God through images, the prophets sometimes see God in a form or another. Moses sees "the place where the God of Israel stood and the things from under His feet, as a brick of sapphire and as the image of the clear sky" (Exod. 24: 10), meaning that a form of God had given a form to the place where He stood. Moses also sees "the image of the Lord's glory, as a fire burning on the mountain top" (Exod. 24: 18), namely Moses sees a form emanating out of God." (Stăniloae 1997: 232)

"God shows Himself to the prophet from after Moses in a more determined Form. Isaiah sees God sitting on a very high chair, surrounded with glory and Seraphs (Isa. 6: 1-3). Ezekiel sees God as a human image (Ezek. 1: 26); Daniel, likewise (Dan. 7: 9, 13: 10: 5-6). These were the anticipations of the Son of Man seen in Apocalypse, this time founded on His showing as man in history." (Stăniloae 1997: 232)

"The most adequate, the most expressive, the most communicative of meanings image, of the supreme Image, it is the man or the human face. This is for through the human face it can be manifested the supreme spirituality, or the form of the supreme spirituality. Only through the man's

personal face, which expresses the personal self-awareness, and the awareness on all things, the openness and the love for everybody and everything, the possibility of expressing the will and the self-affirming, it can be expressed in the most adequate mode the divine personal spirituality. Only the man knows God, especially within himself, and he can rejoice for his salvation while being aware of the communication with God. That's why the man's face, as the most adequate image of God, it is impropriated by God-the Word, in order Him to enter the communion with the people, in order Him to communicate Himself to them as God, in order Him to communicate the people the interior living of God by the human." (Stăniloae 1997: 232)

"The human face made eternal and elevated to the maximum transparency, to the maximum expression of the self-awareness and of awareness of everything, to the maximum expression of the love, of the interior living of God, in Christ's face, the spirituality of the Son of God, or the form of this spirituality and its communicability, they have found their most adequate expression, elevating it in the same time to the highest conformation with its Role-Model. The Son of God has taken the man's face for the man's face is face of communion; for through the man's face it is expressed the spirituality lived inward in order to be communicated to others too. And thus, through the man's face Christ entered the maximum communion with all the people and He eternally remains in this communion, and he reestablished at maximum the communion amongst people." (Stăniloae 1997: 232)

"The believers want not only to have the word of Christ until the end of time, a word inexhaustible in love, but also His human face and, through it, the loving face of His godlike spirituality, the irradiating face of maximum and interminable communion between God and the believers. Out of this face of interminable love it starts His word of inexhaustible love too, who's meaning never comes to an end. This is for the believers want not only to theoretically know that the word preached to them it is the word of Christ, but they want to relate it in a real manner to the face of Christ, as departure point of that word. This face is otherwise itself an inexhaustible plenitude of words, as the face of the endless love wanting to express itself. That's why too, the Christ's face represented in icons it speaks about Him, It expresses Him, and it is an endless word of Him. It was said that *the icons are a Bible of the ones who cannot read*, or of the ones who do not have the time for reading." (Stăniloae 1997: 232-233)

"By the fact that Christ's face is shown in the Orthodox icon while strictly observing the iconographic canon of the oldest tradition, one can say that it has defended the Orthodox believers like it didn't defend others the

assiduous reading of the Scripture, against understanding Christ arbitrarily. Through the Orthodox icon ceaselessly and strictly remained on the line of the traditional canon, from the beginning of the Christendom, the Orthodox believers have remained not only unitarily understanding Christ, but also to understanding Him like in the times close to the Apostles, and in the places of the region where The Lord live and worked. And Christ shown in this icon is a profoundly spiritual Christ. The Orthodox icon has been thus, together with the spiritual-patristic and spiritual-ascetic literature, the most important guide of the most zealous believers in their forming on the line of a spiritual life of living together with Christ and with the Holy Ghost. The most formed themselves, in this sense, the saints, in whose icons it is presented the same mode of spiritual living, which they strived to follow Christ through. In these icons is affirmed also a sense of the salvation differing from the one of the external justifications, through the satisfying sacrifice or through the expiation sacrifice of Christ. Through those icons it is shown the deification which the ones who believe in Christ are elevated to, deification which opens the horizon of the future age.” (Stăniloae 1997: 233)

“The Byzantine style of the icons it affirms until today the actual Christian spirituality, and those days this style starts to be cherished everywhere, not because of being the style of the Byzantine époque, but for it is the style of the authentic transfiguration and spiritual thinness of the man in God, outside which there cannot be an authentic Christian spirituality. This is, in case of Christ, besides the unique personal aspect which Christ is presented in icons in, the sole “objective” mode which the non-circumscribing of Christ’s godhead is suggested in, excepting the cases which a painter fuller of Holy Ghost succeeds in suggesting through his talent something of this non-circumscription.” (Stăniloae 1997: 233)

“The believers know that the icon speaks to them and it guides them on the line of the life of Christ as role-model, not only as a teaching about the authentic Christ; they are also convinced that through icons they enter the real contact with Christ, and thus they relate the words they are told about Christ in Church, to Christ Himself Who is alive and present within Church, in any place where they turn their sight towards the icon of Christ and they worship Him with faith.” (Stăniloae 1997: 233)

“The key problem for theologically explaining the icons’ role in Orthodoxy is: what real and present connection is between the living Person of Christ and His icon, and how this connection is established?” (Stăniloae 1997: 234)

“The definition given by the Seventh Ecumenical Synod affirms that the worshipping granted to the icon it “crosses”, it “goes up” from icon to the represented person, to the prototype. This expression is usually interpreted as a willing moving of the mind from icon to prototype, as from a thing to a

totally separated reality. But this “crossing” has a deeper meaning. The one who believes in Christ he is unable not to do the crossing from His icon, of from the saints’ icons, to His or to their living reality. In this mind’s necessity of crossing from the icon to the living reality of the icon’s prototype it is also implied a work of Christ upon the one who looks with faith at His icon, or at the saints’. Like the word about Christ determined within the one who hears it the need for thinking at Christ, this materialized word which is the icon, it determines in the one who looks at it the need for thinking at Christ, like on a more general plan any word of somebody about something it causes in the one who hears it the need for answer, adopting an attitude towards what is said to him and towards the one saying it. Here is hidden an ontological connection between image and the reality expressed in it, like between a word and what is said through that word, or the person saying that word, or between that person and the one hearing what is being said. This connection, for there is in the first place an ontological connection between reality and its image or its word, or about the reality for there is no reality not having in it implied its image or the word about it, if it is a conscious reality. So, the conscious respective reality is impossible not to be interested in the effect produced by its image, or by its word, within the one touched by them, by the fact that they are addressed to him.” (Stăniloae 1997: 234)

“If the luminous shadow is connected to the body itself through some material rays starting from that body, then somebody’s image is connected to his reality through the spiritual rays which somebody necessarily projects his image through, as least in others’ souls.” (Stăniloae 1997: 234-235)

“When one looks at the icon, the faithful soul speaks to Christ and he worships Him, though Christ isn’t one with His icon – like the mother watching the picture of her son speaks to him, though she doesn’t confound her son to his picture. The icon and the prototype are comprised with the mind simultaneously, but without being confounded; better said, the icon is forgotten while living the direct relation with the prototype.” (Stăniloae 1997: 235)

“The connection between Christ and His icon is more clearly explained by the prayer for sanctifying the icon of Christ, from the Euchologion of the Orthodox Church. In this prayer it is mentioned about the touching of the face of Christ with the scarf sent by Him to Avgar from Edessa, which He has left imprinted His face on, through His power, and that’s why His power through that scarf it healed, the one whom He sent it. This is for, according to the things we said previously, somebody’s word or image and his subject are connected through an irradiation of power. Then, we ask in that prayer: “O, You Good Master, look with mercy at us and at this icon... and send upon it Your heavenly blessing and the gift of the All-Holy Ghost and bless it

and sanctify it and give it healing power and power of banishing all the devilish craftsmanship: fill it up with the blessing and the strength of the Holy not-made-by-human-hand-image, which from the touching of the all-holy and all-clean face of Your beloved Son it has gained plentifully, as through it the powers and the wonders for strengthening the right-faith and the salvation of Your faithful people to be worked from.” (Stăniloae 1997: 235-236)

“It is asked for the present icon to be imparted with the non-made by hand power, given to the icon by touching the Christ’s face; So that the power of that icon to be prolonged to this icon too. Then the prayer ends with the affirmation that before the icon is worshipped God in Trinity: *“For to You, the Almighty, and to Your One Begotten Son and to Your Holy Ghost, kneeling before this icon and faithfully calling on You and by praying us thoroughly, to be us heard and the mercy of Your love for people to find and also to gain”*. The Holy Trinity called upon in prayer, by descending before the icon, it elevates the one whom the looking at the icon causes him to call on God.” (Stăniloae 1997: 236)

“The saints too are in a connection with their icons, by the special fact that they are full of Christ, and the energies of the holy Ghost which they are full of are projected through this out of them upon their icons too. Through icons we ascend to honoring the saints in whom we see the result of the Christ’s work and His present work.” (Stăniloae 1997: 236)

“Amongst the problems arisen by image as means of the Revelation, two are the problems which we are interested in: the kinds of the images which God reveals Himself through; and the mode which the images are born in the mind of the organ of the Revelation, under the divine influence, namely their objective-subjective character, unlike in the case of a myth which is a product of the imagination and which fills up an objective void. This shows us that the images are the unavoidable mode of Gods’ unveiling towards the human spirit.” (Stăniloae 2005: 23)

“We reckon that the revealed images are unavoidably produced on the meeting point between spirit and the seen shape; the image isn’t else but the way of spirit’s apparition through a seen shape. Being himself an embodied spirit, the man cannot notice and express the spirit in his purity, but only through the screen of a seen shape. The human spirit himself is grown together with such a screen, and he is in an indissoluble bond with the whole world of visible shapes, which he knows and expresses his knowledge and his reflection through. The man cannot notice and express the spiritual reality – though he is an embodied spirit – in itself. The material reality, which doesn’t irradiates a spiritual reality through, it isn’t presented in images, but directly, scientifically. Only when taken as support for

expressing a spiritual reality, a seen shape receives its function as image.” (Stăniloae 2005: 24-25)

“The divine reality, as spiritual reality by excellence, it has the quality as not being possible to notice it or to express it in itself. This is especially because any access of the man to it, or any reaching of the man at it, it is a touching by the man who notices and expresses his spirit and any spiritual reality in shapes borrowed from the material, visible world. Only a totally apophatic theology (of the silence, of denying any enunciation regarding God) it is free of images.” (Stăniloae 2005: 25)

“Let’s see the kinds of images of the Revelation. On the plan of the Revelation there are several categories of images. Some images of purely ontological, namely definitive unities, constituted through the real and definitive dwelling of the divine spirit in a seen shape. This is something analogue to the human face or to the human body, which are images of the spirit definitively united with them. These ones are the results of the acts on some moments of the Revelation. In this sense, the most real, the most vivid, and the most ontological image of the Godhead it was the Christ’s humanity, and image achieved through the act of the embodiment. And the icon, so highly honored in Orthodoxy, it means expressing - through the art’s means - this image of God assumed by the Son of God. Christ as Man is His human image as God, He being in the same time God Himself. The embodiment isn’t a myth, it isn’t a human subjective imagining, but it has achieved a real and definitive union of the divine spirituality with the human visible reality. We do not have in Christ the unveiled divine reality and that’s why we cannot comprise and express the divine reality in its plenitude of infinite complexity and richness. But the living image which is His humanity it doesn’t completely cover, either, the divine reality, but it reveals the divine reality on the measure which the human possibility can comprise it.” (Stăniloae 2005: 25)

“In state or resurrection Christ as man is, also, a human image of the divine life unsubmitted to the death, an image which the Godhead is even more transparent in. The resurrected Christ doesn’t forsake even now His character as image of God, for if that had been the case, he would have forsaken the humanity itself. And the Apostles were shown this human image of the divine life unsubmitted to the death.” (Stăniloae 2005: 25)

“The Christ’s ascent to heavens it is an image of the ascent of the human resurrected in Christ, on the level of the divine glory. What this divine glory is in itself it cannot be comprised or expressed by the man. The Apostles saw it in the image of the ascending Lord’s body and in the snow-white brightness of the Lord’s body of Mount Tabor. All of these are divine-human

realities, spiritual level of the human towards the divine, not in myths, namely not in subjective and without content imaginings.

The divine-human realities express realities above our understanding, and that's why we must avoid understanding them in a narrow manner, or to reduce them to the level of some objects, to that much as it is visible of them. They have spiritual abyssal depths, but these depths are correctly, though very summarily, expressed by the terms: embodiment, resurrection, ascent to heavens etc." (Stăniloae 2005: 26)

"Before Christ, in the Old Testament, God didn't dwell in this full degree in a created, human form. God appeared in a seen form, in the Old Testament, only passingly and through one or another of His energies. Those were a different kind of images of the divine Revelation. So were the cloud, or the pillar of fire, leading the Israelites through desert (Exod. XIII: 21-22), the fire that consumed the Elijah's offering, or the breeze of wind shown also to him (II Samuel XIX: 12). Some of these presences of God are more steadfast, but these ones two are only presences through energy, from distance, and not embodiment as Person, which to make possible a continuous manifestation of God, through unequivocal acts as Person. So was the presence in the Law's Ark, in the Book placed in it, and by and large in the Law's tent, seen by Moses on Mount Sinai. So were some images having a more reduced divine presence in them, having the character as images rather by the fact that they were the product of some divine acts and they were the materialization of some means for satisfying the spiritual needs, or the signs of the divine benevolence, as there were the stone, or the manna etc." (Stăniloae 2005: 26)

"Saint Gregory of Nyssa said somewhere that the angels do not need imagination for the divine reality seen by them it is above any imagination. Maybe that's why the spiritual Fathers (for instance Diadochus of Photice) warn against any images, imaginings, visions, for in Christ the Christians have more than any imagination. The spiritual Fathers warn us even against the images of the visions having Christ as object, for through faith and living we know about the theandric deeps of Christ more than we could be helped the images and the visions about Him." (Stăniloae 2005: 28-29)

"Farrer speaks about some sort of "rebirth of the images" through Christ, and he gives as illustration for that the speech and the writing of the Apostles. Limiting this to Apostles, Farrer is right. What exceeds this, we reckon that this rebirth can be understood only in some senses. One is that Christ becomes the true image of God, and another is that Christ is the center of all verbal images. We will see further other senses too. By no means after Christ and after Apostles there would have been promoted a work of the imagination in the sense of visions and imaginings about Christ, or independent of Christ." (Stăniloae 2005: 29)

“Christ has brought a “rebirth of the images”, firstly for He has given a real character to the image of God, and secondly, for all our words about God have nothing else to do except describing Christ, for He is the true image of God. The word remains, as in the whole history of the Revelation, for the Revelation in Christ too, indispensable, and the word’s main function is to describe the human image with its diverse acts, which God has Revealed Himself through, in Christ. Without this image and without its diverse acts, the word would be incapable of describing the whole richness and power of the divinity Who reveals Himself. But also vice versa, the acts, the images, and the visions of the Revelation in Christ, they would remain often unnoticed, and not-understood, without words. By and large, the words, by expressing divine acts and presences manifested in images and visions, they wear in themselves the imprint of the imaginative expression, always being less than the acts and the images comprise. The word “God is strong” it is an imaginative expression, for an act of His powerful work it has been experienced. Of course, the religious thinking sometimes detached the imaginative word from the image or from the vision itself, and maybe God unveiled Himself sometimes by describing Himself only in such imaginative words. Anyway, there is hard to find a word about God which to not have an imaginative character, which to not start from a sensitive form.” (Stăniloae 2005: 29)

“The icons and the Holy Mysteries are continuously keeping present and working in the conscience and in the life of the believers, the real ontological image of God, image that is Christ, or, more precisely, the humanity of Christ. They are modes of continuous efficacy of the central and definitive image of the culminant Revelation in the human life.

The word of the preaching must stay in tight connection with them, as it stood also in the time when God revealed Himself through that image, or through its moments, acts, and stages.” (Stăniloae 2005: 30-31)

“We do not occupy ourselves, here, with the fundamental and objective image of the divine Revelation, namely with the Person and the acts of Christ, which has been constituted outside the human subjectivity, through the objective work of God; neither with the passing images produced by the manifestation of God through some exterior, visible forms, as in the Old Testament, which also were done outside the human subjectivity. The human subjectivity had no creator contribution regarding those images, but it only noticed through the divine work in the human subjectivity the divine presence in those external, objective images. In this knowledge of the divine presence in those images, objectively made, it consists of, in those cases, the inspiration of the human organs, which recognize for the first time the divine presence in those images, or the faith of the ones impropriating this knowledge from the inspired organs.” (Stăniloae 2005: 31)

“The objective fund of these two types of images it is provided, in a certain sense, by recognizing their exteriority, not only by an organ of the Revelation, but by several of them, or even by all the ones admitting their primordial witness. On the role of the subjectivity in recognizing the objective reality of these images we are going to say some things after treating a previous question. This matter is formulated in two questions: a) What is subjective and what is objective in these two kinds of images taking entirely place in the interior of the human subjectivity? b) What one can achieve like, the surety of the objective fund present in these images?” (Stăniloae 2005: 31)

“By the fact that the Christendom is the religion of revealing God in the human “substantial mode”, by the fact that all the revealed images are born out of the touching of the human embodied spirit by the divine spirit, it is shown that in Christendom, the man has been elevated on the highest level of noticing God, on the level of noticing God as reality differing from object, as spiritual reality, but a reality that cannot be revealed and noticed except through the mediation of the sensitive images. This is for the man is on one hand, as spirit, superior to objects, but on the other hand, as embodied spirit, the man is a substantial image and the whole his spiritual life is bond to images. The images have the form needed for manifesting the human spirit, and the human spirit is in the image of God. The man cannot notice God except through images, through symbols. The human images are the highest form of noticing the divine spirit, for, as images which the human spirit is expressed in, they are in the same time symbols of the divine spirit, according to whose model is the human spirit.” (Stăniloae 2005: 41)

“On one hand, the man cannot avoid the images in his thinking referring to God, and on the other hand it depends on his spiritual level that these images to be myths to him, non-conform to God, or symbols of God Who is above the objects’ world.

The unavoidability of the biblical images has been highlighted by the Reformed dogmatist Emil Brunner, like this:

“For cogitation, which tries to achieve some truths out of thinking at himself and at the world which it lives in, and therefore it rejects to be bon to something historical – the Revelation, the history of the salvation – even the idea of a God Who is Person, namely of a divine You Who speaks to us, it is mythical. This cogitation is faced by the faith that knows itself as tied to this historical event, for in this event the faith knows the Revelation and the self-communication of God. What hits is given what we want to call as “fundamental myths”, which are identical in their content to the content of the preaching.” (Stăniloae 2005: 41-42)

“The Christian Revelation, as encounter between God and man, achieved through means resulted out of this encounter, it aims to grow the man up out of the ambience and in the ambience of the source that is God, Who, since He is free and unconditioned, He must be Person too. The experience of this bond and of this communion of the man with the Source and of his growing out of that Source, it is unavoidably expressed in images, but these images express in the most adequate possible mode, for our bodily condition, a true reality.” (Stăniloae 2005: 43)

“The Sunday which it was committed the solemn act of honoring the Holy Icons on, the first Sunday of the Easter Lent, it is called the Orthodoxy’s Sunday.” (Stăniloae 2005: 49)

“We do not know how was the Son of God before His embodiment, neither how the Father and the Holy Ghost are. In other words, we do not know how the Godhead is in Himself, but we know that the Son’s Godhead after His embodiment is no longer a reality separated from the human body and face. We do not know how is the Godhead in Himself but we know now that the Son’s Godhead was shown to the people and they were shown the Son’s Godhead through the real countenance of man and only through that.” (Stăniloae 2005: 51)

“When the pagans imagined the deities as human beings, they were in a double error: the deities didn’t exist, and if they had existed, the pagans wouldn’t have been able to induce the history of a real embodiment of a deity. Jesus Christ lived on a precise moment of the history, but as embodied God, a man that proved to be, in the same time, God. The historicity of Jesus Christ, as the embodied Son of God, it differs the faith in Him from any other myth, a myth being only a poetical materialization of some ideas, of a constant process belonging to the nature. The embodiment of God as historical fact confessed with assertiveness and even paying with the life for that. The Christians, when looking with the eyes of their faith at the Son of God, as manifesting through human face, they are in the fullest conformity with the divine truth and with the history.” (Stăniloae 2005: 51)

“The problem of the icon in Christendom it can be expressed by the question: may be Jesus Christ, God-the man, expressed in painted image? In other words, might a painter contemporary to Jesus, of even a photographer, if this art had existent back then, capture Him in image?” (Stăniloae 2005: 51)

“The iconoclasts affirmed that only the humanity of Christ could have been seen, and not also His Godhead, and the image of Christ’s humanity cannot be identified to the image of Christ Himself, for in such a case we would have melted His humanity with His Godhead (and this means Monophysite

heresy), or we could have considered Jesus as man, as separated from Jesus as God (and this means Nestorian heresy). The iconoclasts were wrong. Christ's humanity cannot either be separated from His Godhead, or merged to His Godhead. His humanity necessarily and non-separately comprises the Godhead." (Stăniloae 2005: 51)

"Could the people living around Christ to see on His face, in His sight, that He was more than a man, that He was God-man?

The answer cannot be except affirmative, for otherwise were could they have taken the certitude that Jesus was God and the power of receiving even death for this certitude of theirs? They saw something in Jesus, something that exceeded everything that was human. It is true that not anybody who passed by Him saw His Godhead in his human countenance. In order to see that it was necessary the faith too. But anybody could receive the faith if they wouldn't be stubborn in closing their eyes and in denying the suprahuman element which was emanating, which was assaulting him out of the Jesus's Person. But no matter what the faith would have been produced like, it is a fact that those having the faith, when looking at Jesus, they were saying, through all His human manifestations, the Godhead. If somebody asked: what it is possible like, to be seen the Godhead through body? we would ask him: What it is possible like, to see through the material body, the spiritual reality of the soul?" (Stăniloae 2005: 52-53)

"If the man's soul shapes the matter in order to form to himself a body which to be able to manifest the godlike spirit through, according to Whom is created the spirit, being able to manifest so adequately through the soul, the godlike spirit can also manifest through the human body which shows the soul. The organs and the traits of the human body are indirectly shaped by adequate means of manifestation of the Godhead. The Godhead isn't totally inaccessible. What God would look then like a man for, and what He would have embodied Himself for? Thus, nothing opposed the Apostles to see the Godhead of Jesus Christ. But if the Apostles were seeing the Godhead of Jesus through His human face, of course that if had been presented to them, after Christ's death, or while the Apostles weren't with Him, a portrait of Christ, that portrait would have suggested Him the whole divine-human Person of Jesus. This is for the mystery of each portrait consists of the power of a few lines of suggesting the living reality of the original. The ones who stood around Jesus of course they experienced His Godhead out of His word, and when they would have seen the portrait there would have missed an important means, namely His word, which they would have realized the Godhead of the portrait's subject. But the portrait of a known person it has the power of suggesting even what a person cannot manifest in the moment of looking at his portrait. The way of speaking, the brightness of his eyes, they awake in the looker the memory of the moments

which these manifestations were accompanied on, by the sound of the speech.” (Stăniloae 2005: 54)

“The power of a known person’s portrait it consists of the fact that it stimulates the looker memory and that adds to the portrait’s motionless lines all the elements of the original’s life. A mother looking at the portrait of her far away son, she starts actually speaking to him. The eyes of that portrait start moving, the mouth starts speaking, the whole image gets animated. The mother forgets about being in front of a portrait. Through the collaboration between the portrait and the memory of the sight, there appears in the front of her conscience her son in the whole reality’s vivacity.” (Stăniloae 2005: 54)

“Even if there hadn’t remained after Jesus’s ascent a portrait of Him, the Apostles surely tried to describe Him to the believers, who were craving to know as much as possible out Jesus and His countenance Whose characteristic traits have remained as a steadfast asset transmitted, on one hand, through the oral tradition, and on the other hand through very early attempts of describing Him in pictures.” (Stăniloae 2005: 55)

“We aren’t wrong affirming that the present image of Jesus from the Orthodox Church, which avoids the renewals, it presents elements characteristic to His face, which have been preserved through tradition since the Apostles’ time. It is a fact, the scrupulousness which the books of Church painting describe with, the details one must take in account while painting the face of Jesus, but presenting the Jesus’s divinity flowing out from within His image it is an extremely hard thing to achieve. Only a great talent and a deep life of religious purity can bring here a serious contribution. Not always the ones who painted or who are painting the image of Christ are endowed with a great talent and are found worthy to receive a supra-natural inspiration, especially because, on the measure the Church has been extending, the piety of the Christians has been imposing an increasingly numerous multiplications of His image. Out of this motif, and maybe due to other motifs too, it is probably that after the first Christian centuries, after it has vainly tried to temper the pious zeal of the uninspired multiplication of the image of Jesus, the Church started to impose the traditional elements of this image not only as a frame which the painter must fill it up with the internal force of the divinity, but almost as the sole traits which the painter must paint when trying to suggest the image of Jesus. The Church considered that, if the painter cannot paint more in the adequate direction of Jesus’s countenance, he better not to paint more either in the direction incompatible with His image. Thus, it has been imposed the schematic image of the Jesus’s image and of all the saints. In some icons this schematism is brought so far than we almost do not have except the lines of the human image without any internal life, like there are,

for instance, the old icons painted on glass from the Romanian peasants' houses." (Stăniloae 2005: 55-56)

"This schematization is justified also by other reasons than the motioned necessity. Jesus. Though He was man, He wasn't' like any other man, namely he wasn't' like the other men who are only men. His humanity was sinless and it was worn by the godlike hypostasis. So, the Jesus's face won't present a natural humanity, as we can find at the concrete people. His face must express in icons only the general, the abstract traits of the humanity, letting aside everything we can encounter in the known faces of the natural people. There will be drawn only the foundation lines, only the formal frame of the humanity. In this way, the painter will avoid affecting with some sinful element the countenance of Jesus, and the flight of the believer soul towards the heavenly Jesus Christ won't be impeded by the likeness of the image on that icon to some concrete man. The portrait which only that much is presented in, out of the humanity of Jesus, it surely will be in truth, in the general conformity with His countenance, though won't be in the whole truth." (Stăniloae 2005: 56)

"We must specify here also that through these traits of general humanity of Jesus's image, there isn't accomplished only a reduction of the natural and sinful element of the humanity, but it is achieved also a positive expression of the virtues which constitute the true humanity, the humanity elevated again to its normal structure, through the divine presence. The schematic image of Jesus is the concretization of the ethical virtues in the degree which they aren't being generated in, by any man's natural countenance. The seriousness of His face, the purity of His sight, the calm manhood, the ascetic character of His traits, they express the combination of all the virtues which the man must tend towards, and they exteriorize the model man in the Christian meaning. If the historical humanity of Jesus is the sinless humanity and the concretization of all the virtues in the supreme degree, His image, as presented in the Byzantine iconography, it will present everything that can be closer to His real image from history and from heavens; in any case, this is a frame that can animate in the most adequate manner the living reality of Jesus." (Stăniloae 2005: 56-57)

"The Godhead as model of the human spirit must be in the direction of the supreme efforts of the man's spiritual elevation. The man is on the peaks of his possibilities in his ethical accomplishment, in this elevation towards the virtues which he has overcome his egotism through, and which he has intensified to the ultimate degree through, his responsibility for others. These are the states and the tensions which the man resembles more to God through. Their manifestation is also the maximum manifestation of the presence of God, due also to the fact that on these ethical heights the man cannot reach without the help from God and without the presence of God.

Thus, the traits which the face of Jesus is expressed with, as combination and concretization – which cannot be found at the natural people – of the human virtues, of the supreme peaks of the humanity which cannot be reached only through man, and these traits express in the same time a presence above nature out of His being, a divine presence.” (Stăniloae 2005: 57)

“Through the schematic traits of Jesus used in icons it is aimed not the simple general humanity unaffected by sin, but it is aimed the general humanity of the supreme ethical values, which no natural man has been elevated to, but only Jesus Christ reached them, due to His Godhead.” (Stăniloae 2005: 57)

“We say the same thing about the image of the Virgin Mary as presented in the Orthodox icons. She is not a copy of the countenance of a woman encountered in the natural and concrete world, but Her image expresses the supreme ethical values of the general femininity: *The unaffected by sin maternity*, namely the attributes of *Mother* and *Virgin* in the same time, as we cannot find at any other woman. Of course, the traits of the Birth Giver of God, they must be warmer as those of Jesus Christ too, for the maternity is affection, and the purity is beauty, while the ascetic traits cannot express such states. Just this makes us grant the whole our admiration to the Orthodox style of the icons of the Lord’s Mother, which, having to present such feminine and material features, full of life and of warmth, it still hasn’t fall in the naturalism of the western iconography and therefore it hasn’t confounded the image of the Lord’s Mother to the image of some woman, but it has preserved Her singular and as adequate as possible to Her real one, image.” (Stăniloae 2005: 57-58)

“Jesus Christ has brought to the supreme degree, the value of the man consisting of the humanity’s ethical character, by accomplishing the people’s salvation through the sacrifice of His life. When giving to Christ the attribute as *Savior*, we recognize that he has achieved the supreme ethical performance, the supreme unfolding of the real man’s virtues, as the Jesus’s character as *Savior* it is expressed in Icon by his countenance as crucified, or in other moments reminding us about His crucifixion, as there is His resurrection, His ascent to heavens etc. But while the schematic character traits, of Jesus’s icon, aiming as main target defending Him against the natural man’s sin and expressing the ethical virtues, it suggests in the same time, secondarily and implicitly the presence of the divinity in Him, through the fact of the crucifixion, of the resurrection, of the ascent to heavens, the main accent is put on the Godhead from within Him, and only in subsidiary it is added a new highlighting of the ethical consummation of Jesus.” (Stăniloae 2005: 58)

“If in the schematization with ethical negative and positive purpose, the Church has found an unparalleled means which to be expressed through, as as possible as non-erroneous image of Christ, representing Him either in the moments of His supra-human acts, or surrounded by the supra-natural symbols, as there is, for instance, the aura around His head, or the angels next to Him, the Church reckoned it as the most appropriate mode of positively suggesting His Godhead, which is the hardest to be expressed as phycological spiritual force.” (Stăniloae 2005: 58)

“This image of Christ, being formed on the information provided by the tradition, by the main data of the Gospels, and by the impression which Jesus created upon some people contemporary to Him, it has the gift of not sinning against His real face from history and from heavens, and it doesn’t deviate the attention of the believer who looks at it, towards known faces of people, but, on the opposite, it forms an appropriate frame, though a minimalistic frame, of the real and living face of Jesus which this fame – through the contribution of the believer’s faith – it can be filled up with and it can be animated by.” (Stăniloae 2005: 58)

“The portrait of a known person gets animated in front of us also through the contribution brought by our memory. But almost always gets animated in front of us also the portrait of an unknown person, the memory’s role being take now by our imagination as stimulated and directed by the expressive traits of that portrait. But the imagination has a true power on when having at its basis the news or the conviction about the reality of the person we see in that portrait.” (Stăniloae 2005: 58-59)

“In front of the Jesus’s icon, the believer brings, instead of memory, his conviction on the Jesus’s existence on the basis of the memory of the people who knew Jesus, and this is a mediated memory equal to having faith in Him. Crossed through by the faith in the Jesus’s reality, and full with the rich information about Him which the believer has it from Gospels and from the Church’s preaching, and also by being driven by an endless love for Christ and by trust in His help, the believer places what he knows about Jesus in the frame offered by icon and he animates Jesus from icon with his love, so that he is, towards the icon of Jesus, as those people from old who knew Jesus, and now, at his turn, he waits for Jesus with loving impatience.” (Stăniloae 2005: 59)

“Out of the scheme offered by icon as a frame sufficiently adequate to the Jesus’s face, and out of what the believers brings in his soul as fruit of the Gospel and of the Church’s preaching, which are combined with the frame offered by icon, it springs out the living image of Jesus, increased in likeness to His real face.” (Stăniloae 2005: 59)

“For the sufficient conformity of the frame offered by icon to the real face of the Savior, it pleads also the fact that, no matter how much would vary in the Orthodox environment the icons of Jesus, there still is a great resemblance amongst them, so that even if nothing was written on one or on another, anybody would realize that that icon represents Jesus.” (Stăniloae 2005: 59)

“Whet the connection is, between the Jesus’s icon and His real person, and what nature the honoring of the icon is of? The Seventh Ecumenical Synod formulated that “the honoring of the icon crosses to the original and the one who worships the icon he worships the person of the painted one” According to this formulation, the real face of Jesus would be beyond icon, in heavens. “The icon is an object occasioning us the memory”, said Saint John Damascene, namely the icon drives our mind towards the real Person of Jesus Christ.” (Stăniloae 2005: 59)

“We though believe that the believer looking at the icon he shouldn’t want to look at that icon only for a moment, and then his mind should get far from that icon, by being elevated to an independent spiritual sight of Jesus. God isn’t spatially far from us, but spiritually. In the moments of the faith’s intensity, He shows Himself to us in the place where we are. The situation of the believer in the front of the icon it is like the situation of a mother to whom not the picture is the reality of her son, but who still shouldn’t take her eyes away from that picture in order to see with her memory the living image of her son, but the picture’s traits themselves they start becoming animated. We cannot fully decipher the mystery of the icon. The icon isn’t the same with the living presence of the original, but in the same time it isn’t to us so indifferent as any other object. There is a general feeling within Church and amongst the believer people, that where the image of God is there, you no longer are allowed to behave as everywhere else. The image of God, as also when His name is uttered, it banishes away, from around, the unclean ghosts. This fact is partially explained also by the state of psychological order generated by the hearing of the divine name of seeing the image of God, but it isn’t less true that there must be also an objective force in His name and in His image, a force able to create such psychological states. God accompanies - in an impossible to understand way - His name and His image. If God is living reality, living Person, He watches with interests the uttering of His name and the painting of His image, like an interest sparks in us when we hear that somebody utters our name of when we know that there is some preoccupation with our image. Only by admitting a living connection between Jesus’s icon and His personal reality, one can explain the bowing down to earth in front of His icon and kissing His icon piously. Of course, by admitting a certain communication between Jesus’s image and His work as Person, we do not divinize the icon as material matter. Jesus’s image is beyond the material matter, though

necessarily expressed through matter, as also His name is beyond the material sound of the words, though it absolutely needs this instrument in order to be materialized to our hearing.” (Stăniloae 2005: 61)

“About a certain connection between the image of Christ and His reality as Person, the Church confesses categorically, by affirming that it is established through the act of the icons’ consecration. The wonders which the Church and the people believe about, that they are committed through icons, these wonders are a confirmation of this connection. In the prayer for consecrating an icon the Father is asked to fill that icon up *“with the blessing and with the power of the not-made by human hand Holy Image, which He has plentifully gained through touching the all-holy and the all-clean face of His Son; let work through it powers and wonders for strengthening the right-faith and for the salvation of Your believer people”*. It is hinted here the image imprinted on the scarf sent to Abgar, through which that one was healed and consequently required that, as it was then also to be now too. The Lord is asked to touch His image on the icon and to give the icon healing power. And if the Lord touches His face painted on that icon, or if he makes out of the image painted on that icon His own image, it is obviously that His image will be imprinted on that icon (a similar conception about the consecration of the icon is sustained by Serge Bulgakov in his book: *The Consecration of the Icon*). (Stăniloae 2005: 61)

“The Orthodox Church’s belief about a certain connection between icon and the reality of the Lord as Person, it is framed in the wider general Orthodox conception about the need for and the reality of consecrating some object or part of the nature. In a certain sense, there are consecrated the vessels for the religious services, and in another sense are consecrated the houses, the courtyards, the domestic animals, the crops etc. namely everything that is put ad God’s disposition, but also everything the man uses. Through that, it is aimed the banishing away of some evil forces from those objects or from that part of the nature and dressing them up in the divine power.” (Stăniloae 2005: 61)

“The modern scientific results which have reduced the material matter to an energy, it makes us understanding the justness of the Orthodox conception about the possibility that some forces from beyond nature to be dwelling the material energy and to be using it as an instrument. For these forces have a moral character, they are, of course, carried by personal beings. For how many times don’t we feel in the surrounding natural environment that it resists our strivings or that exercises upon us some evil influences?” (Stăniloae 2005: 61)

“Through the frequency which the Jesus’s image in churches and in the Christians’ houses it keeps awaken our conscience about His historicity, of

the embodiment of the Son of God. In the prayer for consecrating the icon, it is said that the icon is “for remembering the embodiment”. Due to icons, the Christian doesn’t forget even for a moment that the Son of God has become man, that he lived in history, and that He committed those acts presented in the icon. Let’s imagine that painting the Son of God as man it is by no means allowed; the result will be that the people’s imagination won’t have anything to stick to, and the Jesus’s historical reality will become increasingly abstract and darkened in the Christian conscience. Despite all the data offered by Gospels, the psychological act of placing the Son of God in history, in the concrete, imaginable existence, it will become increasingly difficult to fulfill; the existence of Jesus will appear to us as something impossible. If Jesus cannot be painted, then it won’t be possible to cogitate Jesus as having a human face, and then itself His existence within history couldn’t be suggested any longer.” (Stăniloae 2005: 62)

“Through the icon of Christ and of the icons of the Saints, we sanctify the sight, namely the first hearing as it was called by Saint Damascene, as through words we sanctify the hearing too.” (Stăniloae 2005: 62)

“The denial of the historicity of Jesus we meet is only, and this is a significant aspect, at a part of the Protestant theology, namely where the dogma of the icon had been rejected. But again, we must notice here that even amongst the Protestant believers, painting the image of Christ it doesn’t totally lack, and this is a proof that the Christian world cannot totally renounce at it, and the absolute removal of His image cannot be done except there where the faith in Him has totally disappeared.” (Stăniloae 2005: 62)

“The reality of God meets us from outside and from there too it is being preached to us, penetrating to our knowledge through the intellectual senses, through the organs which through the material perceptions are able to discern their spiritual core. God doesn’t arise rightly within us, but He makes Himself known to us out of the relations we have with other people, through communications shrouded in the material element, crossing through our intellectual-material senses. We find out about God and our faith in Him is born especially for others’ words, which are preached to our ear. We cannot evade the material element even in the most spiritual preoccupations. If we do not have anything against the word as intellectual-material means which the knowledge of God and the faith in Him is generated within us through, we couldn’t have anything against the icon, which, as the word too, it is a material means for communicating some intellectual realities. A contrary, only a preaching done to us through icon it is a complete preaching. If we haven’t been granted only the sense’s organ, as superior intellectual sense, but we have also been granted the sight too, it surely it has this too a role amongst the highest endeavors of the knowledge.

Of course, when looking at object from nature, s also when hearing impersonal noises, we do not impropriate the knowledge of some spiritual realities. But when looking at the human face, or to its picture, we impropriate a spiritual content being expressed through it, jus like hearing human words. In front of the natural man of or of his image, though transmitting us, through sight, a spiritual content, this content doesn't sanctify our sight, like hearing the words of the natural man doesn't sanctify our hearing either. That's why, in order to sanctify our sight and for knowing the realities from beyond nature, we need icons which to represent images of persons exceeding the face of the natural man. Like the holy words, namely the evangelical and the churchly words differ from the word of the natural preoccupations, producing within us the certitude of the transcendent realities, likewise the image of Jesus, of the image of the Saint, these images must differ from the images of the natural people. Of course, the image of the icon still uses human traits, like the intellectual evangelical contents still use human words. But in both these cases, there is a content transfiguring them, imprinting on them a seal from above man, without removing from them their human intelligible character." (Stăniloae 2005: 62-63)

"It isn't difficult to illustrate how much the Orthodox conception about icon, about suggesting God through the seen elements, it has imprinted its seal on the soul of our people. Our people's art isn't naturalistic and our people's aesthetic isn't indifferent from religious and ethical point of view, as those belonging to the peoples dominated by skepticism regarding the icon's dogma. It has been noticed that our people don't reproduce in the adornments of their clothes, in the wood sculpture, in all their artistical imaginings, the nature, but they schematize the nature according to the icon's model. They do not sew the land's flowers on their shirts, but by exceeding the concrete world, they search for the general and fundamental geometrical shapes of the existence. They do not search in their art for the sinful joy related to the memory of the figures and of the realities which produced pleasure to their bodies, but they search for the mystery and they try to get elevated in the mystery's sphere, beyond the sinful states. The schematization is imposed by the motifs which we have identified as imposing the icon painter to schematize the Person of Jesus. The art in the life of our people it unites the aesthetical function with the ethical one and the religious one. The art must sanctify their sight, to purify their sight of the visions recalling the sin; their art must imagine the true, pure beauty from the world to come. With religious thrill and scrupulousness, as under the burden of a grave responsibility, the popular artist tries to make visible some lines and to the transparence of the material elements, another world than that of the natures, a world which is owes to preach it and through which to sanctify the sight of his fellow humans." (Stăniloae 2005: 64-65)

“Through their art, our people shows that not in nature it is its ideal of life, but beyond nature. That’s why they try to distinguish themselves from nature even through their vestments. Not only the vestments’ adornment differs them from the concrete countenances of the nature but their colors too. The western peoples dress themselves up in gray, gloomy, dark colors, which confound them to nature. It suffices though, to look over the field of a Romanian village that has kept the Romanian way of dressing up, on a working day, and we will clearly distinguish the human beings, though there is not disharmony between their clothes and the landscape. We can affirm that, while the western peoples have a naturalistic ideal of getting close to nature, our people have a personalistic ideal, by placing the person above nature. They have had towards this, amongst other teachers, the Orthodox icon, which doesn’t place the image of Christ or of the saints in the middle of the nature, as in the West’s paintings, and that’s why the colors of the orthodox icons distinguish from nature.” (Stăniloae 2005: 65)

“The symbol by and large, in the Christian meaning of the word, it has its foundation in differing the world from God, but in the same time in the world’s connection with God as its creator. The symbol, in this generally Christian meaning, it can be any of the things and any being, in any time, and therefore today too.” (Stăniloae 2005: 69)

“Not the symbol, by and large, it is a bridge towards icon, but only the prophetic symbol, which the messianic waiting was kept through, in the Old Testament, that one constitutes the way leading towards icon, which will be the representation of the truth Himself, only anticipated in the prophetic symbols of the Old Law.” (Stăniloae 2005: 69)

“But for, on the other hand, the modality the world was given through creation, it didn’t exclude, but it let the Embodiment possible, and the possibility received through falling made it even more desired, the world included the possibility of offering prophetic symbols of the Embodiment and, at the fulfillment of time, a human nature capable of being received by the Word’s Hypostasis and therefore capable of constituting, in union with this hypostasis, the prototype for the Embodied Word.” (Stăniloae 2005: 71)

“The things from the world are, ever since the world’s creation, symbols of God by and large and capable of becoming prophetic symbols of the Words’ Embodiment, namely anticipation of the icon, but they actually become such symbols only by being chosen by God, after the world’s falling into sin. That’s why, often they aren’t elevated in their pure naturalness to the purpose of messianic symbols, but only after they are added a power which they don’t have it exclusively by their nature. Thus, the Aaron’s staff became symbol of the renewed man, of Christ, after it miraculously budded out

leaves. And the lamb stabbed on the Passover of the Old Law, it receives a power from above nature: in the initial moment of its instituting as messianic symbol, and after that, for everywhere and all time, a power manifested on unseen plan, by maintaining the Israelites in a special bond to God.” (Stăniloae 2005: 72)

“The prophetic symbols still were a wall, too less transparent, between man and God, being rather erected a separating wall which only the Embodiment of the Word brought it down. In this sense they still are only symbols, namely things separated from God and which separate us from God. Only the icon has proven that the separation between God and the world has ceased in a point of it, and, consequently, God has come closer to the whole world. (...) Saint John called the Law as prefiguration of the icon. The exact icon of the truth it was the humanity of the Son of God and then its representation.” (Stăniloae 2005: 73)

“The Holy Fathers declared that the prophetic symbols of the Old Testament were removed from cult through the coming of the truth. For those prophetic symbols upheld the hope in the Embodiment of the Son. But we, who have known the fulfillment of the hope, we no longer need our hope to be upheld through them.” (Stăniloae 2005: 74)

“For the icon exists with symbols in general sense and with certain special symbols, only the prophetic symbols went out of use.” (Stăniloae 2005: 74)

“Through the Embodiment of the Word, special elements, taken as means and vessels of the grace of Christ, they gain, in comparison to the symbols of the Old Testament, an infinitely increased degree of godlike presence.” (Stăniloae 2005: 74)

“The icon coexists with those thinned symbols, which are filled up with the divine presence of God-the Word, as He came into body. This is for the icon represents the One Who fills these symbols with His presence and Who highlights their meaning. The icon, by presenting God-the Word, as He came to people in human body, it brings at its turn, on one hand, as He does, a removal of the wall from the middle of the old law’s symbol composed of things, and on the other hand, it brings a thinning of the symbols, a more accentuated presence of the godlike power within them.” (Stăniloae 2005: 75)

“The non-embodied God cannot be presented as He is, but only through some prefiguration, or materializations of His traits and actions. These ones are symbols. These symbols do not exclude a certain work of our imagination. This is for the inadequation degree between them and the divine reality, it is very big. The icon presents the real human face of God

Who has really take this face. Consequently, it no longer gives so much room to the human imagination, but it corresponds to the objective reality. Of course, the godhead itself is infinitely above any human face. But the human face is no less the face itself of God-the Word. And, as much as the human face expresses His Hypostasis Himself, as much the icon presents the divine Hypostasis Himself.” (Stăniloae 2005: 76)

“The prophetic symbols, though they were anticipations of the icon (and the symbols, by and large, they are reasons of the icon’s possibility), they do not become themselves as icon, namely as icon’s prototype. This is for not themselves are assumed in the Word’s Hypostasis, but the human face, respectively the human nature. The icon is the representation of the Word Who has taken human face. Thus, the prophetic symbols are anticipations of the icon, as representation of the Word Who later took a human face.” (Stăniloae 2005: 76)

“Only the human nature has this prestige of constituting, by being assumed in the Hypostasis of the Word, the prototype of the icon. The other elements of the world are at their turn present in this prototype, only because they contribute to the material constitution of the human nature.

This preeminence of the human nature is founded on the fact that only the human nature has been made “in the image” (“in the icon”) of God. Through his spirituality, through his character of subject, the man reflects and he makes possible a more adequate manifestation of the divine Subject through his face.” (Stăniloae 2005: 76)

“The man’s portrait still isn’t the icon of God, but the man is the built portrait “in the image of God”, or “in God’s icon”. For he is a special living subject, the man, though in the image of God, or even as image of God, he has an own existence, so that his portrait presents the own existence of this subject, and not the divine subject.

We can have such an image only if the environment which God shows Himself through, and which must belong to the icon’s prototype, it will belong to the divine Subject Himself, not constituting an individual human subject. On the other hand, if the icon of the Divine Subject cannot be concretized except for He will take a seen countenance, what other seen countenance more adequate to Himself could he take than the human nature created in His image? So, the human nature, without being in its existence a self-standing prototype of the Word’s icon, by the fact that the human nature is “in the image” of God, it is the only one able, by being assumed in the Word’s Hypostasis, to make Him visible prototype of His icon.” (Stăniloae 2005: 76-77)

“The Son of God, by taking the human nature, which is “in His image”, the human nature no longer is in Him a self-standing image of the Word, but it is the Image of the Word’s Hypostasis, for the Word’s Hypostasis Himself has made Himself “in the image” of His divine Image, without ceasing to be the divine archetype of this Image of His, assumed by Him.” (Stăniloae 2005: 77)

“The godlike image imprinted in the human nature it is concretely materialized in a self-standing image, when the human nature composed a usual human hypostasis, or as image of the Word Himself, when the human nature doesn’t constitute an apart subject, but it is taken in the Word’s Hypostasis. The image being a virtuality in human nature it is concretely materialized as expression of the subject. And as the subject is an apart human being, of the divine Subject with human nature, the image is the expression of the human subject and not of the divine Subject. In Christ the divine image being in the human nature, it is actualized as image of the Word. This is for He has made Himself man, human subject, without ceasing to be the archetypal divine subject too. He has made Himself as His visible image Himself, by uniting in Himself. In this sense Saint Apostle Paul said that: He “took a servant countenance” (Philippians 2: 7), and the Holy Fathers said that He took the “in the image”. His human image is no Himself, and not an apart human subject. So that by being Him represented in icon, as type-subject, it is represented the archetype-Subject Himself, given the fact that it isn’t another the image-subject and another the archetypal-Subject, but they are one and the same.” (Stăniloae 2005: 77)

“Christ isn’t only a symbol of the Godhead, as the man himself is, but He is God Himself in a seen way. We could say that Christ is His own Symbol, as Saint Maximos the Confessor said, for the same One is both unseen God and seen man, or unseen God with a seen image. This is for the Man Jesus isn’t whatever hypostasis but, but He is the Hypostasis of the Word Himself. That’s why we do not transcend from the man Jesus to God-the Word, as from a godlike symbol differing from Him, for the One represented as man is the divine Hypostasis Himself. Of course, the icon of Christ isn’t one with its prototype, and in this sense, it takes place a transcending from it to its prototype. But nu a transcending like to another person, but the prototype isn’t a person different from the person represented in icon. It is about a transcending only like from the image of a person to that person’s reality.” (Stăniloae 2005: 78)

“It is the biggest privilege of the human face that, by being “in the image” of God, it can represent the Word’s Hypostasis in a visible mode, in prototype and in icon.” (Stăniloae 2005: 78)

“It is the man’s greatest glory that God has made Himself man, that God has made Himself seen as man; the visibility becomes here the environment of

the highest spirituality. The human visibility can become God's visibility, not of the divine Being, of course, but of the divine Hypostasis. And this has become the human visibility, actually, into Christ. "I saw His glory, glory like of One born out of the Father, full of grace and of truth", exclaimed Saint John the Evangelist (Jn. 1: 14). And Apostle Philip, when heralding to Nathanael that he saw the Lord, he called that one too, to come and to see: "come and see" (Jn. 1: 47). And this is what we confess in all times through icon." (Stăniloae 2005: 78)

"Through icon, as representation of the Embodied God, the Orthodox Church confesses about the assuming of the human nature in the hypostasis of the Word of God, and therefore about the salvation of our nature. The icon "spring out of the teaching about salvation". (Stăniloae 2005: 81)

"The Church has highlighted the ground of its teaching about icons, when was facing the objections raised by iconoclasts; and as the same objects are raised by the icons' adversaries from all times, likewise the grounds highlighted by the Church in that struggle, they are valid in all times." (Stăniloae 2005: 81)

"The representatives of the Orthodoxy brought all kinds of argument in support of icons, but all these arguments derive out of a sole one: out of the Embodiment of the Word. This is the luminous hearth giving power to all the other arguments and considerations, and around which all the other ones move." (Stăniloae 2005: 81)

"The evolution of the iconoclasm from forbidding the icon only on mosaic forbiddance to using Christological arguments, it was determined by the answers of the icons' defenders. The resorting of the iconoclasts to the mosaic interdiction of being made carved image, or idol, and the interdiction to be that worshipped, it was valid as long as God didn't make Himself man. Thus, Saint John Damascene said: "Yore, God, the bodiless and shapeless One, wasn't by any means represented in icon. But now, after He showed Himself in body and after He lives amongst people, I represent in icon what it is seen of God". Facing this argument, the iconoclasts tried to demonstrate that, even embodied, God cannot be represented in icon. That's why, the icons' defender no longer could to simply affirm that the embodiment of God offers the ground for painting Him in icon, but they must prove, against the iconoclasts' arguments, that the icon of Christ represents – actually – His Person, and not an image having nothing to do with Him. With this, the struggle for icons brought in discussion a whole series of subtle Christological problems, or it has unfolded from another angle the whole Christological problem." (Stăniloae 2005: 83)

“The symbol allowed and commanded by the Old Testament had a provisory and prophetic function. They were preparing the world for Christ, together with Whom the icon will enter its function. They had roles of types of the truth to come. The Holy Fathers wrote a lot on this signification of the Symbols of the Old Testament. They were giving knowledge about God, but only a reduced, obscure knowledge, because God Himself isn’t revealed in them but only as in shadows, for He fully Revealed Himself in Christ, in Whom God came in the maximum closeness and light. The icon, by representing Christ for the ones who didn’t see Him, it represents this great increase in knowing God. The history of the Revelation or of the salvation, it has thus two stages and to them correspond the symbol and the icon. But the history has been moving after the falling into sin, also outside the connection with God, in a purely immanent flowing. This happened until the calling of Abraham, to the whole mankind, and after that it happened to all the peoples except the chosen people, and since Christ, it has been happening to all pagan peoples. This movement of the history outside the Revelation and outside the savior work of God, it finds its expression in worshipping the idols. Thus, reckoned as a whole, the history moves between *idol*, *symbol*, and *icon*, each of these ones expressing a certain report with God: the idol expresses a negative and illusory report, of getting stranger to God; the symbol and the icon represent the preparation stage and the stage of accomplishing the salvation. The idol, the symbol, and the icon correspond, respectively: to the paganism, to the Old Testament, and to the New Testament. That’s why the icon hasn’t totally removed the symbol from use, like the New Testament hasn’t done it to the Old Testament, or, knowing of God into Christ it hasn’t made useless knowing God out of nature, or the knowing the godlike work from within Christ through diverse material means. But all these symbols, including the symbols from the Old Testament, they have received through the coming of God into body, a transparency, a clarity which they never had before.” (Stăniloae 2005: 83-84)

“Given this framing of the distinction between idol and symbol in the history culminating into Christ, we understand why this argument, used by the defenders of the icons, against the argument of the mosaic interdiction concerning the carved image, an argument initially used by iconoclasts, it doesn’t stay by itself, but it has been, since the beginning, interwoven with the argument of the Lord’s Embodiment, and why – after the iconoclasts moved the discussion on Christological grounds – the icons’ defenders didn’t stop using, besides the argument of the Lord’s Embodiment, also the argument of the distinction between symbol and icon. They used the two arguments together all the time, for the iconoclasts continued to argue their affirmation that the icon is an idol not only by using Christological arguments, but by still using the argument of the mosaic interdiction to make a carved image of God – namely they didn’t recognize any

representation of God, because of considering all of these representations as idols. The struggle between the two parties was a struggle from irreconcilable positions. It was, namely, the struggle pro or contra a Revelation of God, a Revelation done through other means than through Word. Or it was, implicitly, a struggle pro or contra the Embodiment of God into Christ, a struggle for Christology. While the icons' defenders recognized the Revelation of God through the environment of the creature, they didn't considered the creature as locked up in himself, neither considered they any attempt to represent God through creature as carving and idol, and in the unfolding of the Revelation they recognized a growing up from symbol to the Embodiment of God and to the icon corresponding to the Embodiment - the iconoclasts didn't recognize, actually, any Revelation of God through creature, namely they didn't either recognized the Revelation into Christ, and that's why they reduced both the symbol and the icon to idol. The iconoclasts recognized only a Revelation through word, resemblant to the Protestants from later." (Stăniloae 2005: 84-85)

"When the images are of God, when in these images are mirrored His glory and His power, when through these images one brings worshipping to God, namely when these images are symbols of the divine transcendence, these images are pleasant to God and commanded by Him; only when through images one brings worshipping to the creation, or to the devil who stops the man from searching for God, only when those images are idols, then they are forbidden." (Stăniloae 2005: 95)

"This antinomy stays at the basis of the icon. On one hand, the icon represents the godhead, who made, on Himself, as seen world, and on the other hand, the icon doesn't represent the Godhead, for the Godhead is inaccessible and imageless. The icon is the "visibility of the invisible, the imagining of the unimaginable"." (Stăniloae 2005: 105)

"The idea that the prototypes are mediator between the divine indeterminacy and the seen things as their images, it is expressed also by Saint Damascene when, on one hand, he called the prototypes as "icons" of the divine Being, and, on the other hand, he called the seen things as "icons" of the prototypes." (Stăniloae 2005: 111)

"When through Christ is born and strengthened the faith in God, as differing from creation, when to the ones who believe there is no longer the danger of stopping themselves to things, and now they are able to look through things towards God, the interdiction from the Old Testament, of not making carved image, it loses its actuality." (Stăniloae 2005: 114)

"God-the Word, through His Embodiment, He has become a visible prototype, a historical one, of the Christian icon. So, the Christian icon isn't

the product of an imagination, but it has a real basis. The icon is the image of God Who has taken human countenance, who has become a historical person, and Who has kept His human image forever and ever.” (Stăniloae 2005: 119)

“Jesus Christ is being worshipped not only in Himself, but also in His Christians icons, namely Christ is prototype to His Christian icons, for He is the unique man being in the same time God; like Him, there isn’t anybody and anywhere. He is the only specimen of a unique species. Besides, even the average human individual is, by his spirit, by his personal character, an irreplaceable unicum. That’s why his portrait is of interest. All the more is unicum the Man Who, in the same time, is God. That’s why too, Patriarch Nicephorus said that: while the symbols are many, the icon is one, for One is the icon’s prototype. The presence of God in Jesus Christ is a unique presence; His presence it isn’t a presence repeated in all people, or a presence extended always and everywhere. That’s why the more palpitant thing for all people and on all times, it is to at least have the image of the One in Whom God has shown Himself in this supreme and unique mode. From here comes the character of Jesus Christ as prototype of the Christian icon. Christ is prototype to the icon form exclusively Him is embodied God. But this presupposes that Jesus Christ isn’t a prototype of the icon as man separated from God, but as man Who is God as well.” (Stăniloae 2005: 119)

“The icon doesn’t lack any relation with the One presented in the icon. That’s why, the honoring given to the icon if *passes* to the prototype, as the icons’ defenders said.” (Stăniloae 2005: 123)

“The icon participates, somehow, to the archetype, namely it has a relation with the archetype.” (Stăniloae 2005: 123)

“Nicephorus knew, as all the icons’ defenders did, an existential icon, of an icon which is “of-the-same-being” with the archetype: the son to the father. But this icon isn’t that one produced by art or by craftsmanship, namely the icon in a strict sense, which was questioned, but it is the natural icon. While the iconoclasts confounded those, the icons’ defenders discerned between those, following the conception of Saint Basil the Great. By discerning this, they had the possibility of avoiding to identify the icon to the idol. This is for a natural icon emanated out of prototype, it will be of-the-same-being with the prototype, so that it will be godlike if the prototype is godlike, and it will be created if the prototype is created. Therefore, there is no danger of investing with godlike attributes a created natural icon. Thus occurs the paradox: the natural Icon, though it is a hypostasis differing from its prototype, it is united with it according to the being, while the icon produces by a craftsmanship, though representing the prototype, it is separated from

the prototype according to the being, being only like its prototype but separated from it.” (Stăniloae 2005: 125)

“The icon produced by art it has an own substance but it hasn’t an own hypostasis, an own form, and an own name, while the natura icon has an own hypostasis, but it hasn’t an own being.” (Stăniloae 2005: 125)

“From the Son to the Father, the believer makes a transcending as from hypostasis to hypostasis, but not as from nature to nature; from icon to Christ the believer makes a transcending as from nature (wood, colors etc.) to nature, but not as from hypostasis to hypostasis, because the icon doesn’t speak by itself about a hypostasis. The believer, by looking at the icon, he doesn’t think at other hypostasis than that one represented in that icon, but the believer thinks at the existential prototypical reality, which differs from the icon’s matter.” (Stăniloae 2005: 125)

“We have said that the icon produced by art, it is icon in a stricter sense than the natural icon, for it is by excellence image or icon or a natural reality, and it isn’t another reality of-the-same-being with the prototypical reality. But the icon produced by art is possible as image, as icon of the reality of God, for God-the Word, by making Himself man, He has taken a seen countenance that can be reproduced, namely He has made Himself as historical prototype of the icon. The icon is possible for the godlike archetype has taken His human image, making Himself historical prototype of the icon. The icon represents the human, objective, and historical image of the embodied God. In this regard, the icon shows us a clearer image of God than the symbol does – which is constituted of things. Through symbol one must to a transcending not only from the created nature to the uncreated nature, but also from a seen “image” to an unseen image, to an imageless reality. The icon is witness to the condescendence of God, Who has take human image for eternity, and the human image can be represented in icon, and He has made this image as His own, on the basis that the human nature, being in the image of God, it can become His own image. The icon represents *eidos* or *morphe* of God, due to the fact that God has embodied Himself, while the symbol constituted of things lets us to subjectively imagine Him, for the symbol cannot anchor anything by itself. The icon is “a result of the art whom an image has been given after imitating the archetype”. The symbol of the Old Testament was too, a presence of the power of God, and some symbols of the Church, as there are the Holy Mysteries, they have a presence of God more accentuated than in icons. The icon’s specificity is that of presenting us His real image which God has taken to Himself, due to the fact that He has embodied Himself. Through icon, we ceaselessly confess, aprioristically and directly, that God has embodied Himself.” (Stăniloae 2005: 125-126)

“The icon participates to the “form” and to the “name” of its prototype, but it doesn’t participate to the prototype’s being. Sometimes, Nicephorus seems to affirm that by participating to form, the icon participates to the prototype’s hypostasis too, namely to the hypostasis of Christ. But he didn’t say that aprioristically. The less it was that said by the Seventh Ecumenical Synod, which doesn’t mention either the participation to the form, but it only mentioned the participation to the name, and it even said that the icon doesn’t participate, by any means, to any of the prototype’s features, but only to the name.” (Stăniloae 2005: 126)

“The icon is a *likeness of the hypostasis*. But the icon isn’t a likeness of the natures. Just because it is a representation through art, the icon is a *likeness* to the hypostases, but not of the natures, because of being made of another material. If the icon had been made of the same material, they would have been alike according to their natures. But because in such a case, the nature or the natures would have been rounded in the icon in a new concrete existence, the icon wouldn’t have been a likeness of the same hypostasis, but it would have been a different hypostasis, as it happens by birth. But the art produced religious icon isn’t, actually, a different hypostasis, for in itself is nothing, but it is a representation of a hypostasis. Just because the icon doesn’t have its own being, like the represented hypostasis, the icon is a likeness to a hypostasis, namely the icon represents a hypostasis and it is not a hypostasis by itself.” (Stăniloae 2005: 127)

“The icon represents the hypostasis but it doesn’t reproduce the hypostasis in his nature, for one cannot touch the hypostasis’s nature in icon. If it had been so, the icon wouldn’t have been icon, but prototype. But the represented hypostasis has his nature in his prototypical existence, and not in icon. This is said by the icon too: by representing the hypostasis, the icon says, in the same time, that the hypostasis isn’t with his nature in icon, the hypostasis isn’t as living reality in icon, but the hypostasis remains different from icon.” (Stăniloae 2005: 127)

“But if the icon, though not being the hypostasis himself, namely by not being the hypostasis in his being, it still indicates the hypostasis as a reality differing from icon, then the icon won’t be an indication of the nature in itself. The icon has the gift of indicating the hypostasis and this means that the icon indicates the hypostasis’s reality as nature subsisting beyond icon. But the icon doesn’t indicate a non-hypostatical nature, because the nature doesn’t exist in itself, in order to be prototype to the icon.” (Stăniloae 2005: 128)

“Of course, in icon it isn’t represented the godlike, as didn’t visibly appeared either in the prototype Christ. Only the human is represented in icon, as

only the human is visible in the prototype too. But as the human in Christ has become the own image of God-the Word, His organ of manifestation, not only as man but also as God, likewise the icon, by representing the Christ's human, it makes known to us, but not in a visible manner, through human, the Christ's godlike. Certain circumstance of Christ's life, and certain of His deeds, though visible, cannot be explained otherwise but by the fact that He was God too. Those deeds distinguished Him from all people, they elevated Him above all people, they made known the One Who was God too. And as the ones seeing those deeds at Christ, they knew (without seeing) His godhead too, likewise the ones seeing those deeds represented in icon, they know His godhead too (without seeing it). Thus, through the hypostasis of Christ, which manifested visibly, in certain circumstances and in certain of His deeds, it was seen His human nature and it was known His Godhead. And the icon by representing this concrete hypostasis, manifested in the circumstances and in the deeds which distinguished Him from all people, it shows that Christ is in the same time God, and He isn't a hypostasis having only a human nature." (Stăniloae 2005: 129)

"Saint Theodore the Studite, by saying that the icon represents the Hypostasis of Christ, and not the natures in abstract, he wanted to say that the icon represents the Logos Who has shown Himself concretely, as the Man Who did certain and certain unique deeds, as an individualized man, but a man individualized not only like all the other human beings, but also in a mode differing Him from all the other people. When the believer sees This Man in icon, the believer knows how to discern Him from any other human being; the believer knows that Christ is the Man Who is, in the same time, the Embodied Son of God." (Stăniloae 2005: 129)

"The icon represents the Logos Who has become a historical Man, and different from any other man. It is a parallel to the oral or writing preaching, which, by always representing the history of the deeds and of the life of the Savior, it doesn't reproduce on each time the subject who tied then to another character – for none of these is possible –, but as always gathering in mind the One Who did them. And as absurd will be to refuse the telling of the Savior's deeds and life, on the reason that telling them we cannot reproduce Him in His historical fullness, or as absurd will be to deny any connection of the Savior's deeds with the Person of the Savior, equally absurd it is to refuse the ceaseless repetition of representing the diverse moments of Christ's life, in icons. On each time, the believer "honors in icon the hypostasis" of the One painted in icon, on Christ, as the Seventh Ecumenical Synod said, namely the historical hypostasis, as too, the deeds which the believer hears about in sermon, they refer to Christ. And he doesn't make this reference arbitrarily, for the deeds he hears in word are which are repeated in icons, those deeds belong exclusively to the unique prototype Who is Christ, but also on the basis of the fact that the Lord is –

according to His promise – everywhere, where one preaches about Him by word, and therefore He is everywhere, where He is preached through icon. The icons are not broken apart from prototype, for the memory and the history aren't broken apart from the prototype staying at its origin. The icon is the seen historical “echo” of the Prototype Christ, of the embodiment of the God-the Word. It is an echo which the mankind no longer can get totally rid of, as it equally can no longer get rid of the memory of the embodiment of God-the Word. This gives us a new understanding of the reason why the icon bears the name of the prototype. As it is justified to consider the deeds repeated through preaching, that those deeds belong to Christ, it is equally justified to consider that the One seen in icon as committing a certain deed, a deed committed only by Christ, to be called as Christ.” (Stăniloae 2005: 130)

“The parallel between the preaching about Christ and the representing of Christ in icons do not make one another as redundant, rather one makes clearer the other one.” (Stăniloae 2005: 131)

“The words need the things, or, in the absence of the things they word need the things’ icons. This is for the words produce in mind the images of the things, as proof to the fact that they potentially belong to icons. And the things or their objective icons are a fulfilling of the words. This is for the words take the mind, on a detour, to the knowing of the things, whilst the icons do that on a direct way.” (Stăniloae 2005: 132)

“The icon implies the word, and the word implies the icon. But the icon is a clearer image of the thing. Both of them, icon and word, are different from prototype. As such, the icon produces its effect only by awakening the memory, the onlooker’s thoughts – and the word likewise. Neither the icon nor the word is the reality itself, but they establish the connection with the reality itself.” (Stăniloae 2005: 133)

“The word and the icon are bridges between past or distanced in space things and the man’s memory. They have their basis in an objective reality, a past or spatially distanced reality, but also in the man’s memory, representing the unavoidable bond between them. Once a man has known a reality, he won’t be able to forget it. The man keeps an image of that reality, an image that he presents in word and image, and that he passes it to his descendants. What once happens, it won’t ever sink in total nothingness. What a man known that it is somewhere, it is indelibly preserved in his memory. The unerasable and eternal connection of the man with the things which sometime existed, or which exist somewhere, but also the impossibility of having all of them always present, they are expressed by man through word and image, through word as concentrated image, and through image as unfolded word. The image is the imprint of the reality

upon the man's conscience, and the word or the exteriorized icon, they are the expression of that reality." (Stăniloae 2005: 133)

"What we especially want to keep in mind, from the substantial and suggestive argumentation of Patriarch Nicephorus, it is the idea that the word too, it is the icon of the thing, but it is an indirect, potential icon. The word unavoidably awakens, though in an indirect way, in mind, the icon of the reality it expresses. The mind cannot restrain itself from this impulse. But somebody's *name* is a word, the resumptive and all-comprising word, which points to him. As such, the name potentially comprises the icon of that somebody. When the believers hear the name of Jesus, their mind cannot stop itself from representing His image." (Stăniloae 2005: 135)

"On icon isn't written: *The Icon of Christ*, but it is written: *Christ*. This is for the name of Christ, either we hear it or we utter it, either we see it written, it awakens the immediate memory about Him, and it leads our thought in worshipping ghost directly to Him, having within us the effects of a true prayer. By writing on icon the name of Christ, the believer's thought is immediately elevated through icon, to Christ Himself in a real state of prayer." (Stăniloae 2005: 135)

"The icon is too, what the name is: a means for elevating the thought in ghost of prayer to Christ. That's why, associating the icon and the name, it accomplished such a powerful means. In both the icon and the name, it is comprised the concentrated Gospel, or the contemporaneity, in time, with the Revelation. Both of them are means of keeping Christ in memory according to His face and to His word. When we see in icon the Birth of Christ, we remember that the Son of God has made Himself man for our salvation, and we say: "Glory to You, Lord". We learn out of icon what we learn out of Gospel too. Like we repeat through writing and uttering, the Lord's words, and thus we prolong His words in history, likewise we reproduce through icon the Savior's deed. (...) We must bear the Son in God during history, in the entirety of His manifestation. And this doesn't mean only a theoretical bearing of Christ, but it is a bearing towards worshipping Him and praying at Him. And this is the tradition: the integral keeping by believers, of the historical Christ, in order they to be in connection of worshipping and of prayer with Christ from heavens. That's why Christ came into history, in order to keep us bonded with Him, in all times, through His icon, through His name, through His words in history. The tradition means preserving the Revelation in its quality as fire thrown from heavens on earth. And only by adding the icon to the word, the Revelation will be preserved in the heat of its fire, as also in its unaltered content, in other words, what the Revelation is since its first moment. Where there is no icon, the worshipping and the prayer weaken, and there also intervenes the variety of misinterpretations. The Protestant world has lost the tradition

both as ghost of prayer and as integral and always unaltered prolongation of the Revelation within history.” (Stăniloae 2005: 135-136)

“The connection between name and icon was understood by the right sense of the Church. The iconoclasts were dominated by an apophatic attitude towards Christ, by a restraining of the mind from any cogitation at Christ in His concrete historical life. The iconoclasts claimed that God cannot be known except in a totally interior mode, by the ones clean in their hearts. And this was because Christ, by ascending to heavens, He forsook the “image” (*morphe*) and He elevated Himself “above the human nature”, by mixing the human nature in the glory of the godhead.” (Stăniloae 2005: 137)

“Once the Word deigned to embody Himself, to enter concrete situations, to keep forever His human face, our mind no longer has the possibility and the justification for an apophatic attitude – univocal one – towards Jesus. We won’t have the feeling of the connection with the godhead if we avoid the words and the face of Jesus. Of course, the icon is a preservation of this face through memory, and not an apparition in the present time. (...) We owe that through these words and through the icon of His face, to feel the connection with His godhead too: the cataphatic must ceaselessly be accompanied by apophatic too. But the apophatic is occasioned and made possible by cataphatic. Only by hearing the word of Christ and by seeing His icon, we can feel His godhead. Christ is the way and the ladder towards Christ as God. And in Him, as God, we see the Father. That’s why the Savior says: “The one who has seen me, he has seen the Father” (Jn. 14: 9). And that’s why Patriarch Nicephorus says that who doesn’t admit the icon of Christ, he doesn’t admit that Christ is the icon of the Father, understanding that only by looking at His seen face, our soul exceeds the visible, our soul transcends to the invisible godhead, by noticing the living bond between the human face of Christ as prototype of His icon – produced by art – and hypostasis – bearer of this face as natural icon of the Father. Thus, in the historical Christ we live the presence of His godhead. And this is occasioned to us by the icon of Christ. Although it represents a historical prototype, the icon of Christ must suggest, through this prototype, that God Himself penetrated into history, that He made on Himself direct subject of deeds into history, that this prototype means the entering into history of the godlike subject in order to transfigure the history.” (Stăniloae 2005: 138-139)

“The fact that the prototype has a historical character it makes possible representing Christ. But if this prototype had been only historical, His image wouldn’t have been an icon, but it would have been a portrait, and no power could make this portrait to be reproduced during history. The icon is witness not only to the fact that there was in history a man called Jesus, but it is witness to the fact that this man has been the embodiment of God-

the Word. In addition to this, the icon is witness that this historical prototype hasn't existed only in a historical time, but he lives forever in a supra-historical existence. Only that is why the icon is worshipped, or through icon is worshipped the One Who is represented by icon. And only that's why the icon is an unavoidable necessity. The icon is the product of the faith upheld in people by the One Who has embodied Himself, through His power which doesn't forsake the history. Thus, the icon of Jesus must be different from a portrait, even if that portrait would represent the historical reality as real as possible. The icon must suggest that its prototype isn't only a man who live into history, but He is God Who has made Himself man and Who remains Savior to the end of the world." (Stăniloae 2005: 139)

"Like the man is a speaking being, likewise he is a being receiving images and making images. Properly-said, these ones are a sole feature. Two things must be especially highlighted related to this capacity and to this need of the man: a) the man gathers through images, as through words too, the world's things, of better said their rationalities, in himself, and he grows up through them; b) by receiving the things' images with the interest of understanding them and of expressing the things, the man isn't a display or a passive copyist of the things' natural countenance, but the man tries to unveil the things and to represent them, in his endeavor or understanding the things better. Representing the reality in images and in words it has a history, for its understanding it has a history. This means that through the images of the things and through the words naming the things, the man exceeds the things' pure materiality. This mainly regards the human portraits." (Stăniloae 2005: 142)

"The iconoclasts weren't content to reject only the icon, by rejecting the difference between icon and prototype, but they even affirmed that Jesus cannot be a prototype to the icon. Actually, between the first aspect and the second aspect there is a tight connection. On the affirming that the icon is one with its prototype it depends the affirming about the impossibility of circumscribing Christ in icon, namely the affirmation about the impossibility to be Christ prototype to the icon." (Stăniloae 2005: 143)

"Ostrogorsky affirmed that the iconoclasts adopted an orientalist-magical stance, when arguing that the icon must be identical to the prototype. Actually, they weren't followers of the magic. They reckoned that in icon must be represented, adequately, the reality. But even a person has something incomprehensible, through his soul. All the more, Christ has this character through His human nature. And because of not being possible to represent this character, one must renounce to any icon, because of being the icon a dead subject "speechless and soulless". This wanted to say the iconoclasts when relentlessly repeating that Jesus Christ cannot be

prototype to the icon, for He cannot be circumscribed, for He is shapeless. They believed that the upholders of the icons, by the fact that they worship the icons, they admit such a representation of the uncircumscribed reality of Christ, or that they reckon Christ as circumscribed in His totality, and, due to that, as possible to be represented alive, in icon. Therefore, the iconoclasts attributed to icons a magical, idolater conception.” (Stăniloae 2005: 143)

“Because of not understanding the difference between icon and prototype, the iconoclasts reproached the icons’ defenders the separation they did between the humanity and the godhead of Christ, or between the human body and soul, because both the godhead and the human soul are impossible to be circumscribed, and Jesus in His concrete existence is animated, while the icon is inanimate.” (Stăniloae 2005: 144)

“We consider the icon, on one hand, as a proof of Christ’s existence and as a natural consequence of His existence, and on the other hand we consider the icon as necessarily attracting the mind to Christ.” (Stăniloae 2005: 144)

“By giving to religious icon a relative worshipping, that one coincides to the worshipping given to Christ as adoration. The attitude in front of the icon is a mysterious unity in duality. This is for on one hand the believer addresses himself to the prototype, and on the other hand he does that through icon.” (Stăniloae 2005: 144)

“Through the religious icon we worship Christ, like we worship Him while not looking at a religious icon; either we think at Christ in Himself or we see Him in icon, the worshipping we give Him is one. In this sense, the relative worshipping given to icon it coincides to the adoration given to Christ. But this is only for we think at the image represented in the religious icon, and not at the icon itself as transparent to Christ.” (Stăniloae 2005: 147)

“Of course, the analogy between the “essence” contemplated in a thing or in a person and the “image” contemplated in the religious icon or in any other representation is valid only up to a certain point. The “essence” contemplated in a thing or in the prototypical person it is in themselves, it is the shape founding the reality itself, of that thing or of that person, it is their “essential form”. Outside the respective thing or the respective person, that’ essential form” doesn’t exist except in thinking. A contrary, in a religious icon or in a representation of the prototypical person (or of a thing) there isn’t present the “essence” of that person (or of that thing), but only his “image” in strict sense, which isn’t as a “essential form” in that representation, giving to that representation a living reality, because of being a form lacking the essence. That’s why the image contemplated in that representation it has a real existence outside that representation too, it is

not only cogitated, it exists as “essential image” of a prototypical reality differing from its representation. That’s why from the religious icon (and from any representation) to prototype, one must not only transcend as from the material phenomenality to the transcendental of the image, but as from an image represented to an essential image existing beyond the represented image. The prototype isn’t only transcendental relatedly to the matter which it is represented in, but the prototype is transcendent. In this regard, the icon, and by and large by representation, it belongs to the symbol’s category. The prototype, according to His essence, he isn’t in the religious icon, or the icon isn’t one, according to the essence, with the prototype, but the prototype as essence is beyond the religious icon. On the other hand, though, if one transcends from the religious icon as matter, one won’t transcend from icon as image. One transcends only from the religious icon’s materiality, or of the image represented in a matter differing from the image, to the essence characteristic to the image, to the image’s real existence; the real image of the One Who is worshipped it doesn’t differ from the image contemplated in the religious icon. The image is the bridged between the real prototypical existence in the essence characteristic to the represented One, and the representation of the prototype in a matter differing from it. In this regard the icon differs from symbol, because the symbol it differs from the “image” of the symbolized.” (Stăniloae 2005: 149-150)

“The bridge between icon and prototype is real, and it isn’t a purely subjective invention, though it needs the support of the worshipper’s mind. The bridge is not produced by the mind, but it cannot dispense itself of mind, in its concrete accomplishing. Better said, the mind ascertains the bridge, the mind vehiculates it, the minds cannot avoid ascertaining it and concretizing it. Not the Christ’s prototype by itself it imprints His image in the foreign matter, but the man’s mind does that, by painting the icon. But the Christ’s image painted by man in the matter that is foreign to Christ’s image, it is borne by man in his memory, not because he wants to, but because any believer must to, by inheriting it from the previous generations which taught him by word, by Scripture, and by other icons. And the previous generations had the Christ’s image, in the last analysis, from the Apostles, who saw Christ in His prototypical reality.” (Stăniloae 2005: 150)

“The icon is based, in the last analysis, on the fact that, as any seen prototype it imprints its image in the man’s mind, likewise the prototype of Christ has imprinted His image in the Apostles’ memory, and through them in the memory of all the following generations of believers. Is this a detaching of the image from prototype? Does the memory bear an image of the prototype as detached from the prototype? One cannot say that. The mind is connected to prototype by memory. The mind thinks at prototype through the image it bears, but the mind cannot think at the prototype

without the image. The image is reinvigorated by the prototype's life, but without being identical to the prototype, according to the being." (Stăniloae 2005: 150-151)

"In icon the craftsman fixes in another material what it has been fixed in the matter of his memory. The side of the bridge from himself which extends in his memory to the prototype of Christ, he concretizes it in an external material, but aiming to reinvigorate Christ's image in his memory and in the memory of other people. Through the image from the religious icon the man's memory is that one connected to the prototype. Through this image one can see the prototype; this image is reinvigorated by the fact that the man remembers the prototype's life. Like we bear the name of Christ within us, within our memory, given us by our forerunners' memory, as the received it from Apostles, through word and through writing, and by ourselves passing it to others through word and through writing, likewise we bear with us the Christ's image and we give it to others as inheritance, by describing it and by painting it. And like by hearing and by memorizing His name, by uttering and by writing His name, we think at the One Himself Who bear that Name and we worship Him, for we connect in our memory to Himself, likewise we do each time when we see His image. The transcendentality of the image in the religious icon's matter it implies in itself the transcendentality of the person which the icon differs from, but in the same time the icon is a means which we live the connection through, with the real Person." (Stăniloae 2005: 151)

"The iconoclasts declared that Christ doesn't like His icon. In this affirmation it is implied the idea that God despises His embodiment and therefore also His descent to us, namely His kenosis." (Stăniloae 2005: 151)

"Saint Theodore the Studite reckoned that denying Christ the possibility of being painted in religious icons it means denying all His bodily features, and this is Docetism." (Stăniloae 2005: 163)

"The solidarity of the features belonging to a nature, it is due to the fact that that nature subsists in a unitary hypostasis, In the case of Christ, the divine hypostasis organizes in a solidary manner all the features of the human natures too. The icons' defenders affirm that the visible traits of the image do not stand by themselves, but they are organized in a body by a spiritual subject, and in the case of Christ the bodily traits are organized by the godlike Hypostasis. He can be seen, He is active through His visible, and He is sensitive through His face." (Stăniloae 2005: 163)

"The iconoclasts argued that the Christ's humanity was transformed (*metebale*) after His Resurrection in the glory of God. Neither on Tabor the Apostles could look at the Christ's face when it was filled up with the godlike

glory from within Him. How could they, consequently, after he left the mortality and the corruption? “He transformed Himself and He became immortal and incorruptible. Therefore, even the countenance of servant, by reaching thus, it has been transformed in His untold light, in the light due to God-the Word, which “the eye hasn’t seen it and the ear hasn’t heard it and at the man’s heart it hasn’t ascended” (1 Cor. 2: 9). So, what could someone reach like, the things impossible to understand? What could somebody paint like, the icon of an image (*morphes*) so beautifully and so non-comprised, if the godlike being could be called as image and as intelligible?” (Stăniloae 2005: 165)

“Even if there cannot be represented in the religious icon an image of Christ as he would show Himself now, though, by being represented the image he has during His life on earth, and as he shown it after His resurrection as dressed up in immortality, for we know that this is the image he has it now, one isn’t wrong when affirming that the icon represents and image the Lord has it now. That’s why the image of Christ from the religious icon it isn’t only an image of the past, only serving for refreshing Him in our memory, but it is an image which the Lord continues to have it even now, and therefore it is an image which we ascend through, with our thought, to Christ, and which is even now with the body which we paint in the religious icon. The Christ’s religious icon unites, in a bipolar manner, the historical with the eschatological, the life on earth with the full of glory life from heavens. In icon it is represented the historical life as transfigured and made eternal.” (Stăniloae 2005: 165)

“The godlike offshoot (the godlike image), by springing out of virginal root, “He didn’t change the nature”. For He constitutes the nature’s most appropriate image. “He didn’t forsake the natural power and the common and irreproachable affects..., but He preserved consummate and existential, the definition of His humanity everywhere; and by having all our things, He committed the things from above us, showing the mode of the theandric work”. Not only that the supreme image of His most own image doesn’t alter this one, but this one too, it appears to be the most adequate image or environment of His, namely of His work revealed in creation. Through this image of His, He gains the greatest victories in the man’s favor, these ones being in the same time victories of His most characteristic image.” (Stăniloae 2005: 170-171)

“Somehow, the human image defeated the death’s force, through the powers coming to it out of the supreme and fundamental image, to say so: organically tied to it, from the hypostatical Logos, as out of its own foundation or source. He defeated the force of His decomposition, or of His death, through the force coming from inside, from the hypostasis who made it in His image, and Who became its own hypostasis, Who restored it,

somehow in the power and in the beauty which, though coming out of God, they were coming as out of a source that became its own, by becoming power and beauty to it.” (Stăniloae 2005: 171)

“The godlike nature, though shapeless, it is the source of all shapes. The godlike nature isn’t only shapeless, but it is above any shape, it is a “hyper-icon”. God, without having an actual determination, He is the Source of all determinations works. All the images have their origin in God.” (Stăniloae 2005: 178)

“The iconoclasts, by reckoning Lord’s human nature as shapeless, they deny not only the existence of the body, but they also deny the existence of the soul, because of denying the soul as dynamic reality giving the body a shape, and the flesh which the soul gives a shape to.” (Stăniloae 2005: 179)

“The circumscribing of Christ not being that of an abstract humanity, namely a purely thought one, but by being a circumscribing of His humanity, it is a circumscribing referring to the hypostasis of Christ Himself, though this hypostasis is uncircumscribed according to His godhead. The circumscribing isn’t only of the human nature taken in itself, or of a human hypostasis differing from the godlike hypostasis. This idea was attributed by iconoclasts to the icons’ defenders, because of not being the iconoclasts able to understand what the divine-human hypostasis could be circumscribed like, by the fact itself that He is circumscribed according to His human nature. The icons’ defenders combated this idea with the whole their strength.” (Stăniloae 2005: 179)

“The icon likens the cross: it is a limit narrowing us and stopping us from extending ourselves to infinite, by ourselves, namely to make us as gods by ourselves, but it is also a gate towards the infinity of God, by His grace, through the communion with Him, through which us, by surrendering ourselves to Him as to another, He gives Himself to us. We are all of us are aware of our insufficiencies, of our sins, we must all of us endure these insufficiencies, which we cannot overcome. The best thing to do is to repent for our mistakes, especially for there isn’t always possible to repair their consequences, but we must endure them for life, and to suffer for them until death and including death. In all of these it is shown the cross, but the sufferance, the repentance, the unpassable insufficiencies, they become an entrance in the infinity of the God’s love, when we endure them as a surrender offered to Him. Through the cross endures as willing surrender to the Father, Christ has entered the Paradise of the divine infinity. The Paradise was closed to our proto-parents by the will of finding they satisfaction in the nature’s exuberance reckoned as infinite, by imagining that they would infinitely advance in tasting the nature. But the nature was proven as limit to them and, in the end, as cause for death. Through the

wood of the cross, seen and received in its painful and limitative draught, Christ has again entered, as man, the paradisiacal infinity of God's love, and through the same cross willingly accepted, as surrender to God, we all enter at Him." (Stăniloae 2005: 181-182)

"The icon has this paradoxical character: through the icon's circumscribing we enter the transparent infinity of Christ God, with the sight of our faith. But the man can lock himself up in circumscribing through the painted images too, when he wants to represent through those images only the nature or the face of the immanent man, reckoned as infinite (the western paintings). But the Byzantine icon, by having associated to it the cross of the restraint, of the holiness, of the thinness, and of the transparency of the human, it becomes gate towards the non-circumscribing of the heavens, or towards the godlike infinity." (Stăniloae 2005: 182)

"The paradoxical, antinomic, character of the Person of Christ, God and man in the same time, human limit and divine non-circumscribing, it implies the antinomic character of His icon too. By calling His Person as circumscribed, the contrary isn't excluded, but on the opposite, it is presupposed: likewise, the inverse. In the same way, the icon, by indicating us Christ as circumscribed, it doesn't exclude His non-circumscribing, but a contrary it suggests it to us, as composing the other side of His, like the man's image, though representing only the man's body, it doesn't imply a separation of the man's body from his soul. The Occidental has reached, by and large, to reject the icons, due to the reaction to the paintings locked up in the man's immanence, because those paintings no longer united – as the icon does – the image with the holiness, and with the cross understood as brake to the inferior, purely earthly impulses, so that they no longer knew the open icon, as circumscribing of the uncircumscribed God." (Stăniloae 2005: 182)

"If one rejects the icon of Christ on the reason that by representing in icon only His humanity, it isn't represented also His divine hypostasis, that we will owe to reject also His word from Gospel as being rendered, as appearing as belonging to His humanity only, and not as belonging to the godhead or to His Hypostasis Himself." (Stăniloae 2005: 183)

"Of course, by being seen and by being represented through the human nature the divine Hypostasis Himself, this One can be "seen" in a certain manner. That is a sign that doesn't exclude the faith, as we've said before, but it implies the faith, as also the "seeing" by Apostles of the godhead of Christ through His humanity it implied their faith too. Namely, as the Apostles saw, through His deeds and through a certain spiritual power emanating out of Him, that He wasn't only man but He was also God, though His godhead was hidden, but still transparent through those manifestations, likewise the believers see through the same deeds

represented in icon, that the One represented in icon He isn't a simple human hypostasis, but He is the divine-human Hypostasis, though, His godhead as being cannot be seen." (Stăniloae 2005: 183)

"Neither in Christ existence on earth was His godhead seen as essence. But neither can one deduce from that that Christ was only man. Although He was seen only in His humanity, in what regards the essence (besides, the idea that one could ever see the divine essence in an analogue mode which the created - visible - essences are seen in, it is a naïve conception and it must be left aside), the seen One was the unique divine-human Hypostasis." (Stăniloae 2005: 184)

"The mystery of the Christ's icon consists of the fact that through a few lines one can represent the human face and as such the face of Christ as face of God-the Word. The icon's mystery is a mystery which is prolonged in the mystery of His face, by representing through the materialized rationality of combining some lines and colors, the materialized rationality as life of the real thing, or of the seen person, the supreme materialization of the conscious rationality." (Stăniloae 2005: 185)

"Out of the fact that Christ is a Person in two natures, it doesn't result that he cannot be represented through one of His natures, namely through His human nature." (Stăniloae 2005: 186)

"The two natures in Christ and their features, with the rationality represented by them, they aren't only contrary to one another, but they are also in a certain kinship, the human nature being created in the image of the godlike nature. And thy this the two natures are connected and they can represent the same Hypostasis, one as His own nature and the other one as nature created by Him in His nature, as materialized rationality having its origin in Him. The contrary between the two natures is reduced only to the fact that one is created, and therefore known with the senses, and the other one is uncreated and unknown with the senses." (Stăniloae 2005: 186)

"If the angel and the soul, though not having a body, they are circumscribed, why isn't circumscribed and won't be painted Christ, the One Who embodied Himself and Who has taken human face and Who made Himself like us in all the things, except the sin? If He hadn't been circumscribed according to His body, He wouldn't have been delimited spatially, He wouldn't have been placed to sleep in the manger, He wouldn't have been circumcised, baptized, crucified, and He wouldn't have resurrected, and we wouldn't have been saved." (Stăniloae 2005: 186-190)

"The icon belongs to another order than to the reality created by God. Through icon we intervene in reality not in order to produce another reality

equally real to that one, but in order to remember the reality and to highlight for us the icon's openness towards the superior order of the spirit. Like the knowledge isn't the reality itself, but it is the reflection of the reality within us and the knowledge's openness through us and for us, likewise the icon is the materialized expression of our knowledge about the real prototype. The icon doesn't belong to the ontological order, but it belongs to the gnoseological order. But by this the icon is connected to the ontological order, highlighting it. We form on ourselves through knowledge and memory too. Without these we couldn't make contact with the reality on the level of our conscience. Christ wouldn't fully work upon us, by transforming us towards holiness, without icon, without this memory and openness through icon of the godhead and of His humanity sanctified through icon. This is shown by the example of the Christian Occident. The contact with Christ would have been, besides that, less frequent and less efficient without icon." (Stăniloae 2005: 190)

"The icons' defenders, for being overwhelmed by the greatness of the image of Master of God, they insisted more upon the difference between the two images. But they affirmed, though, that the servant image is transparent to the Master's image. But they didn't insist upon this fact. That's why they owe to insist in the future upon the capacity of the servant image to be transparent to the Master's image. This is a requirement brought by the deeper self-awareness of the today's man. Bulgakov deserves the credit for drawing the attention upon this necessity. But he went too far. That's why, being this problem ascertained, we will have to keep an equilibrium in answering it. Besides, while the theologians, defenders of the icons, insisted less in their doctrine upon the transparency of the human to the godlike, in Christ, the Byzantine icons painters and the Orthodox worshippers, they gave a living expression to this fact. The icons painter solved this by their art. This is for the Byzantine icon represents the transparency of the divine non-circumscribed through the circumscribed human face. And by this they discovered the depth of the human's dimension and his indefinite beauty in God. By this, it was accomplished a certain unity of the images without abolishing their difference." (Stăniloae 2005:195)

"The icons defenders, by making of the circumscribing of Christ according His humanity, namely of the possibility of representing His own Hypostasis in icon, a proof of the hypostatical union, the iconoclasts tried to contest even the circumscribing of the human nature of Christ. As argument for this non-circumscribing of the Savior's human nature they brought the argument that Christ didn't have an individual human nature, but He has the universal human nature. By rejecting this theory, the icons' defenders brought a clarification to the definition from Chalcedon. They founded themselves on Saint Basil the Great who said that the nature doesn't exist

in its non-circumscribed generality, but only determined in an individual person.” (Stăniloae 2005:196)

“The iconoclasts, by affirming against the icons’ defenders, that the icon doesn’t represent not even the human nature of Christ, they were dominated by the wrong conception of an abstract mode of considering the natures of Christ. They reckoned that the natures can be ascertained in a self-existence in Christ, and not in hypostasis, and therefore the icon too, it should represent the humanity in its abstract generality. And, because of not being the icon able to do that, because the universal humanity isn’t circumscribed, the icon doesn’t represent even the humanity in Christ.” (Stăniloae 2005:196)

“Answering to iconoclasts, Saint Theodore the Studite affirmed that the natures do not exist in an abstract manner and separately in Christ, and that’s why the icon cannot represent even the human nature considered in itself, even less can do that regarding the godlike nature. The icon represents the human nature determined in the concrete hypostasis of Jesus Christ Who has given it certain individual characteristics and who committed through it certain deeds, which differ Him from any other man. From here comes that, if the human nature of Christ it presents its individual features, if it is individually determined, this will be due to the fact that it is being borne by a certain hypostasis and so, that hypostasis Himself is represented in icon through His individual human nature. And while the hypostasis bearing it and hypostatically configuring it in a unique way, it is a godlike Hypostasis, that Hypostasis Himself is represented through it. The icon, by representing the concrete man Christ, namely not an abstract and self-standing humanity, but the hypostatized humanity, consequently organized by the Word of God, it represents the Word of God, Himself, as become man.” (Stăniloae 2005:196-197)

“The iconoclasts didn’t admit the kenosis of the Word. They admitted the embodiment of the Word only as an elevation of the human nature to His level, and not as His descent to the human nature. Namely, they didn’t admit an elevation of the man as concrete man. Their thesis about the universal and non-circumscribed character of the Christ’s human nature it is a Monophysites’ thesis. This is the essential Christological signification of the Church’s struggle for icons. Like the Hypostasis of the Word impropriated our passions and our death, without becoming suffering and mortal according to His godlike nature, likewise He impropriated His individualization as man and His circumscribing. By giving individual character to the assumed human nature, He gave Himself such characteristics. And this is for He is a distinct Person also as God, and He isn’t nature. The iconoclasts didn’t admit this; they reckoned that admitting individual characteristics for the human nature of Christ, it means

introducing in Him a human hypostasis differing from the divine hypostasis.” (Stăniloae 2005: 202-203)

“The Christological dogma from Chalcedon, according to which the Son of God Himself formed to Himself a real humanity, and He maintained His humanity, He affirmed it, and He consummated it, it imposes that the one hypostasis of Christ to the circumscribed, not according to His godhead which hasn’t been ever seen by any man, but according to His humanity contemplated in Him as in an individual. Otherwise, what could have been the Mediator like, between God and man, the One Who hadn’t had the personal features of the two nature which He is composed of?” (Stăniloae 2005: 204)

“Representing Christ according to the hypostatized humanity of the Word and in the Word, it means representing Him on the moments and in the acts of His life on earth, which distinguish Him from all the other people, it means representing Him in the acts exclusively committed by this divine Hypostasis through the humanity assumed by Him, acts which couldn’t have been done by any other man who is only a man. And in these acts, it is shown His own body imprinted by them in a special manner: a body born out of a Virgin, a transfigured body, and a resurrected body. Representing such a body capable of such deeds, or capable of being environment for such deeds, it means representing the embodied Son of God, and it doesn’t mean representing a separate human nature. And this representation is possible, despite not being one with the living, substantial presence of Christ in icon.” (Stăniloae 2005: 204-205)

“In their intention of denying what they should recognize, unwillingly, the iconoclasts annulled the Revelation of the Son of God withing world, and they dug an insurmountable precipice between Him and the seen world. One could, rightly so, answer them: but then no word uttered by Christ it doesn’t belong to the Son of God, because it is, at its turn, circumscribed, as sound, through the human bodily organs which the word is uttered with; and so, through the word, the divine hypostasis is circumscribed too. It remains an incontestable mystery the fact of the resonance or of the irradiation of the non-circumscribed through the circumscribed, on one hand being circumscribed, while on the other hand it remains non-circumscribed, as an infinite reserve of communication.” (Stăniloae 2005: 206)

“The idol of the carved image, by being always place by the Holy Scripture in connection with the contrived deities (products of the lie, of the inexistence), while the *image* in a good sense – or the *icon* – it is always place in connection with the sole and truly existing God, it shows us just by this, that the idol or the carved image of the deities it is the product of a pantheistic conception, according to which the world is the ultimate reality.

According to this conception, there is not God differing from the world, or transcendent to the world, but the world is one with the divinity, and the world has the quality as ultimate cause of all the things. Of course, the conception about world as ultimate reality with divine character isn't identical to the modern conception about the world, which denies the world any mysterious character. The world, in the pagan, pantheistic religions, it preserves some mysterious attributes, some nature's forces being dressed up in some divine, sacred attributes." (Stăniloae 2005: 216-217)

"The icon is the sign of the transcendent reality of God, a reality above nature. The icon expresses the belief that *Deus est super natura*. The icon helps the worshipper to accomplish the act of a transcendence of the nature. At the basis of the icon, it stays the belief in a plan existing above nature, and the will of crossing over nature, of entering the connection with the divine transcendence. The icon doesn't identify the nature's plan to the divine plan, but the icon totally differs them from one another. The worshipping brought to the icon it "passes" (*metabaine*) to the prototype painted in that icon. This isn't a "passing" from the seen idol, to a seen living force of the seen nature, but it is a passing from the seen plan to the unseen plan, from the nature's plane – of the created world – to the plan from above nature." (Stăniloae 2005: 222)

"The icon's prototype doesn't belong to the plan of the natural experience of the worshipper, but it belongs to the plan transcendent to the nature perceived through senses. The icon represents the godlike reality, which is a spiritual reality. The icon requests the worshipper to refer himself to the godlike prototype, or to the Saint full of: transcendent, untold, mysterious, and not perceivable through senses godhead. The icon is a perceivable window of the world towards what is above world, while the idol is a wall locking us in this world from here. The idol, by being fabricated out of the same nature's substance of the material nature, it can sometimes be identified to the deity himself, while the icon, by representing a spiritual reality, it cannot be identified to the reality it represents." (Stăniloae 2005: 222)

"The icon, by not being an image of the nature's perceivable forces, it uses - for suggesting the spiritual God Who is transcendent to nature, and to suggest as well His presence descended to us – not any image, but the human image. But in icon the man's image is used according to the man's spirit purified of passions, and not according to the man's body tending to nature, towards passions." (Stăniloae 2005: 223)

"The icon has a reason for its existence, in the Holy Scripture, for there is said that the man has been created in the image of God." (Stăniloae 2005: 223)

“At the basis of the icon it stays, firstly, another conception than the conception about man, which stays at the basis of the idol. It is a conception seeing the man in relation with the God from above nature, the truly infinite God, for from God it comes through man a continuous novelty within nature, and God doesn’t let either the nature or the man locked up in their monotonous repetition. Between the idea that the nature is eternal and the idea that the nature is capable of an infinite progress, there is an acute contradiction. If the nature had been from ever, than the nature would have had to reach, from eternity, the progress levels, and if the nature hasn’t reached either today the higher levels, it won’t reach them even in the future. The nature moves inside the same levels. The idol, as image of this nature, it doesn’t open, either, horizons towards the infinite.” (Stăniloae 2005: 223-224)

“The icon’s characteristics are:

1. Being image of the transcendence of God, the icon helps us transcending the finite of the image towards the God’s infinity.

Even the man’s image always urges us to transcend it. When looking at the man’s eyes not from a distance that allows us seeing not only their biological composition but also the man’s sight, we ascertain that the man’s sight is beyond biological. Each man’s sight is different, and each man’s sight differs on any moment. The man’s sight is something, on one hand definite, and on the other hand indefinable.

The less the man is addicted to the worldly things, the more we see in his sight something that transcends not only the biological plan to a plan of the spirit’s intentions directed towards the fuller or meaning things, and towards the most beautiful things from the world, but also this plan to a plan from beyond the seen world. In the man’s sight burns of a thinking directed towards a transcendent plan of the world. By looking at the eyes of a dispassionate man we feel that we sink in a spiritual reality from beyond those eyes. In such a case the attention doesn’t focus towards the bodily organism, as in case of an idol, but it focuses on the spiritual indefinite.

2. This tendency is characteristic to the human remained at his height. In this is manifested the man’s quality as transparent, as mirror of the transcendence. But this quality of the human, that was weakened by own will or by the sin which separates the man from God, it has been restored by Christ Who has assumed the human in the Hypostasis of the Son of God. That’s why, the fullest icon of God is that of Christ.

Being our humanity assumed by Himself the Son of God, the supreme Light and the overwhelming richness of meaning, which He is Hypostasis to, by His nature and from eternity, the whole this light and overwhelming richness of meanings must have been filling up His eyes. He Who is the model of the human as image of God, he has restored thus, and He has

elevated to the supreme degree the quality of the human as full image of God.

The Apostles looking at His eyes, they were seeing this supreme light, though in a kenotic form, accessible to them, the supreme form of human gentleness and understanding. The All-Clean Mother saw, at Her turn, in His eyes, with Her understanding and feeling as mother, the deep mystery of light from His eyes. They didn't see in this infinity from Christ's eyes a certain inexpressive force of the nature, but they saw full of sense Person's infinity, superior to nature. They saw in His eyes the ultimate cause of all the things, but also differing from all things, crosses by a deep loving intention of the Person. They saw in His eyes each thing in its ultimate origin, but in a conscious, intentional, spiritual deep, and not as in a still indefinite nature's force. They saw in the human eyes of Christ a sight that made proven the act of the supreme transcending of His towards his own infinity as Person, which just by that was transparent to His Mother and to His Apostles, without they being able to express it.

And if the words of Christ, rendered in writing, they are such a sonorous icon of His life as divine-human Person, or of His godlike infinity, in human form, why wouldn't be the painted image of His human face, the icon of His godlike infinity as Person?

Of course, the craftsmanship of the icons' painters they make the Jesus's face as seen expression of His spirit, a mirror of His Godhead bearer of His human spirit. There are a series of objective and unique signs of Jesus which make the worshippers thinking to do, regarding His icon, the act of transcending towards His Godhead. But there is necessary our thinking too, in order to see in a person's photography, the transcending act live by that person. The seeing of the image and the act of transcending, they are done concomitantly. They aren't separated, as it isn't separated either the seen image of a person from his unseen life.

When we see in icon the Little Child born in the manger from Bethlehem – a fact characteristic to the Person of Christ, when we see the only Child born out of Virgin, we see together with these the Son of Man born as man, just by the fact that he commits this act by overcoming the nature's order, as the pagan deities cannot do. Just by this we transcend in the born in manger Child's icon, His seen humanity, to His unseen Godhead.

Likewise, when we see Christ crucified, or bringing Himself as sacrifice to the Father for our salvation, in an act of total transcending on Himself as man, but when we see Him, in the same time, as resurrected, we transcend from the seen image to God Who defeats the death, though He received the death in Himself, for we see in Himself as being done the crossing from the man receiving the death, as subjected to death, to a God defeating the death, or the great weakness of the nature, as the deities and the idols weren't able to do. Because to those ones there isn't about the resurrection of the Person Who transcends the nature, but it is about a process (myth) of

the nature, which crosses from the melting phase to that of apparition of its individual forms.

In all Jesus's icons we see God free of all the nature's servitudes, we see God truly free of all the nature's chains, superior to them, willingly accepting some descents for our sake, in order to elevate us for eternity at the height of His glory and happiness. And by it is satisfied our aspiration and our thinking, which cannot reckon the nature that is enslaved to the repetition's laws and locked up in its poor relativity, as being the supreme reality, and it realizes that above this slave and helpless nature, there must be a form of superior reality, free of any slavery, which the inferior, relative, and helpless nature to depend on.

Thus, we do not remain with our worshipping either to the relative matter, which is modest slave to icon, nor to a purely human, worldly mode, submitted, at its turn, to perishability and corruption, so that we do not make of those ones some idols, by reckoning them as the supreme reality, but we transcend with our thinking and with our worshipping from the icon's matter at the Embodied Christ God and Resurrected in His humanity for ever and ever; we transcend to the One Who is above everything, at the One Who is the free and absolutely sovereign source of the almighty life which this freedom depends on, at the One Who from this freedom and almightiness He deigned to take human body, in order to come closer to us, in order to enter the communion with us, and in order to remain in this community with us forever and ever.

And the spiritual character of this free and superior to nature almightiness, it is shown in the fact that it is manifested not in the physical size, of the assumed image, therefore neither in huge statues, for these ones deviate the thinking to the physical power, but in a thin, delicate, complex humanity, flooded with the infinite and untold depths of the spirit and of the spirit's countless meanings.

The Son of God manifests Himself more adequately, in His spirituality, through the human image fragile as physical dimensions, but more capable - through His eyes, through His words, through His gestures, through His gentleness - to be a window and a communicating vessel of the spiritual infinity.

(...)

This type of thinking has remained mistrustful the icon since the Catholicism from the beginning of the scholastics, a fact that has led to totally rejecting the icon in Reformation and in all its denominations. Everything that can be seen it is to this thinking only creation separated from God, namely not being able to serve as transparent and as communicating filter of the divine transcendence. While to paganism the nature itself is God, to the Christian Occident the nature is condemned to a full separation from God. In both of these we have the same lack of encounter with God Who is transcendent through creation.

The Christian East has reconciled the transcendence of God to His communication through the seen things it hasn't closed either the transcendence or the image in itself. That's why the Occidental Christendom hasn't seen either the human face in its capacity of being transparent, of being icon to God, and they reckoned the human face as only capable of being an idol. Through this, the Occident has almost annulled, in the same time with the mystery of the seen aspect of the reality, also the mystery of the creation by and large, and, with this, they almost annulled the full justification of the Embodiment of Christ. The Occident no longer saw in the creation itself a premise of the Embodiment, as the Eastern Fathers did, but the Occident gave a purely juridical justification to the Embodiment. The Son of God has embodied Himself, according to the Occidental thinking, only in order to bring through cross the satisfying of the honor of God, offended by man, and not in order to elevate the human nature by filling it up with godhead for eternity.

3. If Christ has reestablished the human face in its capacity of being an image transparent to God, then all the ones attaching themselves to Him by faith and through a total imitation, by being filled up with His godlike infinity, namely by becoming saints, they will make this infinity to be seen through their faces, and therefore through their icons too. If in all the saint there is Christ with His infinite Godhead, with His deified humanity, He will be reflected in their icons too. "Wonderful is God amongst His saints". Through the icon of each saint, we see Christ, or His deified humanity, without identifying the saint, as person, to Christ. Christ can be seen imprinted in all His saints, but in their personal behavior. In front of the icon of each saint we commit the act of transcending not only to the painted saint, but also to Christ Who is imprinted in that saint.

So, this doesn't mean a confounding of the Saint to the Person of Christ, neither of their icons to the icon of Christ. This is for the person isn't annulled in the Christian faith. Once God is Person, or a Trinity of Persons, neither the human persons are confounded to God or amongst them. On the opposite, the fuller is a human person with Christ, as Person, the more accomplished that person is. By Embodying Himself, Christ hasn't become a man confounded to all people, but He has remained a central Person, and profoundly distinct, and he promotes each man as person - in the assembly of the ones who love Him - in Himself.

A mother doesn't confound her children when embracing them, but the more she loves them, the more she distinguished them, by referring each one of them to the others, by loving each of them for his specificity, in comparison to the others' specificity.

The God's infinity isn't a uniform ocean, but it lightens out of the Three Godlike Persons, and it irradiated within world through the lights represented by the special human consciences. It is always differently reflected in the thinking and clean eyes of each human person. The godlike infinite takes in account the form of the human persons which it dwells into,

for it has in itself the form of the Persons. That's why the Godhead assumes the human in a hypostasis, in a Person, in order to appear as man too, as a Person, irradiating through Himself the godlike infinity, without annulling the Person and without overwhelming the Person with its light.

The Saints show in themselves the infinity of God imprinted in their will and feeling as persons, in their tension, as persons, towards an endless consummation. This is shown in their icons too, especially as a tension towards the infinite filiation into the Holy Ghost, which implies the infinite Father too. This is shown also by the Saints' writings: ascetic, contemplative, and bearer of personal seal, as for instance *The Ladder*. We hear some readers saying: "But these states cannot be reached by anybody". Although, they show the own possibilities as open towards infinite, different in each man united with Christ, and some of the Saints actualized these possibilities in a great measure, and they are actualizing them today too, making thus the infinite even more open. The Saints belong to this type of Icarus. And the icons represent the saints. The Saint has reached a maximum imprinting of Christ within them, each one in his own way, but this tension is endless.

The fact that the infinity of the godlike consummation from Christ and from the Saints which He has imprinted Himself dynamically into, and forever, it is characteristic both to Him and to them, as to distinct persons, being noticeable in the Saints as in those who has impropriated the consummation, and who consciously and voluntarily live in it, each one in his own mode, and this makes the icon to become means of communication between the embodied Word of God and His saints who are full of His godhead, and us. But in order to do that it is necessary that the icon to receive the name of Jesus or of a Saint and to the sanctified or dressed up in the power of the Holy Ghost, by calling Him upon the icon.

The name of Christ, or of a saint, borne by icon, and the power of the Holy Ghost descended in that icon, they make the worshipper to address himself, through the name of the icon, to the Person represented by that icon, and by this and by the power of the Holy Ghost, that worshipper is placed in connection with the Person represented in that icon. Uttering the name of Christ makes the worshipper to remember "His embodiment and all His wonders" (the religious service for sanctifying the icon). And by this, the worshipper is placed in connection with the Person Himself Who is painted in that icon, through the Holy Ghost Whose power irradiates out of that icon. The name expresses, concentratedly, the Person; the name invokes the Person Who bears that name to send His work where His name is mentioned, especially for the Holy Ghost Himself, called upon that icon, He is a working power which unites with the Person's work. The name is tied to Person more than it is the shadow tied to the body. In name is distinguished, it is expressed, and it is recognized a certain person with his own deeds, with the whole that person's life lived uniquely, with the whole that person's specificity. And each Saint bears Christ imprinted and

dynamically live in him, in his person's own mode, according to his natural features, and he manifests Christ's power in an own mode, open to Christ's power and set in work in an own mode. In each Saint we see Christ in another mode of efficiency, as fulfilling another virtuality included in His godlike infinity and in His endless human complexity. We address ourselves to the saint as to a different person, but by knowing and by feeling in everything the saint has achieved and in everything which he can help us with, that there is working the Christ's power tarrying within that Saint and highlighted by the Saint, through his prayers addressed to Christ and by the Saint's attachment to Christ. That's why, when we ask the Saint to help us, we ask him for helping us through his prayers addressed to Christ, prayer which we know about that they will be listened to, for the Saint's intimate union with Christ, and due to the Christ's power working within that Saint. Thus, by asking the Saint's help through his prayers addressed to Christ for us, we reckon Christ as the ultimate source of the help received by us. And that's why we raise all the glory and all our thanks to Christ, for the help we have received through the Saint.

But we do not disregard either the person of the Saint, neither we reckon as useless the calling of that Saint's name. This is for Christ is actually the One helping us, the One Who is united with the Saint, as the One Who is impressed by the Saint's love for us, the Saint being our brother into humanity. If Christ can communicate with us through His creatures, as His gifts, what will He despise like, communicating with us, through His conscious and voluntary creatures, what will Him be able like to not set in work our fellow humans as gifts, namely as active gifts, and not passive, towards us? God established each of us to bear a name, and to hear and to answer when we hear our name, just for making us to willingly value one another as reciprocal gifts, as He has created us. That's why Christ isn't jealous, when we call the name of a Saint or of one of our brothers, in order that to help us, as he isn't jealous either when we ask for help and when we help one another, here on earth, on the condition of having the conscience that God has created us and God makes us able to be of help to one another.

Calling the Saint's name in front of his icon, we transcend that icon and we set ourselves in connection with the person of the one we call, but also in connection with Christ; the saint notices the attention that we pay to him, the fact that we trust his help, and he answer that with his attention. Through the name which we call somebody with, we set in movement the person himself of the called one, in order to fulfill what we are asking him for.

Through the name "Jesus Christ", addressed in front of Jesus Christ's icon, we transcend the icon's matter and we set ourselves in connection with Christ's Person and we ask for His mercy to pay attention to us. But this transcending is occasion to us by the icon. Since the Son of God has made Himself as one of us, and since He has taken a distinctive name like we

have, He has submitted Himself to the same connection tying the people through their name, and in such a manner that the called One answers to the one who call Him. That's why, in front of the icon not only takes place a real transcending from us to Christ, but there takes place too, a real descent of His to us who are calling Him. The icon's sanctification isn't but the first and the most intensive calling of the name of Christ or of His Ghost, upon His image painted in that icon; it is the calling of Christ as distinct Person, or of Christ dwelling in His Saints, in the name of the Church, or by the Church as collective and full of Him, body of Christ. As such, the sanctification places Christ or His Ghost, or the Saint filled up with Christ and with Christ's Ghost, in a permanent connection with the sanctified icon. Through sanctification it is made out of icon a place where Christ or the Saint is usually called and where They renew their coming, their presence, and their work.

4. Christ, or the Saints, or Christ and the Saints: They aren't called in front of their icons, in order to help the worshippers against other people, as the deities are called in front of the idols, as images of the nature opposes to one another, according to the pagan conception that everything is done in nature through an everybody's war against everybody. We've seen that all the Saints help us through their prayer addressed to the same all-loving and all-upholding Christ Who transcendent to the nature's forces, which the sin has introduced within, the war of the evil against the good. The Saints too, they overcome the war from within themselves and by defeating the evil and by placing themselves exclusively in the service of the good's God. In the infinite Christ and in His all-good godhead, there concentrate in their tension all the ones who want to serve Him, and there are concentrates all the Saints, who are united not only with Christ but also with one another, united not in a war considered as "father of all the things", but they are unites in love. ***The Christendom isn't content with a peace maintained through an equilibrium amongst contrary forces, but it tends towards the peace of the love, to the peace which the egotisms do not uphold each other into, in a forced equilibrium, but in a peace which the egotism is deserted by everybody, in a reciprocal self-giving.***

(...)

Only the limited things are in a war, in order to snatch more life from one another. In the infinite God, there is no war, without this meaning that God is simply essence and not communion of Persons. But God of the love helps all the things to exceed their limitation, not by fighting, but by communion with Him and amongst themselves, by filling all of them up with His infinity. Thus, at the end, there will totally cease the divisions which still manifest consequently to the sin.

(...)

5. In Christ, and in Saints in Who He dwells, there reigns the Good. This is for only where the good is, there is also the true harmony, lacking any tension, as felt happiness. Only in good everybody can unite in harmony.

Only in good everybody can rejoice of infinity, or of the lack of division and of the absence of the fight amongst the limited parts. In Christ, in His life and teaching, as in the icons representing Him, we see only the good. And we see the Saints as being in the same good, in their lives and in their icons. By this, the saints and their icons help us to transcend the nature with its fight amongst the finite parts, as it is when divinized, in the deities symbolizing it, and in idols.

(...)

The icons show us what the Saints' lives was like, a continuous and total transcending of the subjected to death and to passions human, towards the godlike, a continuous self-giving and self-sacrificing, out of the power and in the example of Christ." (Stăniloae 2005: 224-234)

"The Byzantine iconography remains faithful to history, namely to the principle that the icon has become possible due to the embodiment of the Son of God. But the icon doesn't empty the historical Christ and the saints as historical persons, of the spiritual presence of God or of the godlike powers from withing saints, a presence that is in a certain measure noticeable and lived." (Stăniloae 2005: 237)

"The Byzantine churchly painting, unlike the Occidental style churchly painting, it distinguished itself through its rich theological content and through the feeling it inspired to you like placing you in connection with the godlike transcendence, present through the uncreated energies in all the images of Christ and of the Saints. The byzantine painting represents, on one hand, the savior deeds and events of Christ since His birth to His Resurrection, and on the other hand, it represents a Christ Who not only belongs to the past, but Who still continues to be present and working through his savior acts did in the past. "Christ was yesterday and He is today: the same". But He is the same present within us through His savior deeds, which are imprinted in us and which become as ours, making us to be born and to grow up with Him to a new life, a life common with His life, to crucify within ourselves the former man out of the power of Christ's crucifixion, and to resurrect with Him. That's why is promised in Apocalypse the mastery upon the evil ghosts not to the ones who only know His words, but to the ones who commit His deeds. "And to the one who gains the victory and who keeps My deeds until the end, I will give Him mastery upon nations" (2: 26)." (Stăniloae 2005: 237)

"The icons surrounding the believers within Church, they have a liturgical character and purpose, or their content serves to preparing for the Eucharistic Impartation. The whole cosmos concentrates around Eucharist." (Stăniloae 2005: 237)

Idol

“In the Old Testament there were no icons of God, but only symbols: the Pascal Lamb, the Aaron’s staff, the holy tent, the ark of the covenant etc. While admitting the symbol, the Old Testament forbade the idols (Exod. 20: 4; Deut. 5: 12-19). What the difference between the symbol admitted in the Old Testament and the forbidden idol is? The Symbol represented visibly a certain feature of God, for the reason that the symbol was created and the whole creation is a symbol of God. But some creatures indicate by God Himself they have received in the Old Testament, through prayers, a special power from Him and, therefore, a role of accentuated symbol. But both towards the general symbol represented by any creature and towards the special symbol indicated by God and consecrated through prayers, God remained different from them and above them. Unlike the symbol, the idol was a piece of nature regarded as such as God, in a pantheistic sense. This is the reason why the Old Testament forbade the idol and it recommended the symbol. Through idol the people wouldn’t have any longer discerned God from the world; through symbol, the people remained in connection with God differing from the world, placing the world in a dependency on Him through a relation with Him.” (Stăniloae 1997: 227)

“Saint Gregory of Nyssa considered that any concept or definite image, when taken as God, it is causing spiritual death also by the fact that it stops the mind’s desire of tending always higher in order to get increasingly closer to God. The divine being is above anything that can be known in a definite manner, and this is one more reason why it upholds the life as tension, as spiritual progress in man.” (Stăniloae 1992: 295)

“The man mustn’t confound his images either to his body or to the spiritual reality itself. Namely, the man mustn’t transpose upon the spirit the images’ side as object. Even much less must the man transpose upon the divine subject the images’ side as object - when the man does that, there is being born the idol, or the myth. In this sense, any image can become a myth, either for having the character of a historical event, or by being borrowed from nature. Even the Revelation’s images may become myths in such a case.” (Stăniloae 2005: 41)

“The Patriarch Nicephorus the Confessor, he firstly discerned between idol and symbol, by showing that the Christians used the seen things in relation with God, not only the pagans, but at the pagans, the seen things, which were used as religious objects “are liar and full of wandering”, whilst ours are true.” (Stăniloae 2005: 75)

“There was another argument used by the icons’ defenders against the mosaic interdiction of making a carved image, which the adversaries of the

icons started arguing from. *They draw the attention especially upon the fact that even the Old Testament, forbade the idol, but it still admitted the symbol.*" (Stăniloae 2005: 83)

"The idol, on the opposite, it doesn't indicate any transcendence. When, though, the idol indicates something differing from itself, that something is immanent too. The idol doesn't elevate the spirit to a transcendence, but, a contrary, it chains the spirit to the seen things. The idol is the expression of an attitude and of a pantheistic spiritual conception, which doesn't admit a reality transcending the immanent things and which doesn't live the relating to transcendence. The idolater doesn't know about a God Who is transcendent to the immanent reality, because of considering the immanent reality as the divinity itself. The idol is an image that has lost its function of image of the divinity, and it ties the spirit to the immanent reality, as ultimate and absolute reality, as God." (Stăniloae 2005: 87)

"The idolater doesn't necessarily reckon the image itself as divinity; this is being done only by the simpler man. The educated idolater considers the image only as a dwelling place, or as "symbol" of a natural force, which is invested with the attributes of the divine. Anyway, both of them worship the creation instead of God. The force which even the most educated idolater worships to, it has nothing transcendent, despite being attributed a certain infinity to it." (Stăniloae 2005: 87)

"Of course, in the nature's forces are mixed demonic forces too, and these last ones make the nature's forces more attractive to the idolater. That's why the icons' defenders call as worshipping the idols any worshipping brought to creatures, as also worshipping brought to demons. Because of attributing a divine character to the nature's forces, namely the worshipped gods do not exist, the idolaters are considered as the ones serving "to the inexistent ones". But only the ones from the Old Testament and the Christians reached this knowledge. The pagans didn't realize their wandering." (Stăniloae 2005: 88)

"Just because the idol symbolizes immanent forces, demonically exaggerated, in connection with them are associated the myths personifying those forces, and it apotheosizes the passionate tendencies. Their cult is tied to these myths, and it animates those passions amongst people too. This thing is highlighted by the icons' defenders." (Stăniloae 2005: 88)

"The idol belongs to the sphere of the general symbol, by the fact that it almost directs the attention to a reality differing from the idol, but it differs from the symbol in narrow sense – Mosaic and Christian –, by the fact that the reality it indicates it is from the immanent world. On the other hand, the idol isn't identical to the lay symbols, because of having too, a religious

character as the Mosaic and the Christian symbols. That's why the idol upholds a in cult a religious feeling too. By uniting what makes it similar to the lay symbols and what makes it different from them, we can say that the idol is the fruit of a religiousness divinizing forces or parts of the nature, by dressing them up in an absolute religious aura. That's why, between idol and the reality which the idol directs to, it is a bigger resemblance than between the Mosaic or the Christian symbol and the divine reality. And often, the idol even is a part of the reality reckoned as divine, and therefore the worshipping limits to the idol itself. Unlike any idolater, the Christians worship the true God, and not the creation. But as God is the God of everything, the Christians contemplate Him through the seen things, but beyond things, as differing from them. And God, by attracting the man towards Himself, he elevates the man's aspirations above his passions which are upheld and stimulated by nature." (Stăniloae 2005: 88-89)

"As the idol, as pantheistic religious symbol, it is something restricted, on one hand, and on the other hand is correlative to the worshipping of the whole world, likewise the Christian symbol is, on one hand, something restricted, and on the other hand it is correlative to considering the entire world as a symbol of the divine transcendence. In idolatry is being worshipped the world itself, and that's why is worshipped the idol too, as part or as "symbol" of the world; in Christendom, the whole world is considered as creation, and symbol of the divine transcendence, and that's why the religious object too, it is considered as symbol of this transcendence. Like the idol, likewise the Christian symbol involves a certain vision upon world, by and large." (Stăniloae 2005: 89)

"The Christian symbol it is the expression of the vision distinguishing the world from God and, in the same time, tying the world to God, as a creature of God and as His instrument. A contrary, the idol is the expression of a vision considering the world itself as being the divinity." (Stăniloae 2005: 93)

"While symbolizing some things through others, in the natural frame of the world, it is the act that presided, associated to a religious feeling, the creation of the idols in the restricted sense of the word, seeing this thing as a symbol in itself (or as cypher) it necessarily implied a man's relating to what is above rationality, above nature, and above world. Of course, in the man's report with the idol too, it is involved an affective element. But this affectivity isn't supra-rational, as it is the existential report between man and symbol, but it is sub-rational, or extra-rational. The man's report with the idol has a religious character too. But this still doesn't mean a living of the transcendence through idol. In idol the man sees and he feels, as concentrated, on the basis of the natural symbolizing, the meaning or the presence of one or of several natural forces of the world. In symbol, though, the man lives the presence of other forces than the natural forces, which can

be had by the symbolizing environment regarded in itself. In idol, for instance, the man sees and he adores the force of the natural love between sexes, while in the connection between bridegroom and bride, as symbol of the relating of the transcendence to creature, the man wants to express the love from above nature, of God. The idol expresses the immanent forces of the nature, while the symbol expresses the forces of the spiritual transcendence.” (Stăniloae 2005: 99)

“Having at its basis a pantheistic conception, the idol as image of the forces and of the parts of the world identified to God, it has the following characteristics:

1. It is an image of a force of the nature, concretized in one of its components or symbolized through a human force, or close to the human one (half-human, half-animal). The idol is an image of the *son* which the warmth is concretized in, the warmth upholding the universal life; it is an image of the *moon*, which the light of the night is concretized in; it is an image of the *bull* and of the *cow*, which the force of reproducing the life moves within. To the shapeless forces of the nature, the pantheistic religions used people, whom they saw the nature’s forces symbolized in, and whom they represented in statues. It was shown in this that the man’s feeling is a higher embodiment of the nature’s forces, for they are reckoned in their manifestation of conscience, through the man too is moving involuntarily through nature. At Greeks and Romans these human embodiments of those forces had purely human shapes, showing thus a clearer conscience of the man’s superiority within nature. At the Asian and African peoples, these embodiments combined the human shapes with the subhuman shapes, showing thus more directly, the mixing of the human with the nature (images of women with enormous bellies and breasts, image of man having a horse body etc.). The symbolizations of the diverse forces of the nature were called as deities and these deities were represented in carved images: the seas’ water in the human form of Neptune, the bodily beauty and love in the image of Venus, who satisfied its amorous impulse often outside marriage, the warrior valiance in the image of Mars. Sometimes the sun itself was symbolized in the human shape of Apollo, who had its own image. In this one can see that the nature was conceived as having not only a divine character, but as having a human character too. The divine, the human and the nature, were mixed up.

2. In the nature’s forces, either purely physical or mixed with the human forces, either on one hand good and on the other hand evil, on one hand reformers and on the other hand destructive, the divine quality attributed to them it wasn’t exclusively good, but it was also evil, as the nature is. Apollo was warming up, but he was destroying too; Mars was defending but also killing. The nature’s or pantheistic religions, they do not promote and they do not uphold exclusively the good and the life in a progressive and endless continuity, but they also uphold the destruction, because the nature’s forces

are spinning in a circle. The idols were given human sacrifices, being shown that the nature they represented it doesn't only give life, but it takes the life too.

3. The nature's forces collide with each other, and therefore the deities symbolized by them, they collide too. The struggle between them it engages the people too, for the people are as well considered as composing parts of the nature, or the people are carried away by these forces. The people cannot escape the fatality of perishing which the deities and the nature's forces are submitted too. The human tragedies aren't punishments consequently to some voluntary evil deeds, but they are necessary moments in the cyclical unfolding of the nature, and they are reckoned as divine. Even the evil done by people it isn't a wanted evil, but it is the manifestation imposed by the nature having a divine character, but also being ambivalent from moral point of view, and which dominates the people and it also dominated the whole unfolding of the universe. Nothing can save the people from the fatal unfolding of their life. The people do evil unwillingly, and they endure, unavoidable, the punishment for that. There is impossible the forgiveness or the moral progress. In Christendom, the tragic end which some people are submitted to, it is no longer the unavoidable consequence of some evil deeds which the people against their will, are pushed to, by deities, but it is the consequence of some passions which the people weren't able to master (Othello). In some cases, the tragic is born, in the Christian world, out of the joining of some passions and of some circumstances which do not depend on man (as for instance in some tragedies by Shakespeare or by O'Neil).

The deities have no mercy, or even if they had had any mercy, they wouldn't have been able to do anything for saving the man from what he is given with. Even the deities, as forces of the nature, they are submitted to the fatality of some superior to them laws. The sentiment of mercy amongst people it is inutile too, or mixed with helplessness. It appears as contrary to the nature.

4. From here comes the fact that to the deities represented through idols or to the natural force represented by them directly, they aren't addressed prayers in order to save the believers from the evil things depending on nature or in order to obtain help for moral consummation. The idols are brought sacrifices because they incorporate also destructive forces which the human beings must obey to, which they must recognize. By the self-sacrifice brought to the deity, the man joins the nature's force in its destructive aspect.

If something is asked for, by the worshippers, through the sacrifices of material goods or of people, sacrificed on the altar, or through the fire from before the idols, or by direct throwing in the river considered as deity, that is rather a help in wars, or a success in adverse circumstances, which are considered as other deities. Namely, there are asked for strengthening of physical order in the changing play amongst the physical forces, and not for

forgiveness of sins or moral consummation. The deities, as nature's forces, they cannot be asked but for help and strengthening on the line of the nature. In the pantheistic religions the nature's forces are imagined as having some character of persons, the deities have some will and conscience, but they aren't categorically superior to the natural forces which they represent. The idea of person totally differing from nature it is foreign to the pantheistic religions. In their conception about deities, there is a mix of person and nature. The deity representing the nature's force, he is stronger than the man and, by having some vague character as person, the deity can use, in some measure, his power through his will and conscience. But the deity doesn't have absolute power related to the nature.

In man, there hasn't been possible to totally lose the conscience that he differs from nature, and that's why the deities aren't, in some cases, but human images having forces of mythical proportions, but still remaining on the nature's line in their forces.

A remnant of this accentuation of the qualities of the human persons with mythical proportions it still lasts today, giving birth to the legend about mythical heroes. But they still remain on the line of their nature. They are the expression of a contradiction: on one hand, they are embodiments of the nature's forces, but on the other hand, they are endowed with human traits. The deities as human incorporation of the nature's force, they remain, by and large, people having sins, having shortcomings, far from consummation, and having powers which totally exceed the natural. They usually fall too, at the end, due to who known what mistake or evil deed they have done.

5. According to the pantheistic religions, in all the things reigns an implacable fatality (moira), which is both good and bad, or rather giving any individual existence an end in the definitive death. If all the things are submitted in these religions, as in any pantheistic conception, to a meaningless unfolding, of births and deaths, it turns out that the nature reckoned as divine it lacks the power to raise at a meaning, of bringing the good to a definitive victory. It turns out that not only the nature's forces reckoned as divine, they limit on one another, but the whole nature is finite in its powers. The nature seen as divinity it wasn't a real infinity, because of not existing in it the possibilities of some other alternatives than those of the ones automatically unfolding. It is the mono-plan. It doesn't know another plan. Consequently, the nature is actually finite, narrowed to a sole possibility in its actual existence.

In the whole pantheism of these religions there was a fundamental contradiction: the nature is divine, it is absolutely supreme, but it still lacks an own will, a power leading the own unfolding, a raising from the good-evil mix to a pure good, being meaningless in this unfolding leading to nowhere. The whole nature is dominated by the darkness of the meaningless. That's why the worshipping of the idols, which are carved images of the nature's forces, it is meaningless. That worshipping couldn't bring the people any benefit. That worshipping meant at most a resignation in front of those

forces which were the ultimate instance, but also a helpless instance, hovering upon the human destiny. The man could also rebel against those forces and against the idols which those forces were represented through, without this rebellion bringing him a bigger evil than death, which the man was still submitted to, even if he worshipped them; only that, in such a case, the death came sooner. All these features of the deities, and therefore of the idols as well, were described by the Holy Fathers.” (Stăniloae 2005: 217-220)

“The radical and essential difference between idol and icon it consists of the fact that the idol is the manufactured representation of the immanent force of the nature. The man himself is conceive as totally dominated by the nature’s forces of as framed within the nature’s forces, even if the man stays on the highest plan in the frame of the nature totalizing those forces. The idol isn’t a means which the worshipper transcends through (passes over) the fatal nature, which himself is framed within. The idol is the religious conclusion of the pantheistic conception, which Spinoza gave the most expressing formula: *Deus sive natura*.” (Stăniloae 2005: 222)

Image and Likeness of God

“This maximum union with God, the imprinting of the man with the fullness of God, without merging with Him, it is the deification of the man. For deification it is given the image of God within man, as man’s aspiration for his absolute model. And in it the image finds its fulfillment, as maximum likeness to God. In image it is involved as a godlike commandment, the man’s tension towards deification.” (Stăniloae 2003: 414)

“The likeness isn’t only the final state of deification, but the whole road of developing the image, through the will stimulated and helped by the grace of God. That’s why the Holy Fathers, from the first ones to Saint Gregory Palamas, they accentuated the fact that the ‘image’ is being developed in ‘likeness’, especially through virtues, which are especially the fruit of the will helped by the grace.” (Stăniloae 2003: 415)

“Through this difference between image and likeness we understand the declaration of the Holy Fathers that the image had been preserved into man, though the man didn’t step on the way of the likeness. This is because even the man, after falling, he has preserved a certain aspiration towards good and a certain capacity of doing the good, as also an aspiration towards truth and knowing an iota of truth, though the Holy Fathers do not say that the man has maintained himself in the movement of the likeness. And in a certain regard, even the image has become weaker, by not being fully activate in the work of likeness. A full image is an image that is actualized in the movement towards likeness. An image that isn’t being activated it is somehow a weakened image, but it never is a lost image. That’s why we say that Christ has restored the image, or he has found the lost image. But we do not say that Christ has again created the image.” (Stăniloae 2003: 415)

“The image as tendency towards God, it has been mixed up with a contrary tendency; better said, the image has been preserved as tendency towards absolute, but the absolute covered His face as Person, and the man cannot see it any longer, and consequently the man’s image has lost its luminosity, its clarity; the image’s features has remained, but they have been partially crooked, as in a caricature are being maintained the features of the face, but crookedly. The nature’s structures essentially remain the same, but they are being activated against nature.” (Stăniloae 2003: 415-416)

“We believe the image is reduced to the passiveness of its potencies activation of the right path. But even when the image is being activated, it is activated in an altered mode; the image is restless by passing from a finite thing to another, searching for it but being unable to find the content and

the resting. That's why is possible that the image, remained with its potencies, to be brought back to a right activation of those potencies." (Stăniloae 2003: 416)

"Somebody who negatively answers the appeal of somebody else, and who doesn't see the infinite of somebody else, he has preserved the capacity and the necessity of answering, but he answers contrary to his nature, which remains in the heart of the dialogue when there is an answer given to the one seen in his indefinite. That's why it is easy the man to be brought back to the positive answer. Or, the egotistic man still maintains himself in a preoccupation with others, for he defines his preoccupations with himself in opposition with other people, with a passion of affirming himself in report with others. But he preoccupies himself with other by referring them to himself, by reckoning himself the sole absolute. On this way he forgets about the absolute truth, or he reckons it as impersonal, and therefore appropriate to be annexed to himself. But in essence, the egotistic man cannot exit the ontological spiritual connection with others. Thus, it is easy to bring him back to the positive preoccupation with others." (Stăniloae 2003: 416-417)

"The negative preoccupation with others, or the negative answer to others' necessities, they do not remain not-pricked by the gushing up of some impulses of positive preoccupation or of positive answer. And the absolute the man often thinks at, and towards which the man aspires, it doesn't remain uninterrupted of lacking a face of a person, lacking the character of the absolute truth for him, which to provide a foundation to the impulse of answering his fellow humans with positive enthusiasm." (Stăniloae 2003: 417)

"Saint Gregory Palamas affirms that the image of God remained within us, but we have lost its stability, which is the same with the likeness. But an image is full when it steadfastly manifests as image, or when it is activated in likeness. An image without likeness it is not integrally proven as image, but in an altered manner. The paradox consists in the fact that it still is image, though it cannot steadfastly manifest as image, it cannot show itself as a clear image, but it introduces in itself a certain ambiguity or duplicity." (Stăniloae 2003: 417)

"We have considered until now, as model of the godlike image of God, the Holy Trinity. But we must not forget that the man is regarded also as image of the divine Logos, Who at His turn, while still being the image of the Father, He put on, at the fulfillment of the time, also His human image (Philip. 2: 6-7; Heb. 1: 3). The man is thus the "image" of the Word and

therefore the man is “in the image of the Father. For the man is the image of the Word and in the image of the Father, the man is placed in a relation with the Trinitarian communion and the man is called to accomplish on the human plan a life of communion resembling to the Trinitarian communion and by the Trinity’s power. Consequently, Christ has elevated within man the godlike image to the full actualization, namely to man’s full communion with God and with his fellow humans.” (Stăniloae 2003: 426).

“As image of the Word, the man is subject of all things, or together-subject with his fellow humans, having the responsibility for seeing through things the divine rationalities of the things and the Logos Himself as supreme Subject of the things, and the man is also called to develop with his fellow humans the communion as together-subjects of the things, in the image of the divine Logos.” (Stăniloae 2003: 426)

“The actualization of the image it doesn’t consists only of realizing the full communion with God and amongst them, of all the ones who believe in Christ – their divine and human model – but also in a framing of the whole nature in the communion of the transfigured mankind. The godlike Ghost, spread in the plenitude of Christ into the people who believe in Him, by strengthening the spirit from within them, the Ghost will make not only their body as fully elastic and transparent, but he will do the same with the cosmic nature.” (Stăniloae 2003: 426)

“The godlike image consists in the ontological structure of the man, which is made for tending towards the communion with the supreme communion - that one of the divine Persons Who are source of any communion - and with the human persons, and the likeness it consists in activating this structure. Consequently, the primordial state of the man cannot be a state of unfolding the image in the virtues in which this communion is manifested, because for this it was needed time. But the primordial state could not be either a lack of image as ontological structure, in the tendency towards this communion, for such a specifically human structure it is not achieved in time. The man was man since the beginning.” (Stăniloae 2003: 427-428)

“Thus, the man was clean of evil impulses, and he had a tendency towards the good of the communion with God and with his fellow humans, but he was not strengthened in this cleanness and in this good. The man was aware and free, and in conscience and in freedom the man had tendency towards the good things. But the man didn’t accomplish a progressed conscience of the good and of the truth, neither a freedom ensured against the possibility of the man being enslaved by certain passions. The man wasn’t a sinner, but neither was he adorned with achieved virtues and with clean consolidated thoughts. The man had the innocence of the one who

hasn't tasted the sin, but not that innocence gained by rejecting the temptations. The man was a being having his soul not wounded and not weakened by passions, but also not strengthened by exercising the deeds of taking his body and the world into submission, deeds of actualizing the world's contingent elasticity. The man's body wasn't enslaved to the automatic law of the sin, but neither had his body its force strengthened by habituation to remain immune to such a state. The world wasn't imposing its processes the man's body and spirit, as some chains one cannot exit from, but neither was the world brought under the mastery of the ghost that imposes his power upon the world." (Stăniloae 2003: 428)

"The world had for the man the transparency it has it to an innocent child - but the child could experience the opacity of the world if he starts working evil deeds - but the world didn't have that transparency it has it to a saint, who has really overcome the world's opacity. The rationality's common sense, in understanding the things and in understanding the deeds, it had a clarity unpreserved by the man who was pulled in all directions by all sorts of knowledge and opinions; but the man wasn't verified and steadfast in an unshaken firmness, through a critical experience that can be gained out of the persistence in good and out of rejecting the evil." (Stăniloae 2003: 428)

Immortality

“Identifying the rational to the immortality it will be better understood if we consider that the man’s existence towards death it is irrational or meaningless, and also if we consider the rational as speaking. The man speaks for he is addressed to by God, for the man is placed by speaking in relation with God; and for the man speaks, namely for he answers, the man won’t ever cease to answer, for God won’t ever finish to tell the man what He is and to show the man His love, and the man won’t ever finish to understand and to want to understand and even more to express his joyfulness, his gratitude, and his doxology for what God shows him.” (2003: 409)

“In the Orthodox conception, according to which the mind and the heart of the human being they become, while the human being still lives on earth, a throne and a dwelling place to God, or they sparkle like the peak of Sinai Mountain in the godlike light, there cannot be about such a destruction. We do not see the reason why God would deprive Himself, for such a long period of time, of His throne, of the loving relation with the believer, of how God would endure the deified man to be destroyed, or to stay in such a long sleep. The death, as the spiritualized people say, it cannot reach the spirit which has been enlightened - while still living here on earth - by the eternity’s rays. The Orthodox doctrine about the souls’ preservation it comes out, though, from the value of the love for God, which the believer is subject to. Dostoyevsky says through his character named Stephan Trofimovici: “My immortality is necessary for this sole reason, that God won’t want to be unjust and to quench forever the flame of the love lit in my heart for Him. What is more precious than love? The love is above existence, the love is the existence’s coronation. Then, would it be possible that the existence to disobey Him? If I have loved God, if I have enjoyed my love for Him, will it be possible that Him to quench out, me and my love, and to bring us back to nothingness? If God exists, I will be immortal.” (Stăniloae 1997: 160)

“If we hadn’t believed in the immortality of the soul, the simple experience of a connection with the dead ones it would have been something totally unsatisfactory. How comes that where the faith misses, the pressure of a presence of the dead ones it does not appear, in order everybody to admit the immortality? The only sure presence, sure to our experience of the others, it is that one in body. Their body is not only an impediment to know them, but it is also the only way we can know, actually, about their existence, which their reality gnoseological comes close to us through, and their being is indicated to us and we can enter a communion with them, which we do not doubt of. No matter how intensive would be the spiritual influence of the other from distance or, generally, from an unseen plan, if he does not present himself corporally in front of us, that influence won’t have the high character of

the communion. However pervasive God is – close to us like a surely given fact, like a factor of communion – He becomes obvious to us only through embodiment.” (Stăniloae 1993)

“We can say that the work which the persons transfigure through the human spirit - the spirit being present as personal soul in each human being - the whole universe, by filling the universe up, increasingly more, with God, it is a work upheld by the work of God, and, as the human being fulfills this work of his in communion with the others, likewise God fulfills it in His quality as Trinity of the Persons full of love for One Another and for the whole creation. Out of the union with the God of the loving Trinity, the people take the power for transfiguring the material nature, through communion with God, and, with this, the people take the power for overcoming death with the body.” (Stăniloae 1995: 145)

“The Son of God has made, on Himself, man, by manifesting, on Himself, in the perfect love of the Persons of the Holy Trinity towards God’s creation. On this purpose, Christ takes the human soul united with the body, in order to fully united these two, with Himself, and, by that, to overcome the death through His resurrected body, and to endlessly transfigure the entire material matter and to resurrect all the people, He fulfilling, thus, their aspiration for the immortality with the body.” (Stăniloae 1995: 145)

“The man remains immortal while he is always thirsty for knowledge, while he lives being aware of having always something new to know, namely, while he is aware of a direct connection with the infinite God, and not in the monotony of an essence submitted to the same laws but in connection with the One Who makes Himself known to the man in always other depths of Him. And knowing God as always new reality, not-submitted to some laws of the repetition, it is knowing Him as real Person. And this knowledge it is, in the same time, a loving relation. Only by loving God and only in the conscience that he is loved by God, the man advances into a live which he won’t ever have enough of. Even the one who truly loves a person and who is loved by that person, that one wouldn’t ever want either that person to die, or him. But the love amongst people has moments of boredom, due to a paradoxical union of the man’s limitation with a certain permanent novelty. That’s why the people’s love for one another it can only with difficulty not to end in a continuous boredom, which the love gets colder and the communication weakens in.” (Stăniloae 1995, I: 13-14)

“Only God is infinite as Subject to be known, for He is a Subject Who makes Himself known as always new, through His love towards the one who finds always new resources in this for loving Him. And only because God is like

that, the man can be, at his turn, in a certain measure, like that too, as image of God, feeling the need for an endless relation with God, in order to know God in His cognoscible and communicable infinity. That's why the immortality is a gift from God. The man is immortal through his connection with God and the man has been made like that by God, in order the man to become immortal through this connection." (Stăniloae 1995, I: 14)

"The sin breaks the man from God and it keeps the man locked up, egotistically, in the man's own pride, the man pretending that he has nothing else to know except a physical and biological nature submitted to some laws of the repetition which, consequently, would be the only ones accessible to the man's knowledge without the communication with God. But for the man in this case too, he still knows a few things and the man's conscience in this case too, it must occupy itself with something, the man preoccupies himself endlessly with the monotonous reality thus known by him. This narrow preoccupation is one with the man's death, which isn't a total disappearance but it is an eternal lack of real novelty. The man remains a weakened image of the Logos of God, for the man remains in a connection with the creation imprinted with his rationality, but he continues to exist imprinted with the rationality of the Logos, even if he has narrowed that rationality and even if he has crooked it. The man cannot die totally, for the man cannot exist the connection with the divine Logos, because of his rational constitution and because of his rational creation, and because him and those ones keep, if not an infinity in themselves, at least a connection with the infinite Logos and an impossibility of exiting that connection. So, the man will really be able to be immortal if he doesn't choose the egotism of the loneliness. But one can say that the man is an immortal being in alternative meaning. The man no longer dies totally, even in the case of breaking himself from God, for God no longer annuls any of his created conscious images, and God neither annuls the world. But the man can choose to himself, between an immortality of the live and a tormented immortality having a locked-up existence in its own limitation, to say so. The man is immortal for he tends to comprise the infinite, but he never can do that, because the man always comes across a margin which he wants to cross over. The man lives the following paradox: he is always neigh to a margin, but he always has within himself the power to continue living and manifesting himself as new, somehow crossing over each margin only in order to find a new margin. About the real exceeding of any margin spoke Saint Apostle Paul and, after him, Saint Gregory of Nyssa who took from Saint Apostle Paul (Philip. III: 14) the idea about the continuous tending towards the things from ahead, or about epektasis. The man is potentially eternal, for he will advance into infinite, in interminable progress, when he doesn't remain stuck to the same margin. The man will be by this too, the image of God Who is eternal, for the man doesn't get ever enough of the

infinity which God has it by His nature, from ever. When the man will reach the full union with God through Christ, the man will enjoy an actualized eternity, for he will enjoy a in an actualized manner the infinity too, but only through his participation to the infinity of God, or by grace, and not by nature.” (Stăniloae 1995, I: 14-15)

“Even the fact that the man cannot reconcile himself with the death and that he always searches for new ways of escaping the death, of for defeating the death, it shows that the man is made for immortality.” (Stăniloae 1995, I: 16)

“The fundamental paradox, characteristic to the human being, it consists of the union between his quality of being created by God and in the same time being immortal. This shows the man as not existing by himself, but as existing into and through God, and just for that being immortal, no by himself but through God Who since He created each person as irreplaceable, He no longer allows that person to totally disappear from existence. The creature isn’t simply immortal as God is, but the creature is immortal for is created and upheld in existence as conscious dialogue partner, whether the creature recognizes or not, of the immortal God.” (Stăniloae 1995, I: 20-21)

“By being created as dialogue partner, with the Father and together with the Son, the man is created as immortal being. Therefore, Saint Athanasius saw the man’s immortality in the man’s quality as image of the Son, image that will endlessly advance in the likeness with the Son, by inexhaustibly knowing the Son.” (Stăniloae 1995, I: 25)

“The objects’ world has a rationality in order to be known by people, the people having a conscious rationality capable of being enriched with the world’s light and through that to know increasingly more the infinite light of the Creator, or the God-Person Rationality. The seal of the godlike rationality is imprinted thus in a double sense, or completely within people, as images of godlike Rationality, created in order to advance in likeness and in connection with the godlike Rationality, forever. Knowing a person means loving that person. By being in the image of the godlike infinite Word-Person, called to increasingly love and know Him, namely as rational and loving being in his quality as person who advances forever in knowing and in loving the God-Person Rationality, the man is created as immortal being.” (Stăniloae 1995, I: 25-26)

“The people have been created for the immortal life, for their knower and loving dialogue, as rational being, with the Word or with the infinite

hypostatical Rationality, it won't ever come to the end. The people never reach the end of the knowledge, the end of their thirst for knowing and for love. But in the same time, because of not having within them the infinity of the content they want, and being free to remain or not in the dialogue with the infinite Word, and in what can be known out of Him, the people were able to forsake this dialogue. Actually, when the world is seen as incorporation of supreme rationalities of the supreme Person-Rationality, the people can advance through those rationalities in knowledge, and therefore they can advance in loving that Person-Rationality. Otherwise, the world's rationalities are seen as some definable laws, in a monotonous repetition, and in a short while the man sees that he has nothing really new to know within world, despite the fact that he can advance in the ever more detailed ramifications of those laws. Only the world's rationalities which are seen as irradiating out of the person of the godlike Word (Logos), they keep open the road towards the infinite of the godlike Person. And that Person is the spring of the loving endless life. Even the human persons, when seen in themselves, when they limit their own rationality to know the things' rationalities as laws defined in themselves, they do not remain open to the infinite and they cannot sustain endlessly the man's thirst for knowledge. Only when the human persons place themselves through things or through themselves, in connection with the Person Who is the infinite spring of life, only then they become transparent and they are springs of life to one another." (Stăniloae 1995, I: 26)

"The man doesn't joyfully receive his narrowing and resignation to an immanent absolute, a narrowing that cannot be done except by wrongly thinking at his aspirations. Actually, the man tends towards immortality and he remains immortal. This is for the man remains objectively hanging of the Absolute-Person. But it isn't less real that, to many people, the subjective connection with the Absolute-Person is getting weakened because of their will. By this, they cover the objective connection with the Absolute-Person. And the consequence is a spiritual poverty of their being and a reduction of their being's complexity. The egotism which the increasingly more lock-up themselves in, through their pride, to the extend of breaking away from the Absolute-Person, it remains at its turn in a hostile preoccupation with the others. By that, the place of the real understanding of those ones is taken by the inventing of all sorts of hostile thought regarding them." (Stăniloae 1995, I: 41-42)

"Even in the conscience of the man that he cannot define himself, it is shown the fact that he lives as an existence deeper than he can comprise. In a way, the man knows about himself more than he can comprise. Even living himself as a mystery it widens his self-awareness. The human being knows on himself and in the same time he doesn't know on himself. About

the human being one can say what Dionysus the Areopagite said about God, namely that the negation is equally true as the affirmation is. I am known to myself also by the fact that I know on myself as above knowledge, for I bear in myself the seal of God Who is in the same time known and unknown to me. Even my darkness, or the own mystery, it is, in the same time, luminous light to me; and this light is darkness, or it lightens the darkness as a mystery. Continuously failing to exhaust my own mystery through knowledge, it drives me to an external transcendence, one that is, in the same time, an eternal enrichment of my life and knowledge. Even this one gives me the perspective of my immortality.” (Stăniloae 1995 I: 61)

“From the times’ purpose of occasioning and of making possible the universe’s movement towards a final purpose, namely the universe’s union with God in the unchangeable happiness, it comes out the dynamic character of the creation and of the time related to creation. The time is imprinted as constantly changing even within creation; but it is imprinted a form to cross towards more. That’s why the time is passing, but not without leaving traces behind, but as occasioning a progress towards consummation into creation, for the creation itself cannot remain locked-up in the state it is on each moment, but it constantly crosses through other better (or worse) states, which the time crosses through. Normally, the changing of the creation and of the time, it is due to the desire for crossing towards a better state, a state richer in life. But the creature can deceive on himself and make a movement towards a worse state, that apparently is a movement towards better. The movement can be also a movement of the creation towards division, due to the delusion that, by this, it more strongly affirms on itself. Thus, the creation weakens itself with the delusion that it makes itself stronger. In this delusion, the people have fallen through sin, a prey to the death. But the people who come back to the advancing towards God Who is the source of the true life, and by this they become to the true spiritual enrichment, they defeat the body’s death.” (Stăniloae 1995: 60)

“The belief into the soul’s immortality it has overwhelmingly powerful logical and scientific reasons. Though, the belief is still necessary. The supreme test of our faith it is done especially when we feel the breath of death upon our being. Then it is verified if our belief is so strong that, despite of the evidence of the end of our material being, which projects to us like a total end, to keep, through the faith, the surety that God would not let us in the nonexistence which gradually covers us up, but He will grant us a continuation.” (Stăniloae 1993)

Judgment

“All the great Christian confessions teach, by and large, that each soul, surviving after the human being’s death, he is immediately after subjected to an individual judgment, consequently to which the soul will be sent to happiness or to torments, depending of how he is found at that trial. At the end of the world, there will be another judgment, a universal one.” (Stăniloae 1997: 165)

“The Author of the individual judgment is the same One of the universal Judgment. Himself said: “My Father doesn’t judge anybody, but He has given the whole judgment to the Son” (Jn. 5: 22).” (Stăniloae 1997: 185)

“Christ is the Author of the judgment not in the sense that He utter arbitrary sentences, or according to some impersonal laws, but in the sense that out of Him overflows the live and the happiness of the full communion, upon the ones who have lived according to His example and who resembled to Him, those ones having within themselves, still from this life, the whole light and joy of the communion with Him, and the ones who haven’t followed Him, they will remain in a state of eternal deprivation of the joy of this communion with him, Who is the source-Person to the whole godlike and human love.” (Stăniloae 1997: 185)

“For the ones who had Christ as role model during their life, the judgment from Christ means His showing in the most obvious relation with them, together with all the gifts of His love; to the ones who have lived outside the communion with Christ, the judgment from him it means the ceasing of any of His attempts to come closer to them, to get them out from their refusal attitude towards Him; and this isn’t because He no longer wants to show them His love, but because they have become callous in the passions which have at their basis the denial of Him and the disobedience to Him. Until now they have been hearing people speaking in His favor, they have been meeting Jesus through the people who have been believing in Him and who have been urging them too, to believe in Him; since now, they won’t hear such urges, because all the ones amongst whom they are going to be, they know too little about Christ. All of them are examples of disobedience, of despising the communion with Him. In a song, on the occasion of the soul’s leaving the body, the Church put in those ones’ mouths the words: “I’m not mentioning God, since now, because of not being in hell anyone to mention God, but into full darkness being I covered, I will sit waiting for the resurrection of all the people.” (Stăniloae 1997: 185)

“The souls from hell still realize somewhat, that their unhappiness constitutes an estrangement of theirs from God, or a withdrawal of Him from them, of course because of themselves; they understand that this unhappiness is their lack of conforming to Him; they understand so that He

is the criterion and He had the last word which they are in the state they are for, because they didn't conform themselves to him and they didn't live thinking at Him. On the other hand, even now, they don't see Him how He is in His luminous kindness and, besides a profound conscience of theirs that He decided their fate they still persist in not knowing Him and in contesting Him." (Stăniloae 1997: 185)

"The fact that Christ is man too, it would let open, in principle, the possibility that He to show Himself to the souls sent in hell. But Christ as shown to those ones, he would have a countenance lacking the joy light of entering the communion with those souls, as also lacking the penetrating spirituality of such a communion. But such a countenance of Christ is hard to understand. Isaac the Syrian, by admitting such a countenance of Christ and by still reckoning that not even in it, Christ doesn't leave His love, he said that it becomes a fire, or a sufferance to the rejected souls. It is a love that hurts them and that's why it upsets the ones who are incapable to answer it. But is this still providing them a true knowing about Christ? Isn't this rather a hiding of Christ Who comforts Who lightens, and Who saves when he shows up? Isn't Christ covered up by the torments of the conscience of the one who dies in sins? Paradoxically, the conscience of Christ's presence is combined with the helplessness of seeing Him in His true reality, like the envious cannot see the kindness of the one whom he envies." (Stăniloae 1997: 186-187)

"About a presence of Christ directed towards the ones who is going to be sent in hell, but this presence being a far one, a not-unveiled one, the Church speaks also in another song, on behalf of the soul at his leaving from body: "Sigh for me, the wicked one, all the end of the earth and shed tears together, because it has come dreadful answer from above, to be my hands and my legs tied, and I to be left outside". With resembling words, Simeon the Metaphrastes says: "When there won't be anybody to help you, then you will hear a voice from above: let the faithless to be taken, in order not to see the glory of God. Shiny and godlike angels will hand you over to the evil and envious devils, towards their joy, and the sad and mourning angels will leave you to them". The soul feels deserted by any good help from above." (Stăniloae 1997: 187)

"If the unhappiness of the ones from hell it means the becoming permanent of their negative attitude towards Christ, of their refusal to enter the communion with Him during their life on earth, of their refusal to go towards the target of the consummate man accomplished by Christ, as role model and as attraction point, the happiness of the ones from paradise it is the coronation of their communion with Christ, of their living with Him, of their gradual imprinting with the humanity of Christ during their life on earth." (Stăniloae 1997: 187)

“The criterion which our eternal fate will be decided according to, it will be our effort of the lack of our effort to get closer to Christ, or to advance towards the consummate humanity accomplished by Christ the man. This criterion isn’t taken by Christ from outside, but Himself is this criterion. He is the norm of the judgment and He is also the One applying this norm, for He accomplished it Himself and he consummately knows it from Himself. More than that, He isn’t only the criterion and the Judge, but He is also the crown with which, as Judge, He rewards the ones who strived to raise themselves towards His level as man, and He does this in order to accomplish them on the measure of His humanity.” (Stăniloae 1997: 188)

“That’s why the whole judgment has been given to Jesus Christ. If we can speak about a right which He has gained in order to exercise this dignity, we will have to understand this in the sense that by assuming and elevating our humanity to our exemplary quality, through the Cross, through His Resurrection and Ascent, he has elevate within Himself the first fruits of the humanity where it should be, and through His dwelling within the ones who believe in Him He has granted them the help to die, at their turn, to the former man, and so to become forever alive through virtues, by making everything for the man to reach the peak of the humanization where He is at. On the other hand, though, He has this right for only in Him this humanity could actually reach its eternal peak. He is Judge in His quality as guide and upholder on the road of the humanization, in His quality as target and coronation of the humanity, within those in whom this advancing has taken place. He is the way and the life, the upholder and the crown of ours.” (Stăniloae 1997: 188-189)

“The Judge honor given Him, it is in the same time an honor given to the man; by extolling Him as supreme Judge, as decisive instance of our eternal fate, we honor one of ours, we honor as supreme Criterion the level which the mankind has reached in Him, and through Him reached by all the ones who worship Him. We are judged according to a criterion reached by man, a man who has done everything in order us too to reach there, and who will impart us, through judgment, with the level he has reached on, if we too have given our part of collaboration with Him, for us to reach there. In Him will have the happiness not only the people but also the angels, as also in Him will have their unhappiness all the ones who won’t recognize Him. In this sense, of conforming or of not conforming to Him as criterion of our fate, we must understand the words of Saint Apostle Paul: “That’s why God has extolled Him and gave Him the name that is above any name, for in His name every knee to bend down, of the heavenly ones and of the earthly ones and of the ones from beneath, and every tongue to confess that Lord is Jesus Christ, into the glory of God-the Father” (Phil. 2: 9-11). This glory of His is preserved as inheritance to the saints, namely to the ones who believe

in Him and who strive themselves, with His power that is within them, to become like Him (Ephes. 1: 18).” (Stăniloae 1997: 189)

“The Judgment from Christ – or the coronation for eternity with His glory of the ones who collaborated with His power which was dwelling within them, and the depriving of this coronation of the ones who didn’t accept Him, thus having as consequence the participation or the non-participation to the consummation of His humanity – it is an important leverage in upholding the mankind’s advancing towards consummation in the interior of the godlike absolute.” (Stăniloae 1997: 189)

“The Judgment done by Christ is done out of the consummate humanity of His, rooted in the divine absolute, the firm leverage for our progress towards the true consummation in humanity. The judgment from Christ it means that there is a difference between and order of the values with absolute importance and the non-values’ disorder, or of the seeming like values things, and that the absolute values are those which lead to the full humanity which is in God Who has made Himself man, and that one can live in this order and he can reach in the heaven of those values’ consummate reality.” (Stăniloae 1997: 189)

“If there hadn’t been the Judgment from Christ, the generations of people would have been destined to fall in nothingness, or they have been evolving, with falling and raisings, or only by advancing on the plan of the relativity which, through its eternal monotony, it will end by unveils itself as not being far from hell, especially because a progress in the spirit deprived on body it has also the disadvantage that it cannot satisfy the desires – be them passing – which can be satisfied while having a body. Outside the judgment from Christ there isn’t anything except the hell; the judgment from Christ occasions the ones who accept it, to escape the nothingness and the hell. Namely: either there is Christ and the judgment from Him, and then escape the nothingness of the hell at least the ones who believe in Him, or, on the opposite, there isn’t such a thing, and then everything that is person is condemned to perdition or to the eternal hell, equivalent to the lack of any sense. As Saint Maximos the Confessor and Saint John Damascene said, the conscience, so interrupted and contested by the sinful souls, that they are in hell on the basis of a judgment from Christ, it gives the experience of the ones who are in hell a bit of meaning too, which makes that existence superior to the inexistence or to an eternal evolution in relativity.” (Stăniloae 1997: 189)

“We cannot live without knowing ourselves as being in connection with an absolute criterion, which cannot be except the supreme Person of God, on one hand become accessible in Christ-the Man, and on the other hand, remained consummate in His love. The criterion which the human beings’

fate is made definitive according to, it is simultaneously the consummate humanity and the absolute of the divine Person, or the consummate humanity, thus made eternal too, for it is in the bosom of the godlike supreme Person.” (Stăniloae 1997: 189)

“The deceased one isn’t given these good things as sure thing. But in all the songs, they ask forgiveness from Christ for the deceased one, because there is no man who lived and who is sinless; only through the forgiveness which will be uttered by the judgment of Christ, the soul of the one who leaves this life for the happy life will be imparted with the good things. That’s why, the whole religious service of the burial isn’t declarative but it is praying. Through this the judgment of Christ isn’t only a coronation of the ones who lived in Him with the crown of the full communion with Him and an ascertainment of the helplessness of the other ones for this communion, but it is too an occasion of manifestation of the mercy of Christ for the sins which a man is impossible not to have committed. All the prayers and the song from the burial are based on this faith in the power had by Christ to forgive the sins at judgment and on the entrusting to His mercy. The Christ’s judgment doesn’t consist only of a separation of the souls according to their intrinsic quality, but it is also an act of forgiving the sins.” (Stăniloae 1997: 191)

“Without any doubt, in the first place, Christ takes in account the quality or the fundamental disposition which the soul has gained during the life on earth, but this disposition is often so full of ambiguities, so mixed with impure elements and with weaknesses, so that it gives enough room to the manifestation of the Christ’s decision. It might be than Christ always gives a favorable decision where He knows that through His decision, He makes enough clear, in a good sense, the soul’s disposition. His decision is often creator of decisively good disposition and Christ alone knows when this can take place through His favorable judgment.” (Stăniloae 1997: 191)

“It is to be noticed that, while the Holy Fathers consider the Christ’s judgment as depending on the people’s deeds from their life on earth, the burial’s prayers and songs – moved by the mercy on the one who is leaving and by the humble understanding of the human weakness – they accentuate almost only the forgiveness from Christ. The active role of Christ in judgment it is highlighted by them more accentuated. They do this in order to affirm their hope that Christ will use His mercy in forgiving the deceased one.” (Stăniloae 1997: 191-192)

“Of course, the insistence the Church Fathers consider the conforming the Christians’ life with Christ with, in order the Christians to obtain the salvation, and the hope the Church’s prayers manifest in the forgiving mercy of Christ, both of them are necessary. The Church reconciles the rigidity of

the first attitude with the comforting of the second one, in order to keep the Christian, awaken in his duty to work for his salvation, but also to give him hope in the mercy of Christ. No matter how much the man strives towards a life in virtue, he won't ever reach to a totally sinless state – and if he pretends this, he will be wrong – and no matter how wrong the man is, he will be able to ask for the mercy of God, if he repents.” (Stăniloae 1997: 192)

“The urge towards virtue, with the argument that the salvation depends on virtue, it is addressed to the man as long as he lives; the prayers for the forgiveness of the sins are done for the ones who is no longer able to do anything and with the conscience that nobody could fulfill the Lord's commandments in such a manner that him to be granted the salvation as a deserved good. The Church works pedagogy, but also comforting. The Church has reasons for both of them: Christ forgave the thief on the cross, who repented, but He also urged, in his sermon on the mountain, in that one regarding the final judgment, and on other occasions, to deeds of love. Between the fact that Christ decides the soul's fate according to the soul's state and His mercy, if the soul repents, there is no contradiction, for in both of these Christ stays with His arms open for the one who wants to enter the communion with Him, either one has prepared himself the whole his life for this, or another has awakened himself to the desire for this communion through his repentance from the end.” (Stăniloae 1997: 192)

“Jesus Christ needs witnesses at the soul's judgment, not because of not knowing by Himself the whole truth concerning that soul, but for He wants not to remain any doubt regarding His judgment to the ones interested in the fate of the respective soul.” (Stăniloae 1997: 194)

“The first witness is the conscience of the judged one. The soul never is so much face to face with his conscience than on this occasion. No friend could comfort him any longer in his conscience. This doesn't mean in the case of the ones who are condemned to the eternal lack of communion with Christ, so that the recognition from their part that they aren't capable of communion with Christ and with their fellow humans. They still remain somehow outraged by the fact that this lack of communion has as consequence the unhappiness, because they remain in a misunderstanding of the connection between the lack of communion and the unhappiness. On the other hand, paradoxically, they still realize that their unhappiness is due to their lack of communion; but they cannot get out from the state of refusing the communion.” (Stăniloae 1997: 194)

“That's why, in a way, the conscience condemns them and the state they are in is a state of torment. For the lack of communion and of the deeds contrary to communion, the conscience was condemning them and tormenting them in a certain degree during their life on earth too. But this

state was still covered by some shallow communications and pleasures. While the state of the lack of communion, and therefore its torment too, by becoming total since the moment of the death, from that moment they become fully obvious to the conscience.” (Stăniloae 1997: 194-195)

“The fact itself that after death the soul will see himself as not being accepted in any communion, it will bring in front of his conscience, in a more obvious manner, his own incapacity for communion; an incapacity which he realizes that is has been created by himself. The judgment of Christ isn’t separated from the judgment of the soul’s own conscience. All the things will come in the sight of the conscience, and they will become doubtlessly obvious, on that critical moment of crossing from this life, so that the soul will fully know that he has made himself unworthy of communion. The greatest misfortune is though, that in the same time, the soul will see that the habit of the lack of communion he has created to himself, it is so callous that he neither can even now to mellow it. He won’t be even now convinced that Christ truly exists as inexhaustible source of love and that his happiness depends on Christ, since the soul is unable to communicate with Christ.” (Stăniloae 1997: 195)

“The spiritual writings speak extensively on the presence of the demons and of the angels on the moment of the judgment or before the sentence to be served. The demons bring forth the evil deeds of the deceased ones, in order to torment him in case through his deeds he has locked himself up in the impossibility of communion with Christ, or in order to make him wait in tension for his salvation from Christ, namely to resort to His mercy. To this one, the bringing of his undue deeds in front of his conscience it is the occasion of a last purification through repentance.” (Stăniloae 1997: 195)

“Besides, the states of the soul who come out of the bodies are so diverse and complex, so that the Church has avoided giving too simplifying formulation concerning what happened to the souls. The good angels appear around the soul who hasn’t been totally hostile to the communion with Christ and who wasn’t totally refractory to repentance, namely who wants to enter the communion with Him and with all the ones who are in communion with Him. They come for strengthening this soul against the fear for the sins committed during his life on earth, shown and exaggerated by the evil ghosts. If the soul rejoices of them, it already means that a communion has started between the soul and these angels and therefore this soul has become capable of the communion with Christ Whose messengers these angels are. Just through this, they succeed in banishing away the evil ghosts, the enemy ghosts who want to lock the soul up in loneliness and in the despair due to loneliness.” (Stăniloae 1997: 198)

“The Holy Scripture and the Holy Fathers, when speaking about the future life, about the happy life and about the tormented life, they do not always specify whether they speak about the one following immediately after death or about the one after the final judgment. Although, both the Holy Scripture and the Eastern spiritual writings, they speak both about a happy and about a tormented life, which start immediately after death on the ground of a judgment, and about a happy life and about a tormented life starting about the final judgment. For the life corresponding to the deeds with the body after each man’s death, to be seen amongst others the places from the Holy Scripture: Phil. 1: 23; 2 Cor. 5: 10; Hebr. 9: 27; and for the one after the universal judgment: Mt. 24: 31-46 etc. In the Patristic spiritual writings they speak also both about the reception of each soul, done by angels and by demons, immediately after death, and about the judgment done by Christ at the end of the world, according to each soul’s deeds. By and large, the Patristic writings consider the happiness received after the last judgment as much higher than the one after death.” (Stăniloae 1997: 203)

“There is a difference in what concerns the degree, between the happiness from after the individual judgment, when we won’t meet all the people who lived on earth, and the universal judgment, when we will meet everybody.” (Stăniloae 1997: 203)

“In what regards the Orthodox teaching, an element that makes smaller the happiness of the righteous after the individual judgment than the happiness from after the universal judgment, it is that they will receive the happiness, at the universal judgment, together will all the souls who will believe. Abraham Himself, who has in his bosom all the ones who go, after their death, to happiness (Hebr. 11: 40), he will receive the full happiness only after the last judgment. It is implied here a solidarity amongst the ones who believe in Christ, namely in His power to unite all of us through His love. One cannot be fully happy for the good things he has received from God, if he won’t rejoice of them together with others, together with all of them. The good things from God actualize their full content only through the together-rejoicing of them. Here is highlighted again the importance of the communion amongst everybody, as valuation, as full fruition of the communion with God, through the contribution of being accepted by each one. This element has been developed in the Tradition of the Orthodox Church in the fact that in the provisory state the souls can be brought out of hell through the prayers of the living ones, and in the fact that the saints can help the living ones and the ones dead in sins, through their prayers, a thing that won’t take place after the universal judgment.” (Stăniloae 1997: 204-205)

“A second element which, according to the Orthodox faith, it differs the state of the souls from after the individual judgment from that from after the

universal judgment, it is that both the happiness and the torments will be endured after the universal judgment not only by the souls but also by the resurrected bodies. This means again a completion of the happiness and of the torments. It is to be mentioned the importance which is granted through this to the body, namely to the total person.” (Stăniloae 1997: 205)

“The Orthodox teaching that after the resurrection with the body both the happiness from paradise and the unhappiness from hell will be greater, it involves an understanding of the happiness and of the unhappiness as communion or non-communion, and both are lived by the total person consisting of soul and body. This causes the souls from hell to suffer also because they are tied to their not-spiritualized bodies.” (Stăniloae 1997: 207)

“The Orthodox teaching on the universal judgment especially highlights the value which the history as a whole has it for the man, and the deep community amongst the human beings, the need for their collaboration in order to lead the world to the state wanted by God. The saints remain at their turn, just because of this reason, profoundly interested in the course of the human life from after them, and they are trying through their prayers to influence the people towards good. But it is especially important the fact that everyone receives the integrity of the happiness or of the unhappiness only at the end of the world, a fact that shows that in the Orthodox conception the history is destined to an end and to a judgment and that, consequently, the history is a common work of the mankind which individual having his importance in it.” (Stăniloae 1997: 244)

“This apparition of the Lord (on His second coming, o. n.) will be a judgment too, as a placing in the light of God of all the ones who lived in communion with the Lord, with all their deeds, thoughts, and words from the past, but purified of everything that was not-consummate in them; though, it will be also as a letting in darkness of the ones who didn’t live in the light of the communion with the Lord one earth. Nothing will be cover either in ones or in others, for any covering of the good or of the bad will cease. The ones having the grace of God within them and who collaborate with God on earth, when leaving from here “the grace will become to them the day of the godlike judgment continuously illuminating the cleaned one and making him known as he truly is and which are his deeds in details, both material and spiritual.” (Stăniloae 1997: 266)

“On the opposite, the judgment, for the ones being in the incapacity of communion, it won’t consist of bringing them in front of God, but in letting them and in sinking them in the darkness of their individualities. (...) Being locked up in themselves, we do not speak about a part of the world reserved to the evil ones, and therefore not illuminated by the rays of the godlike Sun. As objective reality, this world cannot remain in any part of it not

lighted. But the subjects accustomed to be locked up to any communion, they cannot be illuminated. They will remain hermetically locked up in the dungeon of their being, in the darkness of their deserted self, “in the outer darkness” self-isolated from world and people, because neither the world itself can be really seen outside communion.” (Stăniloae 1997: 266)

“On the other hand, though in the mentioned place, Saint Simeon affirms that the judgment it has already been done by putting into light the ones who have made themselves capable of communion and by letting in darkness the ones who have made themselves incapable of communion, he still speaks in another place also about a judgment of everybody, at the end.” (Stăniloae 1997: 266)

“The universal judgment is put by the Holy Scripture and by the Holy Fathers in tight connection with the end of with the renewal of the world, and with the resurrection of the dead, which are at their turn simultaneous to the second coming of Christ, or caused by it. Some Holy Fathers see the judgment right in the fact that the ones who have formed themselves in the image of Christ they will cross through resurrection to the full communion with Him, and the others will cross in the “eternal exile”; the first ones will cross to “eternally watching the Christ’s face, and the others will cross to eternally watching the devil’s face.” (Stăniloae 1997: 290)

“Between affirming that the showing itself of Christ at the end of the world it means a judgment which chooses the ones who will be sent to happiness from the ones who will be sent to the eternal torments, and the description of this judgment as a solemn act of supreme authority, there is no contradiction. The eternal light which the good ones will be imparted with, it means that each of them will be looked at and called by Christ, as the darkness which the others are left in, it is a turning away of His face, of a closing of His face to them, because of themselves. In the same time, the one who experiences the turning of Christ’s face towards him as an eternal light, or an inexhaustible light, he sees himself in everything Christ find good in him, but he also sees everybody else who are shrouded in the same light that he is. Likewise, each one of the one sunken in darkness sees himself in the whole ugliness imprinted in his being and all the ones left, like he is, in the same situation. That’s why, this experience of the solidarity in light, which some people are sent to, on the basis of some resembling deeds which they have done to one another, or of the solidarity in darkness, which some people are sent to, on the ground of some resembling deeds which they have done to each other, it is lives as a solidary judging of them for the result which they have reached in developing of in disfiguring their humanity during their life.” (Stăniloae 1997: 290-291)

“Especially in our leaning with love towards the impoverished ones, we have a much clearer sight of God, a foretasting of the divine depths from the Kingdom of Heavens through our fellow humans. Who has opened through the effort of the love deeds, a no matter how small sight towards the spiritual infinite opened to him especially in the communion with his grieved fellow human, to him it will be opened the gate towards the spiritual infinite universe, at the final Judgment.” (Stăniloae 1997: 293-294)

“The final Judgment will show if the man was responsible for the unfolding of the creation from after him in time, and not only for his immediate fellow humans. Everyone’s evil or good example had repercussions upon the whole world. But this will show that each one must engage, on the measure of his possibilities, also directly into history, for example by upholding the savior faith, the ideas of justice, the brotherhood amongst people. On the other hand, the universal Judgment will take out not only all the individual masks (grandiloquent, hypocrite etc.) but also many masks which the history has been completely covered by, of diverse époques and events during history.” (Stăniloae 1997: 295)

“At the final Judgment the sinners will be unveiled in the whole their shameful state. As long as we are on earth, we can cover us in a bigger or smaller measure, for our neighbor has some doubts concerning our quality, of for if one knows about one of our evil deed the others don’t know. At the final Judgment all of us will know our evil deeds.” (Stăniloae 1997: 296)

“All the ones who did the good they will fully enjoy the gratitude which they will be welcomed with by all the ones upon whom the good they did had repercussions upon. The whole good and evil done in the world won’t appear as abstract entities, but as imprinted in the state of the people and in their gratitude or in their rebuke which we will meet one another. This is for we will see and recognize everybody at the final Judgment, with the traces of our deed in them, and with their answer of gratitude or of rebuke for our deeds. We will see and recognize them even the ones upon whom our good or bad deeds had indirect repercussions.” (Stăniloae 1997: 296)

“Even to the angels, the final Judgment will mean an unveiling of the godlike plan with this world, waited for with fear and tremble. And for this knowing of everybody by everyone and of everyone by everybody it means an appreciation too, it implies also a participation to everybody’s judgment. But for the righteous will be spared of this judgment, they won’t be, actually, judged, namely they won’t be condemned, but they will condemn together with God all the people worthy to be condemned, and they will appreciate by praising the people who did the good. Thus, it can be understood, probably, the Apostles’ participation to judgment (Mt. 19: 28; Lk. 22: 30), participation

that has to be extended to all the righteous (1 Cor. 6: 2).” (Stăniloae 1997: 297)

“We cannot know if the angels wait, with fear, for that judgment also for another reason that the one of unveiling the salvation plan of God. Bulgakov affirms that the angels will be judged too, according to how they fulfilled their job of urging the people given in their care to do the good and to avoid the evil; and, on the basis of the place from 1 Cor. 6: 3, he even says that the angels will be judged even by the people. But Saint Maximos the Confessor, who speaks about this angels’ fear, he mentions only a judgment of the people. The angels’ fear is probably motivated by the greatness of this act, as also by the fact that many of them will lose the affiliated people given in they care. The angels maybe know even before judgment, better than the people entrusted to them, the people’s secrets and they remember them better. But not all of them know all the thoughts and deeds of all the people, but only of some of them. That’s why they too wait with tremble for the great revelation upon creation and its consequences. This is because of that revelation not having only a theoretical character, by showing how God wanted the creation to become and what the people have made of creation, but it will have as consequence the apparition of new form of existence of the reality. Christ enters, through His second coming and through His judgment, a new relation with the creation, unveiling His greatness which He didn’t fully unveil before. This will be a new revelation of the glory which He elevated the mankind at, and in the same time it will be a fuller showing of God through en-humanity¹⁷⁰.” (Stăniloae 1997: 297-298)

“The unveiling of the creation too, it can be understood increasingly more in the light of the spiritual understanding of the Scripture and, above all, of the Christian teaching. This unveiling isn’t a monovalent one. In it are manifested in the same time the rationalities of the divine Providence and Judgment, whose knowledge is achieved on a higher level of the spiritual life. The Providence’s rationalities are the luminous side of the creation’s development in time, and those of the Judgment are the shadow side. This unveiling brings in the light, during its unfolding, positive aspirations and values which are the expression of the dynamic rationalities, of the force-ideas of the Providence. Often, the times of prosperity and of striving for good are followed by sufferance periods, which are on one hand the effect of

¹⁷⁰ We have created this term similarly to the term en-hypostatizing, in order to translate at least partially, the term *omenitate* created by Father Professor PhD Academician Dumitru Stăniloae, a term expressing in Romanian language the result of the general features of the human being. A facile translation it would have been to use the term *humanity*, but if that was the case, the entropy would be too accentuated. As the term *en-hypostatization* expresses the fact that Christ has taken at His embodiment all the general characteristics of the human being, except the sin, and in Him, though He is a defined Person, there are recapitulated all the human persons, by using the *en-humanity* term we intend to express the fact that Christ God is man, having all the characteristics of a human being, except the sin.

some irrational actions of some passionate factors, and on the other hand they are the manifestation of the punishments from God, which have their rationalities, aiming to avert the world from evil. But the Providence and the Judgment, in history, they not only alternate according to époques, but they are sometimes mixed too. There are introduced sometimes in the development of a human life new ideas and social regimes, through harsh means.” (Stăniloae 1992: 187)

“The people are often deceived by their opinions about the deeds of their contemporaries, or about the deeds committed by people during history. The sure knowledge of the truth about everybody’s deeds, it is given to the people through the judgment to be made by Christ at the end of the history, namely the judgment of the world’s present way of existence. And such a knowledge of the truth about the human deeds must take place, somewhen, namely at their end, end that coincided to the end of the history, or to the end of the people’s work which they prepare through, to themselves, an eternal happy reward or an eternal unhappiness. The whole power of the lie of many, who deceive other and on themselves, it will come to an end. It will cease the deceitfulness, willing one or imposed by others, which they take the evil as good through, or the good as evil. This deceitfulness cannot last forever – it would be, at its turn, a thing contrary to existence’s meaning. According to the Savior’s sayings, the lie has the devil as its father, who contrives the lie and who upholds the lie in order to uphold the evil. The enemy cannot have this power forever. The enemy, as “father of the lie”, he won’t be able to endlessly lead people to their spiritual death (Jn. 8: 44). The lie must be separated from lie, at a given time. One must notice that only the Christian faith has a teaching about such a highlighting of the truth about all the human deeds at the end of all the people’s possibilities of working at the mode which their eternity will be like, and eternity which there will no longer be any possibility of changing, because such a possibility would have been equal to the continuation of the time and of the worries which would have been contrary to the ceaseless resting. This would have meant an existence’s lack of meaning too. The absence of a final judgment of the human deeds in other religions and philosophies than the Christendom, it equals a lack of the eternity, or to an endless continuation of the time, either for other and other persons dying definitively, or for their reincarnation in all sort of individuations. And these equal, at their turn, to an eternal non-showing of the truth about the human deeds, namely to a depreciation of the human persons’ value. And this would have meant the remaining of the entire existence in an absence of the light or in a meaningless darkness. One won’t ever know at all any truth. Without a final judgment made by God Who is above the world Who is about all the deeds, and Who discerns what is good from what is evil in the human deeds, the freedom of the human persons wouldn’t have existed, but everything would have remained under a law which all the things are mixed up in, endlessly.

The ideas of justice, of responsibility, of good, and of evil, they would have been purposeless.” (Stăniloae 1993, 3: 111-112)

“In order to specify the importance of the final judgment for everybody to be dressed up in luminous light, there must be noticed two characteristics of the final judgment:

a. The final judgment is made by God-the Word Whom all the things have been created through, and Who, by embodying Himself as man, He has done everything for the people’s salvation from death, and for moving the people to the eternal life. Only God know what importance He has given the man through both of those;

b. This judgment is made by God-the Word, as embodied man, having in all the people the angels too – the angels having a purpose in the people gathered in front of Christ Jesus at the final judgment. The special value granted to the people, as creatures concentrating around themselves the entire life, it is shown into the embodiment of the Son of God, in His sacrifice and in His resurrection for the people, as also in His judgment which He will Make, as man.” (Stăniloae 1993, 3: 112-113)

“God-the Word is entitled to make that judgment, namely to project the full light upon the deeds of the human creatures, as One Who can judge, for all the creatures have been created according to their role-model which is in God-the Word Himself. And it is right He to judge the people, not only like the One Who taught the people and who give the people, through His sacrifice and resurrection, the power the people to be saved, but also as the One Who, being man, He understands the people’s weaknesses and that’s why He doesn’t ask for the people what they wouldn’t have been able to give, even while helped by Him. The Son of man judges the people. But at that judgment, Christ will show Himself not only as the One Who understands the people, for He has made Himself man, but also as the One Who has made Himself as our Brother and Who rejoices for the good done to His brothers and disapproves the evil done by some people to other people, and that’s why He will reward the good-doers with the happiness of the eternal communion with Him, and he will let the others as they have made themselves, in the contrary to communion state. It is a main reason why the ones who would prepare themselves for communion, by helping other people, they will enjoy the communion with all the people. Thus, the justice of Christ will be shown also in the fact that the people will judge one another for that. And is Christ Himself Who has brought to the people the model and the power for achieving this communion amongst themselves. The people will be gathered together at the final judgment, in order each one to enjoy the praise from everybody for the good they did to some people, or in order to endure the evil they did to other people.” (Stăniloae 1993, 3: 112-113)

“The fact that each person will benefit, at the final judgment, of everything the generations from after him used from his deeds, and this will be seen in the general joy about each one, it is a reason why the Orthodox Church reckons that the entire happiness will be had by everybody only at the final common judgment, unlike the Catholic Church which doesn’t reckon that. The entire light of the love it is shown in the fact that I cherish a light in all the other people and in everybody’s love for me, in order to unveils the love of God that worked within all people.” (Stăniloae 1993, 3: 112-113)

“At the final judgment, Lord Christ won’t take in account only the justice, but the mercy too. But He won’t show His mercy to the ones who won’t beg Him for mercy. But somebody cannot ask for the mercy of God only at the final judgment. This is because then won’t change anything of what happened during the life on earth. That’s why Saint Simeon urges the people to pray to Christ for Him to be merciful to them while they still live their life on earth, before dying. If the people pray to Christ for His mercy, while they are still living, then they will be able to pray Him at the final judgment too. This is for they have been accustomed while alive for having Christ’s mercy in their souls. That’s why, only the ones who have been repenting for their evil deeds while still in this life, though maybe not fully, they will benefit from the prayers the people still living in this live will utter for them.” (Stăniloae 1993, 3: 116)

“By and large, the one staring to pray to Christ while still in this life, in order Christ to have mercy on him at the final judgment, that man does it because of repenting for his sins. That means a beginning of illumination of that man, since this life. But such a man realizes that only through the mercy Christ has had for him, that light or that eternal life will come to him. That’s why, Sava the Hermit, who lived in the IV Century, he saw in the repentance of somebody for his sins a beginning of illumination. And that is for that man realizes that only through the forgiveness that Christ will give him, the meaning of his life will be accomplished. This happened also on Pentecost with the first members of the Church. But the light which the man has through repentance isn’t only from himself, but it is from God too. Until the man still lives in this life, the helplessness of the body does not allow him to receive the whole light which the man will receive at the final judgment, for the eternal life, when the man will receive the light in his transfigured body. That’s why Saint Simeon said that through the Final Judgment the man will cross to the consummate light. Actually, to the alone soul, before the general resurrection, it is not shown the whole light which the man will receive after the universal judgment. That’s why the Orthodox Church teaches that the whole happiness, and therefore also the whole light, it will be received by the man only after the final judgment and not immediately after the man’s death. The man will receive the whole happiness and the whole light for he will rejoice in front of everybody and

seen by everyone and cherished for what he secretly did good in his life. And he will also rejoice for his repentance. The individual cannot have the whole light of the whole joy except in communion with everybody.” (Stăniloae 1993, 3: 117-118)

“Saint Evangelist John presents the purpose of the embodiment of the Son of God, as being the filling up with light, through Christ’s resurrected body, of all the ones who will believe in Him and who will imitate His deeds of love, for God and for their fellow humans. That’s why the ones who won’t receive Christ, they will remain in darkness or in the lack of joy because their missing the eternal communion with God and with their fellow humans and, so, they will remain in the life’s lack of meaning. Of this consists the judgment or the damnation of the one who do not receive Christ. Only the faith that God has a Son, namely that within God there is love, and that God makes, His beloved Son, man for eternity, in order to show His love, forever, to the people too, only this can give, actually, a joy and a meaning to the people’s life.” (Stăniloae 1993, 3: 201)

“On this peak of happiness through resurrection, the human being won’t reach alone, after his death, but all the people will reach there, at the end of the present form of universe’s existence. This is for the happiness is a universal communion, a rejoicing of each human being for each human being. But this happiness will be given as gift, to some human being, and it will be denied to other human beings, on the ground of a general judgment. At that judgment, it will be condemned, or, on the opposite, it will be praised forever, what the people from before history did for elevating of for degrading their descendants, and to what extent their descendants prayed for the sins of their ancestors, and thus they were able to remove, through their good deeds, the evil deed of their ancestors, on the basis of the communication, out of love, between them and those ones. The ancestors will be saved through the good influences they left upon their descendants, and the descendants will be saved and they will contribute to their ancestors’ salvation, through their good deeds and through their prayers for their ancestors, and also through their own good influences they exercise upon their own descendants coming to existence after them, and through their prayer and deeds for those ones. This will show the purpose of the generations’ succession within history, or it will highlight the history’s purpose itself, as successive humanity called to advance – but not forcedly – towards its supreme consummation into God, this call being addressed, mostly, in a solidary manner. The history will be shown as solidary through the reciprocal good or evil, done to one another, by the previous and by the later generations. But the deeds for the ancestors and for the descendants cannot but to be also deeds for the contemporary people. Thus, we prepare ourselves for the kingdom of the eternal love amongst us.” (Stăniloae 1995: 200)

“At the final judgment, the good human beings will become fully transparent in their bodies, and the evil human beings will show their total opaqueness – an opaqueness not so much material, but rather as spiritual darkness -, an opaqueness equal to their loneliness, to their egotism, and to their enmity, which they manifested into history, no matter the time which they live in. The ones from the end, they will be condemned not for their bad influence upon their descendants, but for the lack of their prayers and altruistic deeds done for their contemporaries, and for their predecessors. We must spiritually grow up through our love for all the people. All of us are indebted to all the people. We will be saved and taken into the Kingdom of Love, or we will be condemned to schizophrenic loneliness, for what we have done or for what we haven’t done to and for everybody. This highlights each human being’s importance as a light source, or as source of darkness, of hatred, and of deceit, in the history of the mankind, no matter how insignificant one would be, because, through his influence into history, he has become cause of damnation or reason for salvation, to himself and to others.” (Stăniloae 1995: 200-201)

“The spiritual transparency of the people through their bodies, one shown at the final judgment, it depends on their transparency while they lived in the present universe. The kind human beings will fully lighten then, by communicating themselves more. The evil human beings will cover themselves in darkness and they will become their own impediment in communication.” (Stăniloae 1995: 201)

“It is impossible that the present universe not to tend towards a target of its consummation, a target that cannot be except a full revelation of its beauties into the Holy Ghost. Only the movement towards such a target of the universe’s total transparence to God and of total illumination by God, it can reveal the universe’s meaning as work of art created through the Word into His Ghost, in order the universe to be increasingly filled up with the Holy Trinity.

This will be “the new sky and the new earth which the righteousness is living in” (II Pt. 13; Apoc. 21: 1), or the life of communion in love. These ones will be brought not through an evolutive transformation, but after much social turmoil, depending on the people’s will, and on a demonic influence upon the people’s will, and through a fire which will detach the natural elements by burning them up and which will make the present sky to disintegrate (II Pt. 3: 10). But those things will contribute to the spiritual growth of some people, in order they to reach too, to the resurrection into happiness. Not only the human being, but also the present universe, they must cross through death in order to transcend their present state, which is submitted to some rigid laws, in order to become a transparent environment to the Person-Absolute, and the laws which the people are presently

enslaved by, they will be overwhelmed by the communicative love of the Absolute, a love that will fill up the human persons too.” (Stăniloae 1995: 201)

“The resurrection of Christ it revealed us the universe’s present way of existence, as destined to coming to an end, or to transfiguration. Until Christ’s resurrection we didn’t know about this. We thought that the present way of universe-s existence, which the persons appear in and which the persons seem to definitively die in, it will last forever in its lack of meaning, as a Cronos continuously giving birth to children and then eating them. The resurrection of Christ has been shown us as the beginning of the final part of this universe’s way of existence, for Christ works to His resurrection, through His body liberated from the material universe’s rigidity, upon the present material universe, in order to elevate it on the level as environment that fits the people resurrected with their bodies for eternity. That’s why, the Apostles presented the time from after Christ’s resurrection as the final time.” (Stăniloae 1995: 201)

“The living norm which all the persons will be judged according to, it will be Christ, and this means that He will judge all of us, in order to gather us in the happy communion, whilst the ones who remained in isolation and in the isolation’s torments, they will be the ones who didn’t want to get close to Christ.” (Stăniloae 1995: 214)

“The Holy Fathers insists thoroughly on the complete unveiling of all the deeds and thoughts of somebody at the final judgment, in front of all the people and angels. That day will be the day of fully unveiling the truth regarding everybody, in everyone’s face. No equivocal will be then in the people’s souls, not only in what regards their state, but also regarding the state of all people. Especially concerning the last one, it will be made light within soul, for the own state it will be largely known at the individual judgment. The evil will be fully unmasked, and the good will be brought out from cover. Any equivocal will cease to exist. The regime of the tree of knowing the good and the bad it will have ended its ambiguous mastery upon world; it won’t shadow any longer the human soul and the divine plan from within the world’s history, for nobody will feed himself out of it anymore, its lie being show plainly. Each man will know the consequences his deeds had after his death and he will be judged for them and each one will know the antecedents of his good or bad deeds, in the behavior of his forerunners and he will justly know everybody’s deeds and value. Thus, the final Judgment will be also a supreme revealing of the divine plan within history, of the contribution which the people brought in order to accomplish or to impede it.” (Stăniloae 1997: 295)

“It will be not possible to pronounce a judgment upon us without to be implicitly pronounced also upon others. That is why, the final judgment cannot be but universal. We will be judged through the showing of the effects of our deeds until the end of the history and, together with the judgment upon us it will come the judgment upon so many forerunners and successors.

We have here one more reason why we cannot be resurrected one by one, because the resurrection coincides to the judgment. Only Jesus, who has not to endure together with us this judgment, He has resurrected alone, before everybody. Only Jesus, the Lord of our salvation, and the One Who prepares us the eternal happiness, He could rise up with His body, earlier. We, like people, we must reflect in this solidarity too, our sinfulness.

Jesus, like God, He raises Himself above this solidarity, and on the other hand, by being also a man, He remains though into a close connection with us. He is raised upon us only to prepare us, while we are still here, for our elevation to that perfect form of existence. He is also after His sacrifice on cross and through resurrection and through rising, the Mediator.

The solidarity with us He showed it through the fact that after His resurrection He spent, though, forty days amongst us, from which it results that also after those forty days He had been maintaining a connection with us until the end of the history.

But, the difference from us, His raising above us, but in favor of us, are shown not only in the fact that He has resurrected, but also because He has ascended to heaven after those forty days.

What does the ascension mean, and why did He ascend to heavens? Why He hasn't prolonged the form of the presence of those forty days until the end of the world? With these questions, we pass to the chapter about Christ's ascension to heavens.” (Stăniloae 1993)

“The righteousness or the worthlessness of the man, it is not unveiled in their fullness but according to what his words and his deeds shown their fruits like, into their descendants. God knows those words and deeds from before, so that He could judge right, at the death of everyone. But the divine judgment is right, not only for it leans on the authority of God, but for it imposes to the conscience of the man, to see himself that he was not disadvantaged. The man himself must contemplate all his deeds and their consequences. But the man, by not being endowed with foreknowledge, he cannot see these consequences but only after it was consumed the life of his followers. The life of these ones is not unveiled in its fullness but only after they will see, themselves, at their turn, the consequences of their deeds and so on. Only at the final judgment, where will be present all the people and it

will be established to each of them what is influence from other and what is own contribution, it could be utter the full right judgment. The mankind is, in fact, a multiple unity, tied through all kind of wires.

Thereby, the forerunners will be judged for what they brought good and for what they brought bad in their life and in their endeavor, to the conscience of the followers. A good fructification into the descendants, though, it is the amplification of the understanding of the divine Revelation. Consequently, also from this point of view, the final judgment won't be a simple speaking over each individual taken separately, but also a judgment over the total result of the endeavors of the mankind into history.

Only in this vision the culture gains an important meaning. In association with the faith the culture determines the state of conscience which the mankind must continue after death its existence with. If there hadn't been life after the grave, the culture wouldn't have made any sense. If, in the end, the mankind had totally, and from everywhere, disappeared, and there hadn't been a conscience which to evaluate the human culture and to enjoy it, which to be widened and elevated forever and ever, what importance could have still had?

The culture is important only if the mankind will pass from history in an eternal life, and it will carry with itself the total result of the spiritual endeavor from here." (Stăniloae 1993)

"This exam cannot be avoided: it must be answered, positively or negatively. Through the impediment of the multiplication of the people, the exam is not avoided, but it is answered negatively. Any way to avoid the exam or to answer differently than positively, namely through love, it is considered a negative answer and it means the total falling in the spiritual death through the killing of brothers, like the most awful sin. The positive or the negative answer to this exam is not a momentarily one, but it is for the entire history. Even if the negative answer reaches only a moment of the history, so generally that it produces the total spiritual death of the people, it has been given by the entire history. If people have reached today to consider the contraception - or any other sins against the fellow human - as an easy thing, a big part of the guilt is worn by all the ancestors who through theories and practices have produced this atmosphere of spiritual decomposition. Like the ancestors who have preceded with the belief and with their god seeding deed they will endlessly impart by all the history has realized into the direction of the good, in the same way the ancestors who seeded the evil will be endless burdened of all the condemnable fruit of the history. From all the saying from above results that history will not end through the force of predestination, into evil. The Apocalypse does not prescribe like an unavoidable will of God, its frowning end.

If the mankind grew up in spirit on the measure of the ever-harder exam imposed by its multiplication, it would reach such a consummation than the passing into heavenly union with God it would be made easier. Probably in this case the ones ripen in evil they would be fewer and the tone of the time of the history's end it would be given by the progress into good.

We have presented in this problem an example that the themes of the history are the ones given by the Revelation into Jesus Christ. Either takes a positive or a negative attitude towards them, the history is driven by God on the road which forces the history to struggle exactly with the themes implied by the Revelation and this is for the reason that the Revelation has pulled out just the most essential and deep faces of the reality. After two thousand years from the time Jesus Christ has unveiled Himself to mankind, like the most valuable reality, the face of the fellow human, the history finds that its biggest theme is that one of the men, and of the means to support the man into existence. All the doctrines of the new forms of states they represent a titanic effort to solve the big problems caused by the multiplication of the people and by their needs. Despite all of these, the exclusivist passions and the exaggeration of the material pretensions show that these doctrines are not on the right track. And their persistence into a wrong attitude, into such a huge problem, it may have catastrophic consequences, as such as making the peaceful continuation of the history impossible.

We could remind here another theme related to the one from before, which the mankind from today has reached in the phase that it must answer it. It is the theme which Jesus Christ, like King-Lamb, like Leader and Lord Who gains His authority upon souls and the right to lead them, through sacrifice and love, He has given it to the mankind, and which only today imposes us with all the force. It is the theme of social organization, which the leaders to remark themselves in, through their special capacity of love and sacrifice for the ruled ones. Our time could no longer avoid this theme. The human conscience has been developed on the line set by the divine Revelation and indicated by Jesus Christ like King-Lamb.

But, no matter how much it is forced to assume this theme and to recognize the justness of the Christian answer, through the fact that it wants to imitate it, the mankind from today it seems not to be, even in this concern, able to give a Christian honest answer. Its answer is rather a distortion of the Christian answer. And without an authentic Christian answer it cannot find equilibrium of cohabitation and social organization.

But whatever would be the state which the mankind will arrive to, at the end of the history, on the basis of its decision related to the themes proposed by the revelation and by the reality, the fact is that when it will take place an intervention of Jesus Christ, through which "(Apoc. 20: 10) (...) the devil that deceived them was cast into the lake of fire and brimstone,

where the beast and the false prophets are, and shall be tormented day and night forever and ever”.

The satanic will, it is going to be ejected from the human community. The righteous ones no longer are going to be forced to endure this evil will or its plots.

They will be overcome, together with Jesus, so totally upon the satanic power, so that it is going to be fully and definitively banished from them and locked into the lake of fire. This collapse of the satanic power will coincide to the full revealing of Jesus Christ at His second coming. Then He won't come hidden into humbleness and human patience, but into the unmistakable showing of His godlike power. The time of free decision for Him or against Him will have passed. In the first time He came hidden into humbleness not to force anyone, through the constraining glory of the unveiled godhead, in order to be accepted. But after everyone has freely decided into history and the history itself in general – which becomes inutile or impossible by this – for Him or against Him, He will come unveiled and His showing will be a strike of lightening to the ones who will realize now that they were not into the truth¹⁷¹.

His showing will be the condemnation of them and the coronation of the ones who believed. The collapse of the unbelievers will mean also the collapse of Satan, who will lose all his courage - and also the courage of his adherents to work for their target it will be abolished.” (Stăniloae 1993)

¹⁷¹ Louis Lavelle develops in his book *“De l'Acte”*, insistently, the theory that the Universe is a given which we do not notice but only if we also give ourselves, through our thought, feeling, through our love. Through our spiritual activity we discover more and more aspects of the Universe. But also vice versa: through our lack of love for it, through the lack of the positive will towards reality, the Universe, though present in itself like a given from God, it gradually disappears to us, it sinks into nebulousity. Each thing – though existent in itself – we must actualize it personally in order to really know it. In this way, all the contours are fading. “En ce sens nous pouvons dire que le donné, c'est nous qui nous le donnons et c'est pour cela qu'il s'évanouirait un seul moment de le soutenir par un acte qui le pose » (p. 295). « On peut se servir ici encore une fois de la comparaison du regard qui tient tout le réel devant lui de telle sorte que, pour peu qu'il s'obscurcisse, le réel recule et se dissipe » (p. 304). « Le sensible à son tour présente d'autant plus de délicatesse et d'éclat que l'acte qui le saisit à lui-même plus de force et plus de subtilité ; mais il ne peut être que saisi par nous ; et ni l'attention la plus aigüe ne suffit à la produire ni le schématisme le plus savant des opérations mathématique ne réussit à en tenir lieu. Il faut toujours qu'il soit pour nous un rencontre par laquelle l'acte même qui le recherche trouve sa récompense, et prouve en quelque sorte sa valeur ontologique » (p. 305). The hell would be the radicalization of this fading into darkness of the entire Universe for the ones who had not love for anything else but for themselves. The Universe exists like a mean of communication between men and God and between the human persons. (“Et le monde sensible est précisément l'intermédiaire par lequel ils (les êtres) communiquent et ne cessent de se manifester les uns aux autres une présence intentionnelle » p. 309). To the ones who no longer search for the communion, the Universe makes no sense or it has no meaning. Each of them will enjoy the light of the reality, by the happiness of the connection with it into the measure into which he has searched for it and has accomplished, as state for the life from beyond, the connection with God and with the fellow human creature. In the Romanian language the universe is called “world”, for the reality stays in light and sighting. The darkness is one with the absence of the reality.

*Justice and
Righteousness*

“If everybody had fought the spiritual fight with themselves, it would have been accomplished not only the justice or the equality in the spiritual order, but it would have been accomplished also the true justice in the external order.” (Stăniloae 2003: 261-262)

“The spiritual man wants to accomplish amongst people not only an interior justice, but also an exterior one. This is for he knows that the exterior injustice can impede the love amongst people to be accomplished, and therefore it can impede the interior justice too. But the exterior justice is not the ultimate goal, but the justice in the spiritual order it is above the exterior justice.” (Stăniloae 2003: 263)

“The true justice will also mean the restoring of the full equilibrium amongst all the created things, this equilibrium being the full reflex of the justice of God Who loves all the created things.” (Stăniloae 2003: 263)

“The justice, as a due relation amongst us and between us and God, being a reality and a full reciprocal honoring, it is the condition for an open and unimpeded communication. The righteous one has no reason to hide himself, as the unjust and the wronged ones have, for hiding their thought to one another.” (Stăniloae 2003: 263)

“The justice of God will fill up the earth by the fact that it will be shown both from the part of God and from our part. Only thus the intention of God to fill up the world with justice it will be truly accomplished: by irradiating both out of us and from above us. Only thus the world will truly become “the Kingdom of God, which is justice and peace and joy into the Holy Ghost” (Rom. 14: 17).” (Stăniloae 2003: 265)

“Saint Apostle Paul gives the “*justice from God*” a rich meaning, a plenary one, a meaning of new life having its source in Christ, the One Who is within us and Who gives us this life through His Ghost, but asking for our effort too. This can be seen by studying the context which the Apostle Paul uses the most often the term “justice” in. We give a few examples regarding this: “End if Christ is within you, the body will be dead to sins, but *the ghost will live for righteousness*. And if the Ghost of the One Who resurrected Christ from death dwells within you, the One Who has resurrected will make you bodies alive too, by His Ghost Who dwells within you” (Rom. 8: 10-11). Our body is dead in what regards the impulses towards sin, but just by this it is alive for the clean feelings, by the power of the Ghost of the dead and resurrected Christ Who dwells within you. This one is moved by the Ghost of Christ through his own ghost, which is resurrected, right from now, into Christ, in order him to assimilate the righteousness which he has out of Christ.” (Stăniloae 2006: 139-140)

“The same plenary meaning is had by the terms: “the righteousness of God” and “the transposing in the righteousness state” in other places from Saint Paul’s Epistles. In II Cor. 5: 21, he said: “On the one Who didn’t have sin, He made Him as sin for us, for us to know the righteousness of God into Him”. In Christ, the humanity is *the real justice*, the embodiment of the righteousness; and we, for we are into Him, we are righteousness too, in the same plenary, ontological meaning, which He is in too. That’s why Saint Paul asks us, in continuation, not to vainly receive the gift, but to live a without blemish life, into the Holy Ghost (II Cor. 6: 1, 17). The grace we are given for Christ, it becomes to us cause “of obedience towards righteousness”, no longer being us slaves of the sin, for “escaped from the sin’s slavery, you have become slaves to the righteousness” (Rom. 6: 16, 18). It is obvious that *the righteousness is a state opposed to the state of sin*. The one who has received Christ’s gift, he mustn’t any longer let “his limbs to be servants of the uncleanness and of the lawlessness, but he must make them servants of the righteousness, towards sanctification” (Rom. 6: 19). Righteousness is the comprising name for the state contrary to the sin state.” (Stăniloae 2006: 140)

“The one who receives the righteousness state through Christ, he has the power to no longer commit the sin, a power which the one who searched for his righteousness through the deeds of the law – namely by his own powers - had not. If the one who has received the righteousness state through Christ, he had necessarily committed the sin, then it would have meant that Christ Who dwells in Him is sinner too: “And if, while searching to be made righteous into Christ, we would be sinners too, is Christ servant to the Sin? Let it not be! Because, if I build up again what I have crumbled down (the sinner life, o. n.) I prove myself to be a sinner. But I have died by law, to the law, in order to life to God. I crucified myself with Christ and I no longer live, but Christ lives in me” (Gal. 2: 17-20).” (Stăniloae 2006: 140)

“Out of my deeds I couldn’t obtain the righteousness, for I had only my power. That’s why I died because of transgressing the law, being submitted to the condemning power of the law. But now I am living, for Christ is living in me and out of His power I can fulfill the law. “But I through law I died towards the law, to be alive for God” (Gal. 2: 19). Only for I have become alive and strong into Christ, now I can really fulfill everything the law commands as good. This is for “the law is holy, and the command is holy, and righteous, and good..., but the sin, in order to be proven as sin, it has brought me death, right through what it was good” (Rom. 7: 12-13). But by receiving the gift, we can avoid sinning, and therefore we can avoid transgressing the law anymore: “What are we going to say then? Will we remain into sin, for the grace to be multiplied? God forbid that!” (Rom. 6: 1-3).”

“The righteousness which we have by grace, it is the mode of actualization of the grace in a sinless life, which we are advancing towards the eternal life through, through Jesus Christ, the upholder and the source of the righteousness within us. “So that, as the sin mastered towards death, likewise may the sin master, through righteousness, towards the eternal life, in Jesus Christ” (Rom. 5: 21).” (Stăniloae 2006: 140)

“Shortly: *Christ has made Himself as our righteousness*. And not an external righteousness, but an internal one, for we are into Him (I Cor. 1: 30). Christ gives us the power to be righteous, in His likeness.” (Stăniloae 2006: 140)

“This essential righteousness of the divine life has been seeded by Christ within His human nature too. (...) Christ hasn’t given a righteousness law, which to be fulfilled by the people, as the Law from the Old Testament, but Christ makes Himself as source of righteousness within people (...)” (Stăniloae 2006: 141)

“About our advancing Saint Apostle Paul wrote on many times. He recognized about himself, by and large: “Brothers, I do not reckon myself, until now, as I would have reached. But I do this: forgetting about the things from the past and stretching towards the things from the future, I am running to the target, to the crown of being called by God, into Jesus Christ.” (Phil. 3: 13-14). And this target is the consummate gaining of Christ in actualized manner Who has renounced to all the things. Only by having Him, he has, not the haughty justice from the law, which is not life, but the righteousness from God, which is the power to die towards all the things and of knowing in himself the power of Christ’s resurrection, the power of running, through renunciation to the self, and through the increasingly fuller living out of Christ and into Christ, until the resurrection from dead: “In order to gain Christ and to be I into Him, not by having my justice – that one from the law -, but what it is through the faith in Christ, the righteousness from God, built up on faith, in order to know Him and the power of His Resurrection and my partaking to His passions, by strengthening in mind His death, only to reach I the resurrection from dead” (Philip. 3: 9-11).” (Stăniloae 2006: 142)

“The state of righteousness, which will culminate into glory, it is the right state of the man. As culminant state of glory it was shown for the first time on the face of Christ-the Man. And through the direct relation with Him, by looking at Him, it gradually is reflected on everybody’s faces of the ones who look at Him with love and who show their love by fulfilling His commandments. The glory is no longer covered to them and not-communicated to them, as it was covered by a veil on the face of Moses. It is really incorporated in Christ-the Man and, due to that, it is being communicated. This is for God Himself has entered through Christ the

direct relation with us and He no longer frightens us by His distance. The glory of God shown on Christ's face it is the endless love of God entered in direct relation with us, come amongst us, with its supreme condescendence. Any person communicates to the ones who he enters the relation with, if he is truly loving, a certain glory and power. The glory of Christ communicated to us, to the ones who are in relation with Him, by believing Him, it is endless and it doesn't scare us, but it manifests a great intimacy towards us. The ones who look at Christ and who persevere in communion with Him, they always become more "righteous", more imprinted by the Christ's glory, by Christ Himself as model: "And we with our face uncovered, by reflecting as a mirror the Lord's glory, we are transformed in the same image, from glory to glory, as from the Lord's Ghost" (II Cor. 3: 18)." (Stăniloae 2006: 142-143)

Kenosis

“By manifesting His power outside Himself, in order to elevate to the communion with Himself, or towards the good, other persons, God sets in work, out of His almightiness, the power for creating some persons who are limited in being and in their natural power, and the gradual granting of His uncreated power, on the measure of their capability to use it, in order to not be overwhelmed by that power. This is the kenosis or the descent of God in the manifestation of His power.” (Stăniloae 2003: 227)

“God descends and He is worshipped freely, namely not being forced, in His manifestations, by any internal law, neither by any external law, in order to give the subjects, the possibility of freely manifest themselves, the possibility of freely accepting the communion with Him. This is for the condition of the communion is the freedom of the ones who are accomplishing it. The kenosis of God is therefore the condition of extending His internal communion, as Good, with other person than the Divine Persons. But, on one hand, just this voluntary descent in order to extend the good or the communion, it is the sign of His absolute liberty and power.” (Stăniloae 2003: 227)

“The kenosis accepted by God, it isn’t an identical, definitive state. God descends to creatures in order to elevate them increasingly higher towards Himself, and to say so, Himself goes up in granting some increasingly higher degrees of power, and therefore of manifestation of His power. The eternal reserve of this constantly higher giving it is His almightiness. Thus, the power God has given to the creation, having as its purpose the ascension of the creation to participate directly to His uncreated power, or to His energies, it is also a condition of the almightiness of God with the creation, by being this power given to the creation also solidary with the time and with the space.” (Stăniloae 2003: 228)

“In this reciprocal total going out – and therefore stabile – of the godlike Persons, it is given the possibility of their common movement towards the creatures as persons, by being accomplished the love as Each One’s going out to Another. God wants to reach the created person, or to His union with the created person, not only by His ecstasy towards the created person, but also by the created person’s ecstasy towards Him. Although the creature, through his being, is in Him, through his insufficient love the creature still is at a distance from God and, therefore, God does a kenosis by descending to the creature and by accepting the creature to be at a certain distance from Him, and to contribute the creature to that distance’s decreasing by his will. This is for, in order to accomplish a love also with the created being, God has brought to existence not only a world of objects, but also a world of subjects, which are from Him at a distance they can decrease or increase it.” (Stăniloae 2003: 289)

“The ‘multi-diverse wisdom’ (Eph. 3: 10) it means not only multi-diversity, but also sensitive multi-diversity. This is a more accessible way of revealing God on behalf of the man, which means a greater closeness of God to the man, a greater interest in the man and in the man’s problems into body, a manifestation of a greater love for the people. It is a Revelation through sensitivity, through the multiform-ness of the spiritual beauty, through acts done on the plan of the sensitive reality; it is a Revealing of God through a greater kenosis and, just by that, a manifestation of a greater love.” (2003: 441)

“In order the Son of God to fill up the human nature with His “glory, “glory like of One born out of the Father, full of grace and truth” (Jn. 1: 14), He had to make, the human nature, “His own” through Embodiment, namely to make on Himself of the human nature’s Hypostasis. This “impropriation” it means humbling of the nature of God, or the so-called “kenosis”, or His “emptying” of the glory he had is before embodiment (Jn. 17: 5).” (Stăniloae 2006: 29)

“Saint Apostle Paul said directly that, by the fact that the Son of the Rich God, He made poor on Himself, for us, we have been imparted with His richness, for thus His richness has reached us. If He hadn’t descended to our possibilities of receiving His richness, He wouldn’t have enriched us, but either He would have left us like we were, or He had been abolished us through His manifested almightiness. His descent is the condition of meeting us on the level we can receive His richness. His descent is the condition for our deification.” (Stăniloae 2006: 29)

“In the descent of the Son of God one can discern two stages: one is previous to the Embodiment - the Son of God accepted to make man on Himself; in the next stage, continuing the first one, God take our suffering upon Himself. Besides, the last one is implied in the first one, given the exposed to passions condition of the man, for God has made man on Himself not in order to abolish the content of our features as human being. He has taken our passions to overcome them from within. (...) the Son of God, on one hand, He gives the body godlike power, and on the other hand, he endures the body’s sufferings.” (Stăniloae 2006: 29)

“Saint Cyril of Alexandria, in accord with the affirmations made by Saint Apostle Paul, he considered that the kenosis doesn’t refer to the humanity the Son of God assumed, but it refers to the Son of God Himself. Saint Cyril saw this “emptying” as an argument for the union of the two natures in a Person, or for assuming the human nature in His godlike Hypostasis. If there had been in Christ two persons, one godlike and one human, the Son of God wouldn’t have emptied on Himself and He would have remained in an

exterior relation with the man. If this had been the case, neither the man had been able to empty on himself, because of being his nature assumed in the Hypostasis of God-the Word, and this would have been rather honored by this. Only God-the Word humbled on Himself through Embodiment. But in this case we must admit that God-the Word has become, *de facto*, the Hypostasis of the human nature. Of course, the “emptying” of God-the Word in the human nature it attracted also the godlike nature in some humbleness, which wouldn’t have taken place without assuming the human nature in the divine Hypostasis. But this “humbling” it differs from the “emptying” of the Son of God.” (Stăniloae 2006: 29)

“The idea of Saint Cyril, that the emptying refers to the Son of God, and not to His humanity, it isn’t contradicted by the general opinion expressed by the Holy Fathers that the Godhead wasn’t able to assume our sufferings. This is because not the godlike nature became suffering through this, but the Person of the godlike nature, for He has become also the Person of the human nature. On the other hand, the power Christ endured the sufferings with, without crossing through sufferings to sin, he has is by the fact He is the Son of God, bearer of the godlike nature. Through this one he has the power to endure the human sufferings. The godlike nature’s dispassion mustn’t be understood as indifference or as helplessness to participate to the human things through its Hypostases. Even such a helplessness of participation it would be a narrowing or a suffering. (...) God is, as Person, free for participation too, or, better said, for strengthening the suffering ones. One can say, therefore, that the sufferings belong to the human nature and, in the same time, that the Son of God has impropriated the sufferings for he has made man on Himself, not in order to fall under the sufferings’ power, but in order to overcome the sufferings with His power. He has impropriated the sufferings and he has shown His freedom and His power of overcoming the weakness which our nature succumbs under the sufferings with.” (Stăniloae 2006: 29-30)

“The kenosis consists just in the impropriation of our nature, in the whole clean bearing of the pains, by God-the Word. Without this, the Son of God couldn’t have been able to make a true man on Himself.” (Stăniloae 2006: 30)

“Saint Cyril pulls out of kenosis also an argument that the Son of God, by assuming our humanity, he has remained, in the same time, the Son of God, for, otherwise, who and why it would be know that Himself is the One Who works the humble things and that he suffers through His humanity? Likewise, if He hadn’t remained the Son of God, how would He have been able to overcome the endured sufferings, in order to cast out the suffering affects from our nature and to deify our nature? Through this, Saint Cyril rejected, in advance, the Protestant kenotic theories which appeared during

the 19th Century, according to which the Son of God for the time He lived on earth, through Embodiment, He renounced to His godlike: almightiness, pervasiveness, knowledge, and conscience.” (Stăniloae 2006: 30)

“The kenosis consists in the fact that the Son of God has impropriated Himself, He has made His own, the human nature and its weaknesses, but not being these ones imprinted by sin. But what this impropriation consists in, it is a mystery. This mystery expresses the intimate report between the divine Hypostasis and the human nature. If in the divine Hypostasis the human nature is being actualized, or if He becomes the composed Hypostasis of the godlike and human natures, one and the same Subject will commit and suffer, in a real manner, all the human things; but He is, in the same time, lacking the passions. The same Subject, or Hypostasis, He lives and suffers, in a real manner, the body’s things, but he also works wonders through the body, in a real manner, and He makes His body life-giver. Therefore, if the One Hypostasis fills up the body with godlike power, he also suffers the body’s things – but He suffers them with power and due to this he overcomes them. Saint Cyril insists more upon the body’s deification through embodiment. Our body which we live it mostly as lacking a transparence, to His is life-maker, being receiver of godlike life.” (Stăniloae 2006: 30)

“Consequently, to the assuming of our nature by the Son of God, assuming which is the first act of His kenosis (as we can see in the Epistle towards Philippians 2: 7-9), it follows a kenosis in continuation, it follows the obedience as man and the bearing of the human needs (the irreproachable affects of hunger, of thirst, of sleep, the fear of death, the pain etc.) and suffering the death itself. In all of these it was shown the acceptance of the suffering feature of our nature, except for the sin. These ones aren’t a kenosis of the human nature. This is because the human nature has these ones by itself. This is a kenosis of God-the Word Who accepted to suffer them all.” (Stăniloae 2006: 30)

“In the enduring the sufferings, Jesus proves Himself to be “the strong man”, the restored man in his real strength. That’s why, in the Eastern way of painting, the Crucified Christ isn’t Christ fallen in the last state of weakness, for in East the cross is conceived as occasion for strengthening the human nature, or of strengthening the spirit from within the human nature, and not as simple satisfaction given to God for the offence the people brought to Him, a satisfaction shown in the acceptance of man’s self-annulling, understood as weakness at its ultimate limit. In East, accepting death in front of God it is understood as strength too. That’s why the death Jesus endured it was in the same time an occasion of manifesting the power, through which has been defeated by the Son of God in body and with the collaboration of the strengthened body. This is because the body too, it

can be strong in enduring the sufferings, by the power it was given by the Son of God, from the part of His godlike nature. Thus, between the powers given to the human nature, in doing healings, the body becomes able to be an instrument of the healings and of its resurrection as ultimate stage on this line. So, the Word of God, by accepting this humbling of the body, on the other hand, it strengthens the body.” (Stăniloae 2006: 31)

“The sufferings weren’t a simple characteristic of the human nature, but they were an expression of the kenosis of the Son of God become man Who suffers in order to save the people, and Who gives his nature the power to suffer, by doing this. Thus, one can understand how the kenosis of the Son of God, though it is sufferance, it has in the same time a deifying effect upon the human nature, but not without the human nature’s collaboration. The role of the kenosis it consists just in this: in giving the possibility of the direct participation of the Son of God to the strengthening of the human nature, in order to make the human nature an active environment of the godlike life through the manifestation of power and by enduring and overcoming the passions.” (Stăniloae 2006: 31)

“In enduring the sufferings is being manifested, on the level the human can participate to it, the godlike power. And in committing wonders His humanity participates to the same godlike power, namely by being strengthened by the power of the godlike Word. That’s why they are so tightly connected than it cannot exist one without another, and only together they achieve the full liberation (from sin) and deification of the human nature. It is not free a human nature which cannot endure and overcome by enduring them, the sufferings, and it cannot consummate itself a human nature without overcoming within it, through patience, the sufferings. When enduring them, the man is already above the sufferings.” (Stăniloae 2006: 32)

“The kenosis of the Son of God was due also to the fact that the human nature couldn’t have been able to endure Him if he had shown Himself in the whole glory and power of His.” (Stăniloae 2006: 32)

“The kenosis of the Son of God has also the effect of abolishing from within the human nature, the egotistic disorders of the lust and of the anger, the effect of accustoming the human nature to the humbleness, to the gentleness, and to the delicacy through which can be reestablished the harmony, the respect, and the communicativeness amongst people. Through His humbleness, the Word of God has impropriated a delicate accessibility in report with them, but, by manifesting this through the human nature, he has planted in the human nature this delicate accessibility, accomplishing a real restoration of it, for He has removed from it the violence and the egotistic rudeness manifested in exaggerated lusts which do not care about

others, and in outbursts of anger and in attitudes of vanity, which treat other people like some objects. But this reestablishing of the true human, or this development of the human, it coincides also to our will's agreement to the will of God Who loves the harmony amongst everybody. This state has been fully achieved in Christ through humbleness. And, in this sense, out of His power we give power at our turn." (Stăniloae 2006: 33)

"His birth out of woman, this "fulfillment of the law", it was still done under the law, in order to redeem the ones from under the law, and us to achieve the adoption (cf. Gal. 4: 5-6). Namely the Son of God has made man, on Himself, not only by creation, but also by birth, by taking thus our human nature and our affects and the corruptibility consequent to the sin, but without the sin. This placed Him under the law of these consequences, in order Him to overcome them and Him to escape thus all His brothers from under the law, or in order Him to make them, from being slaves to the law, to be sons of God and free: thus, He has done out of the kenosis of accepting the sufferings, a means of liberating from sufferings, of deification, and of our adoption." (Stăniloae 2006: 38)

"Christ is not a double hypostasis, but He is the same Hypostasis having a double quality: of God and of man. The Same being true God and true man, Christ Himself, as man, He doesn't worship by any means, on Himself; if that had been the case, he would have doubled, on Himself, as hypostasis. Even when tired, even when ignoring the day of His second coming, even in state of prayer towards the Father, even in the state of fulfiller of the commandments He gives other too, He has the conscience that He is the Son of God, in the most accentuated kenosis – he knows, on Himself, as God I state of descent." (Stăniloae 2006: 44-45)

"An aspect of the great mystery of the embodiment it is that of the way which the human nature has been received in, into the divine subject of the Logos. The second one is that of the matching of the Logos for this role. It is the great problem of the kenosis, of the humiliation, of the humbleness, of disrobing of power, and of glorification, of the Son of God, in order to be a subject on the measure of the human nature. It has been shown that the Logos, like bearer of the human possibilities and like a worker through them, He appears humbler. In the same time, He bears also the godlike powers, activating through them. What it is possible like, that the one and the same subject to be in each moment both humble and full of glory, by manifesting Himself in bordered works and in unlimited powers? What it is possible like, for instance, that one and the same subject to be in one and the same moment both limited in knowledge and unlimited? It doesn't the

boundlessness of the knowledge melt down, into its blinding light, the darkness circle from around the limited knowledge?¹⁷²

For the resolution of this hardship, there have been formulated in the Protestant theology, during nineteenth century, the kenotic theories¹⁷³.

172 H. ANDRUTSOS, "The Dogmatic of the Eastern Orthodox Church", p. 196-7.

173 This term it is taken about the Greek *ἐχένωσεν*, meaning *was emptied*, and it was used by Paul the Apostle in Philippians, 2, 5-11. The first representative of the kenosis was I. Brenz in the sixteenth century. He argued that the humanity of Jesus is imparted with the features of the godlike nature, but the kenosis stays into the fact that the human nature "doesn't reveal the godlike greatness which He has, but it uses it only in a hidden way" (Bensow, *Die Lehre von der Kenose*, Leipzig 1903, p. 19). In the formula of Concord it is said that the human nature has made only a hidden use of the divine features which it was imparted with, and that "God had disrobed Himself also of the hidden use of the godlike features bestowed to the human nature" (Bensow, p. 23). The theologians from Giessen and Tübingen sustained in common, an acquirement of the godlike features by the human nature and the humiliation state. They differed, however, in which concerns the opinion about the use of them. The ones from Giessen sustained a depletion of use. The human nature has the godlike features, but it renounced to activate them. But, according to the godlike nature, the Logos used of them. The ones from Tübingen were recognizing a perpetual use of the godlike features in a hidden way (Bensow, p. 27). Characteristic to every one of them, it is the Luther's doctrine about the ability of the human nature to receive the godlike features. But all of them affirm the changelessness of the godlike nature. The actual kenotic theories, the ones which talk about a restriction of the godlike nature itself through embodiment, they start in the nineteenth century, with Gottfried Thomasius. According to him, the Logos no longer has two life forms - one with the godlike nature, unchanged, and one with the humiliated human nature - but only a single one. The human nature renounced to some features either to all of them, or only to their use, in order the Logos to totally transpose Himself into a human life form. According to G. Thomasius, the kenosis is a voluntarily self-limitation of the Logos, by renouncing to the actualization of His features in which He manifests Himself like Creator and Lord of the world: almightiness, omnipresence, omniscience. But He doesn't renounce to the godlike being. Into the Logos hasn't exist two consciences since the embodiment, but only one divine-human, in development. "Like gradually grows His conscience of His internal nature, it suddenly unveils Him the conscience of His divine filiation, of His report with the Father and of His calling like a Savior of the world, like during our natural and spiritual development, it appears to us, together with the conscience of the *self*, the conscience of our kinship with God and of our earthly destination" ("Ein Beitrag zur kirchlichen Christologie" in „Zeitschrift für Protestantismus und Kirche", Band IX, 1845, p. 263, Bensow, p. 49). Kindred theories formulated: Liebner, von Hofmann, Ebhard, Hahn, Gess, Delitzsch, Martensen etc. The Benson's doctrine deserves a special mention: The One Who has become man, He hasn't renounced to any godlike feature, but only to the form of activating them (Betätigungsform) (p. 229): "The kenosis consists of the eternal form of the activation of the features it is changed for the temporal form, and that implied that, for the possibility of developing, a descent to the state of potentiality (p. 282). Bensow considered that the being of God is love. In the sense of an unchanged love, it must be understood the changelessness of God, and not like a physical rigidity. Almightiness means the power of God to do whatever He wants. When love finds out that it can accomplish a goal better through a limitation of the manifestation of the power, it can do it, and this is also a manifestation of godlike power. Because the salvation of the man required that the Son of God to make Himself man, His supra-temporality and over-spatiality changed with the temporal and spatial form of existence. In fact, the supra-temporality of God it means His independence from time, and by no means His helplessness to enter the time, if He want to. That would be deism. The same He stays with the over-spatiality. It is only the possibility of independence from space, and not the necessity. At omniscience, in fact, He didn't renounce, but only He placed Himself into a state of gradually reached to it (p. 278-279). Like a generally basis of this changing of the activation form of God's features, under the leading and in service of love – which is the being of God – Bensow finds out that the world was created like a kingdom of power, with the destination to unify itself with something higher, at the state of the kingdom of the glory (*regnum potentiae* – *regnum gloriae*); only on this level it reflects the true being of God-the Love. But the world cannot raise at this state because of the sin. The Son of God For came the removal of these obstacles. The world has always remained a kingdom of the

Today in Germany these theories have been abandoned. They are found, though, at many Anglican theologians. Among the Orthodox theologians, the first to borrow these theories, which in fact are very much similar, is S. Bulgakov¹⁷⁴. We are going to give in the followings, an abstract of his theory, being satisfied with the information placed in his notes regarding the other representatives of the kenosis` theory.

Both of them refers to the godlike nature and to the second Hypostasis of the Holy Trinity.” (Stăniloae 1993)

“Without this self-diminishing, without kenosis, the abyss between God and the man would not be defeated either in Jesus Christ. Only through kenosis the godhead descends right into the bosom of the humanity, to ennoble it not from exterior, like an object, but from inside. Without kenosis the human nature could not endure the close intimacy with the godlike nature; it would have been burnt, and it would have been melted down by the too big power of the godlike nature. How could the limited human knowledge persist in the same head with the borderless knowledge of God? - or the human helplessness with His almightiness? “The godhead in Jesus was inspiring His divine-human person and it manifested in the measure in which the human nature could receive it and could contain it, but not forcing it and not outside of it, and in this it is shown the uninterrupted, the actual kenosis of the godhead, who measures Himself according to the human ones” (p. 265).” (Stăniloae 1993)

“The Holy Scripture talks to us, actually, about a humiliation, about a kenosis of the Logos, even by leaving apart the testimonies of his full humanity. At Matthew 13, 32, Jesus declares that He do not know the day of the final judgment. At John 17, 5, Jesus prays to God: “And now glorify Me Father with the glory (δόξα) which I had with You before the world was.” Therefore, He asked for the restitution of a glory which He didn’t have it for a while. Paul the Apostle says at Cor. II, 8, 9: Christ “impoverished Himself for you to be rich, for you to become rich with His poverty”. But the classic place of the humiliation, of the Son`s diminution, it is at Phil. 2, 5- 11: “Let this mind be in you, which was also in Christ Jesus, Who, by being in the

power. But into this empire of power, in which is manifested the power of God – which means also a limitation to man`s liberty – it is being founded now a kingdom of the grace; the kingdom of the power must be purified by love. That`s why, God doesn`t come under the countenance of the power, but of the love, which implies the power, but still being something superior to the power (p. 282-283).

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form of God, thought it not as robbery to be equal to God, but He emptied (ἐκένωσεν) Himself, by taking upon Himself the form of a bondsman, and by making Himself in the likeness of men. And by being found in countenance as a man, He humbled Himself by making Himself obedient until death, and even the death on the cross. Therefore, God also has highly exalted him, and He has given Him a name which is above every name. For, in the name of Jesus, every knee should bow, of those in heaven, and of those on earth, and of those from beneath the earth. And every tongue must confess, that Lord is Jesus Christ into to the glory of God-the Father.”

But, parallel to these places and to all those which show that Jesus Christ was tired, was thirsty, was hungry, and was upset with His soul to the death, pouring blood sweat, are those which show that, though full man, like every man, He was having also manifestations which are not explained through human powers, and these manifestations which He was declaring like produced by Himself, and not like being the simple instrument of an alien superior force. He healed sick people through a word or through a gesture, He resurrected dead people, and He knew the things happening at distance (when He sent the disciples to prepare the paschal lamb). From His mouth started a multitude of declarations through which He confessed not only that He was the Son of God, but that He activated during His time on earth His divine features. He affirmed, thereby, that He was exercising the power of forgiveness of sins, that what was the Father doing He was doing that too, so that the one who saw Him, that one saw the Father (John 14, 9) because the words and the deeds which He was telling and doing, He couldn't have been told and done like a man, but He told them and did them like the Father being in Him. If He told once that nobody knows about the Doomsday, another time He declared that nobody knows the Father except Him: The Son. Therefore, though He was in the countenance of a humble man, on every step He took it was seen that He was God too. To the Protestants, by eliminating from Gospels, like being unreal, all the miraculous elements, all the wonderful deeds, it is natural thus to reach the theory of the kenosis in the sense of the Logos renouncing to all the manifestation of the superhuman power of the godhead, in the time of His life on earth¹⁷⁵.

¹⁷⁵ Today, the dialectic theology speaks more about a kenosis of the humanity in Jesus Christ, by sustaining that God was seen into Jesus Christ precisely in the complete crisis of any human power. Not in something positive it is shown that Jesus got close to the world and God speaks to Him, but into the descending of the humanity until to an empty which shows to us all our nothingness. But God is an X beyond this entire void, so He isn't into history, or into time. He produces and highlights to the people the crisis of all that exists human in Jesus Christ. What He shows us in time and space, only through the despondency in which He places us, it opens the way to God, it “Reveals” Him to us. On one hand, thus, a radical kenosis, on the other hand a banishing of God, beyond any historical plan. “In Jesus we know the fragmentary, the void, the interior lack of fixity, even of the religious world, with unavoidable evidence. All the reality is subjected to the crisis, there isn't exists any point around us which not to be marked by it, undermined, and crumbled. And from this absolute problematic of all, doesn't escape either the own *self* of the watcher; we do not sit on a raised, neutral height,

If the Holy Scripture, in addition to all the affirmation of a descending, of an emptying of the Son of God through embodiment, it insists over many manifestations of some godlike features of Him and, by and large, over the active presence of His godhead as such, what will we have to understand the kenosis like?

Of course, by and large, the kenosis consists in the fact that the Son of God has accepted to be subject of the modest human features and manifestations. But, besides this general determination, some clarifications are necessary.” (Stăniloae 1993)

“Our subjectivity has, however, also another contribution to highlighting the kenosis. And the adding of this subjectivity is not only something

like spectators on a mountain peak, the foundations of which are collided by the frightening chaos; all of us are comprised through destiny and guilt, into the swirl... The existence of the crucified Jesus that crumbles to the deep, it has the power to kidnap us from all the illusions, to throw us into the knowledge of all our problematic”. But “the chaos of these deep desolations isn’t characterized obviously through what in it isn’t seen but an accidental reality, a meaningless one, of the world; a hidden and deep meaning, it is announced rather through Him... An unintuitive meaning, that God Himself is present here, that the authentic and full despair, it is always a «comforted» despair”. “Die Christologischen Anschauungen der dialektischen Theologie”, von J. W. Schmidt-Japing, in *Apologetisches Jahrbuch*, 1925, Gütersloh, p. 95-6. Further, Schmidt-Japing quotes from K. Barth, the representative of the dialectic school: „The intuitive sense of the life of Jesus Christ, which can be described like the abolition of all the human possibilities, it supposes, though, obviously, an unintuitive central point, from where this crisis starts, an impossible which are measured all his intuitive possibilities within, a direction giver and a concentric point” (Römerbrief, p. 185). And Schmidt-Japing continues: “This X which rises at the border of the intuitive it is the unintuitive, non-historical, timeless, and not-given. Therefore, this central point, unintuitive of whole history, it isn’t a historical moment” (p. 97-98). Other modern Protestant theologians, they simply don’t recognize the embodiment of the Son of God, but they consider the Son of God like an organ of the Revelation and like the Son of God, only in the sense that by being human, God made Him an organ of His Revelation, and He made from His word a word of God. For example, H. W. Schmidt says: „Was bei der Fleischwerdung des göttlichen Wortes geschieht, ist dies, das ein Mensch Wort Gottes sein darf, ein Mensch darf in die Einheit mit Gottes persönlichen Leben eintreten; Gott wohnt ihm Offenbarung Gottes gemacht“, „Die Menschwerdung Gottes“, in „Zeitschrift für systematische Theologie“, 1942, 19. Jahrgang – I. Vierteljahrsheft, p. 124. In the same way thinks P. Althaus, by fully following to Schleiermacher and A. Rischl. Jesus is the Son of God only like the members of the Christian community become sons of God. The difference between Him and us it stays only in the fact that He is the “first born” from people like Son of God through divine power. “Die «Menschwerdung» Gottes in Christo schließt sich uns auf durch die Analogie der «Menschwerdung» Gottes in den Wiedergeborenen durch den Heiligen Geist. So wird Geistchristologie die Lösung“, „Christologie des Glaubens“, in *Festschrift Jhmels*, p. 290. H. W. Schmidt criticizes the Chalcedonian doctrine of the en-hypostatic under the motive that through it, it would be truncated the humanity of Jesus into a Monophysite sense, once the Logos took a human nature without an own hypostasis. The merit of Karl Barth and of E. Brunner – the coryphaei of the dialectic school – it is that of reaffirming into the middle of the modern Protestant theology – which started sliding on the slope of the denial of the real embodiment of the Logos - the un-hypostatic doctrine, with all the differences or details which presents.

illusionary, but it is a real enlargement of the kenosis, a real sufferance of Jesus Christ. But, though, it is a kenosis only in front of us. In Himself, it is a triumph of the godhead. Through our sin we are deepening even more the Embodied Word into humiliation. And though, this humiliation received by Him from us, it is a supreme manifestation of the godlike love in report with the man.

Let us explain it: All the godlike features start from love and serve to it. It is explained that into love they are concentrated through love. The almightiness of God it is not manifested like something different, like at the man who hasn't any other goal but to show that he is mighty. The man, when he manifests his power, he does it, usually, like a manifestation of the vainglory, of egotism. To manifest your power towards a man, otherwise than through love, like a natural emanation of love, it is not to be into a love relation with him, it is to consider him at your own disposition, un-contained into love. It seems, nevertheless, that the true power even towards nature it is manifested into and through love and God is strong towards it because He loves it. Through love He created and He sustains all the things." (Stăniloae 1993)

"But, just through the suffering of this humiliating situation from the part of the people, of the increasing of His real kenosis, God-the Word manifested even more fully the depth of His godlike love. The kenosis is, like we see, a dialectic concept. It is the manifestation of the God's glory among people; as the kenosis increases, it increases the manifestation of the divine glory too, which has the love like central feature. How would us have been able to see the whole depth of the God's love, if He hadn't endured the kenosis, which was, one hand, a godlike initiative, and on the other hand, in a great measure, the man's addition? Into the state of supreme kenosis, like a supreme affirmation of the God's love towards people, the focal point of all the other godlike features and words, the divine Logos does not get out, so, from the communion with the Father, because this is maintained also through love. Just because He is full of love towards the Father, the Son affirms His love towards the people into the supreme degree of the kenosis. So, He is not deprived, into His divine – human depths, of the happiness of the communion with the Father, even if, on the other hand, He is grieved because the people refuse His love. Jesus Christ was both in the plenitude of the happiness and into kenosis, in the same time. From the depths of the happy communion with the Father, Christ took the power to suffer the sorrows of the kenosis in report with the people, and of the vacuum which they made around Him.

The dialectic character of the kenosis it is highlighted by the Holy Scripture through the contradictory affirmations – which couldn't be explained otherwise – about the state of humiliation in which the Son of God was on

earth and, in the same time, about the godlike powers which He kept and about the unity with the Father in which He was on the earth too.

In this respect it can be explained also the famous place from Philippians 2: 5–11. Even it would seem, taken in itself, like without any reference to other places with a contrary sense, it speaks about a non- dialectical kenosis, about a real abandonment of the godlike features and powers, by the Son of God.

The text speaks about Jesus Christ, “who being in the form of God, not kidnapping, He is considered to be just like God, but poured Himself, by taking the form of a servant..., for that also God Has highly exalted Him and gifted Him a name which is above all names”, etc.” (Stăniloae 1993)

“They two kenoses have met into a point which they can do a commune work at. The humanity of Jesus Christ has been raised on the supreme level of spiritualization, due to the descent of God into it. “The embodiment of God makes the man God, as much as God has made Himself man”, says Maximos the Confessor.” (Stăniloae 1993)

“The love of Jesus, like any other love actually, it was not experienced and understood from outside, but only by entering the communion report with Him, through the step of the faith. The love is through itself humbleness or humbleness too, by being a reducing of the exclusive egotism, the admission of the others` existence on an equal level with the own subject and the searching for their love. Who responds to somebody`s love, he does not see the act of humbleness, and of humiliation. But when there is no other response, the behavior of the man who walks with love, seeking the others` community, it appears to others as all humiliating.

So appeared Jesus to whom didn`t enter the communion with Him, in order to understand, to see the profoundness, the glory, the brightness of His love, and to see His human nature. And most of them were like that. This was because people refused the love, the behavior of Jesus seemed without honor and absurd. They thought that the godhead stays into the direct power manifestation, into the proud affirmation above all and above everything, according with their sin which consist into pride, into reducing everything to the level of the objects. Their sinful judgment was throwing a veil of even bigger kenosis over the voluntary humiliation of the descending of the Son of God to His state of a man, which, in fact, it was the manifestation of the whole divine love. If people had seen this magnitude of the divine love and they had gathered themselves around Him with love and with veneration, like they have done after His resurrection, the kenosis of the Son of God would not have consisted but only into the fact of coming

close to the man, to enter the communion with the man. But, because people were making vacuum around Him, and He was supporting this situation, the increase of the kenosis it hadn't had only a subjective character, but it meant an objective increasing of the kenosis, though through the attitude of the people¹⁷⁶." (Stăniloae 1993)

¹⁷⁶ This idea of the kenosis, like having its origin in the human subjectivity, it is characteristic to the Alexandrian school, to which Maxim the Confessor was into "Centurias" a faithful interpreter (According to Hans Urs von Balthazar, *Die "Gnostischen Centurien" des Maximus Confessor*, Fr. i. br., 1941, p. 39 and others). Behold some quotes from Maxim the Confessor in this respect: "The Lord Doesn't appears equal to everyone. To the beginner, «in the form of a servant»; to the ones who ascend on the Mount of Transfiguration, «in the form which He had before the world was». To everyone, after the size of his faith". (Gnostic Centurias 2, chapter 13, Balthazar, cited work, p. 42). "The Logos appears under two forms: one is exoteric: «He hadn't either face, or beauty» (Isaiah 53, 2), the other is esoteric, the glory of the Tabor: «More beautiful to His face like all the sons of the earth». The first one is for the beginners, the second one for the consummated ones. The first one it is the resembling of the first Parousia, of the letter and deed, the second is the anticipation of the second Parousia, of the Ghost and the Gnosis", (Centurias 1, chapter 97; Balthazar, the cited work, p. 41). "The Logos like a spiritual Son ascends and descends, after the degree of virtue and gnosis of everyone. It is happy, the one to whom it stays in place in the sky like to Joshua, until he defeated all the bad demons" (Centurias 2, 31; Balthazar, the cited work, p. 37).

Kingdom of God

“The idea uniting all the Christian dogmas in a system is this: the promoting of an increasingly intimate communion of our, with God as Person Who made Himself man on this purpose. This perfect communion of everybody into Christ, and therefore also with each other, it is what one calls the Kingdom of Heavens, or the Kingdom of God, namely the consummate order of the full love.” (Stăniloae 2003: 80)

“Christ is in the same time the consummate man through Whom God leads to the recapitulation of everybody in Him, as Church that is unveiling towards the Kingdom of Heavens.” (Stăniloae 2003: 81)

“By presenting, on Himself, like God Who become man, and like man who is in the same time in maximum closeness to the people, Christ has announced the Kingdom of God that is about to commence and to develop on the measure the people believe in Him, and they enter and advance in the communion with Him. The Kingdom of God is, ever since the moment Christ has come, “amidst people”. By preaching, on Himself, Christ preaches the Kingdom of God too, and His preaching is the revelation of this Kingdom, being the preaching through which His Person is revealed. On the other hand, this Kingdom starts in its fullness, since His resurrection. He is from this point of view too, the Prophet of the full revelation, and of the accomplished Kingdom of God, and of the fully deified humanity, in the Kingdom’s frame. This Kingdom, as the Person of Christ too, it is not a relative novelty, which could be followed by other novelties, but it is an ultimate and absolute novelty, in which the plenitude and the infinity of the life are given.” (Stăniloae 2006: 51)

“Accomplishing the consummate and equal *love* amongst everybody, through the full communication with everybody, through fully knowing everybody’s secrets, by getting warm of everybody’s love and understanding, through the disappearance of all the hidden suspicions and judgments, this is the Kingdom of Heavens. But its members still feel and know themselves as “many”. (Stăniloae 1997: 278)

“Aren’t the good things of the future age above any the sensitive and intellectual powers? These things will be seen by the clean heart, says Saint Maximos the Confessor. What it isn’t then their view above all mental works for? In the future age, says Gregory of Nyssa, “there won’t be needed anything of what sustains life now: either air, or light, either space, or the things alike; their place will be taken to us by the godlike nature. And Saint Maximos the Confessor says: “The deification from then, of the soul and of the body, it will give us the ceasing of all the natural works, of the mind and of the soul; so that, through body and through soul, it will manifest God, being overcome through the abundance of the glory, the natural tones”. What is, therefore, the light which will be seen through the bodily eyes

without air, a light which isn't sensitive and which exceeds the whole natural knowledge?

It isn't that the godlike glory? And what elevates us above any feeling or cogitation and it makes us able of that sight? That is the Holy Ghost Who will spiritualized, then, not only our soul, but also our body. Behold that there is sight above understanding, and there is light of the heart which isn't knowledge." (Stăniloae 1993, 2: 59)

"When Jesus says that happy will be the poor in spirit ones, that theirs is the Kingdom of Heavens, we understand that this Kingdom will be the encounter of the humble one not only with God, but also with the people whom he was humble with, opening the heart of those ones, and by that and by his union with those ones, feeling the encounter with God. And the comforting which the ones who cry will have it, through the ones whom they cried because of, as also the Kingdom of Heavens which the ones persecuted for righteousness will have it, they will have it for they were persecuted for the justice of the wronged ones, opening by that, those ones' hearts, and through those ones' heart God showing Himself to them. Out of solidarity with the wronged ones we will see the thirst for justice fully satisfied not by people, but by God shown through those people. The mercy which the ones who had mercy on people will rejoice of, it won't be, actually, the mercy from people, or only from people, but through people, fully, from God. And the gentle ones will inherit the true earth, or the Kingdom of Heavens, which will nourish them with the spiritual goods, not only from people, but from God through them, for they were gentle with the people." (Stăniloae 1995: 134)

"Saint Gregory of Nazianzus called the Kingdom of Heavens as just the Holy Trinity, namely the supreme communion as persons. Not the divine being will be contemplated by the righteous in the future life, but they will be nourished out of the perfect love of the communion of the Persons of the Holy Trinity. Out of Their love the beam of the love will be overpoured upon people, and it will accomplish the communion amongst people, making them happy: "And then, those ones will be welcomed by the untold light and by the contemplation of the Holy and Imperial Trinity Who will illuminate them, more cleanly and more limpidly, and Who will united whole, with the whole mind. This sole one I call it as Kingdom of Heavens" (*Word about Hail*, G.P. 35, 945 C). And, Saint Maximos the Confessor specified that the loving light of the Holy Trinity, it will fill up with sweetness and it will gladden the ones who will encounter the Holy Trinity, and who will encounter one another. "This sweetness will sweeten me and it will gladden me, in order I to dare to unite mine things with the Trinity's things, understanding through me the whole rational creation of the angels and of the people... the whole God will cross through those ones, like the soul... This is for He will fill them up with His own glory and happiness, by giving them the eternally happy life" (*Ambigua*, Romanian translation, chapter 71, pp. 89-90). The Trinitarian

communion makes its presence felt within angels and within people, and by this it unites all of them: this is the eternal happiness. The Romanian language has a special word for expressing the dependence of the happiness not on the possession of some material things, neither on some spiritual richness lived in isolation, but on the communion with the beloved persons, happiness nourished out of the communion of the Persons of the Holy Trinity. That is the word “longing”. The Greek language has only the word “desire”, referring both to the impersonal things and to persons, and the word “lust” that refers to material things. I do not know any other languages to have a word expressing, in a special manner, the waiting for the beloved person. Only the “longing” shows the human being as wanting for his happiness produced to him by the encounter with the beloved person, and not out of the individualistic possession of some material and spiritual goods. When we sometimes say “longing for our country”, or for our birth village, those ones are understood as full of beloved persons, of as full of spiritual traces left by the beloved persons. If I do not have those traces together with the beloved person, they won’t make me happy. Only in “longing” the human being shows his thirst for real transcendence, of his, towards another beloved person who is absent at the time.” (Stăniloae 1995: 135)

*Knowledge /
Understanding*

“According to the Patristic Tradition, there is rational or cataphatic knowledge about God, and there is an apophatic or untold knowledge about God. The last one is superior and it completes the first one. Neither of them knows God in His Being.” (Stăniloae 2003: 115)

“The cataphatic knowledge allows us to know God only in His quality as creator and upholder cause of the world.” (Stăniloae 2003: 115)

“The apophatic knowledge allows us to have some kind of direct experience of God’s mysterious presence, a presence that exceeds knowing Him simply as cause invested with some attributes resembling to the ones of the world. This kind of knowledge is called apophatic for the mysterious presence of God - that is experienced through this knowledge - it exceeds the possibility of being expressed in words. But this knowledge is more adequate to know God, than the cataphatic knowledge is.” (Stăniloae 2003: 115)

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“To the apophatic knowledge, the attributes of God are not only thought, but they are, on some extent, directly experienced.” (Stăniloae 2003: 115)

“In the act of the apophatic knowledge, the human subject lives, in a real manner, some kind of sinking in the infinity of God, in His almightiness, and in his love. Through the apophatic knowledge the human subject not only knows that God is infinite, almighty etc., but he even experiences that. But in this experiencing, the infinity of God – for instance – it shows to be so overwhelming, so that the man realizes that it is different from the thought infinity, and that it is impossible to be interpreted.” (Stăniloae 2003: 116)

“We reckon that the two ways of knowledge (cataphatic and apophatic, o. n.), they do not contradict and they do not exclude one another, but they complete each other. The apophatic knowledge is completed with the affirmative knowledge and with the negative-rational knowledge; the apophatic knowledge transfers the affirmative knowledge and the negative-rational knowledge on a more appropriate plan, but at its turn the apophatic knowledge employs the terms of the rational knowledge in the both perspectives (affirmative and negative), because of the need of expressing itself, even in a far from being satisfying mode.” (Stăniloae 2003: 117)

“The apophatic knowledge it is also occasioned like the affirmative-rational knowledge is, by the looking at the world, but the apophatic knowledge surpasses this looking, and sometimes it doesn’t need a present looking at the world in order to occur, although the knowledge of the world and the enrichment of the soul are presupposed.” (Stăniloae 2003: 117)

“(…) as a man progresses in a spiritual life, the intellectual knowledge about God from the world, - in His quality as Creator and Caretaker of the world – it is being soaked with a richer direct contemplation of Him, namely with the apophatic knowledge.” (Stăniloae 2003: 118)

“The world remains through the apophatic knowledge; but in the apophatic knowledge’s case the world has become transparent for God. This knowledge is apophatic because God, Who is now being noticed, He is indefinable; He is lived as a reality that exceeds any possibility of defining. Although, this knowledge remains too, as knowledge about God Who descended to us, and it is not knowledge about His Being through Himself.” (Stăniloae 2003: 121)

“For God is Person, we know Him out of experience depending also on our cleaning of passionate and blind affection for the finite things. But quite this gives us to understand that, beyond the always new richness we notice it, there is a source of it that doesn’t enter the range of our experience.” (Stăniloae 2003: 125)

“(…) once reached at an experience of the incomprehensible mystery of God, one sees it either through things, or outside the things, or he passes from one to another, at a constantly higher level. The things themselves become increasingly transparent for the glory of God Who shoes Himself through them, for between the rationalities of the things and God, there is no contradiction.” (Stăniloae 2003: 128)

“Any meaning referring God, it has to have fragility, to have a transparency, to have a lack of fixity, it has to urge us to revoke it, and to stimulate us towards issuing another concept, but on the line of the previous one. If the meaning remains fixed in our mind, then we will limit God in that concept’s limits, or we will even forget about God, because of the whole our attention will be focused upon that concept or upon the word expressing it. In such a case the respective “meaning” it will become an idol, namely a false god. The meaning or the words used to express it, it always must make God transparent, as not comprised in that concept or meaning, as exceeding any meaning, as making Himself obvious once with an aspect, and then with another aspect, of His infinite richness.” (Stăniloae 2003: 129)

“(...) through words and meanings, we must pass beyond words and meanings. Only thus we can notice the full of mystery presence of God, and this happens when we maintain always the same words and meanings: they interpose themselves between us and God and we remain to them, by reckoning them as God.” (Stăniloae 2003: 129-130)

“On one hand, we need words and meanings, for they are borrowed from the creatures of God, in which His powers are being manifested and through which He descended to our level; on the other hand, we must exceed these words and meanings in order to be able to be before God Himself, as source of His creatures, by ascending us above them. Or even his works, experienced as powers which lead the creatures, they are above the creatures and above the words lent from the creatures.” (Stăniloae 2003: 130)

“(...) in these symbols there are numerous meanings, superimposed levels and, until we reach them, we can't even imagine them. We must ascend to always new meanings of them, to other levels, and then to ascend beyond all their meanings. The more nuanced we use the words, and the more we ascend to higher meanings of theirs, we reach the understanding that God is the One Who exceeds all of them, and he is also the One Who is full of their whole exponential depth and complexity, in His quality of unitary source of their rationalities. Just because of that he calls us to leave all the symbols, all the words, and all their meanings. Even when the words refer to the works of the *oikonomia* of God, we must ascend in their meanings, to constantly pass to more adequate meanings, and to leave even those higher meanings, for those works are themselves not-comprised.” (Stăniloae 2003: 130)

“(...) the love of the human being crosses through virtues, which implies the freedom. Advancing in the union with God, it has therefore not only a character of theoretical knowledge. The understanding is nourished by the free effort of the virtue, and vice-versa. And in the relation with God, the man receives power towards that. This shows again that the apophatic knowledge isn't accomplished in a closeness of the spirit towards the reality of the world and towards the person of his fellow humans – in relation with which and who we grow up in virtue.” (Stăniloae 2003: 131)

“Only through the effort of cleaning it increases the thinness of the spirit and only this thinness leaves any meaning we have reached about God and our lazy tendency of sticking ourselves with that meaning, or our tendency of making out of that meaning an idol and of immobilizing our spirit in the worshipping of that limited reality. The soul is carried ever higher, by a continuous thirst, and the soul “prays to God to show Himself”. The reached ones are always symbols, or images of the archetype towards Whom

increased knowledge our souls tend relentlessly. And the archetype is the Supreme Person. The basic symbols are the world's things. These symbols are constantly highlighted by higher meanings." (Stăniloae 2003: 132)

"(...) the attributes of God aren't known only through a rational deduction, but out of His works reflected within world, by participating to these works. These works' light is being projected within world and, somehow, it is experienced. But this doesn't contravene to considering God as cause of the world." (Stăniloae 2003: 135)

"(...) in what is communicated to us out of God, we experience the fact of not being us imparted with Him, or of the fact that, in His being, he remains not-shareable." (Stăniloae 2003: 135)

"(...) in the union with that light from above nature, ye cleaned minds receive, in the same time, the knowledge that that light is the cause of all the things, fact that urge these minds to express that light in affirmative terms of some attributes which can be considered as the cause of the features from the world. Therefore, in this apophatic experience are given all: the experience of the works of God, the conscience about His being that exceeds any accessibility, the impossibility of fully adequate expressing these works, the evidence that these works are the causes of the things and, in the same time, the necessity of correcting those intellectual affirmative expressions by negating them." (Stăniloae 2003: 136)

"(...) in the experience above understanding of the works of God it is given also their experience in their quality of causes of the things, and therefore also the necessity of expressing what it is experienced, both in affirmative terms and in negative terms, in the same time with the conscience that the works themselves are above these terms. The negative terms are equally insufficient as the affirmative ones are. One must always make a synthesis out of them. But at the basis of this synthesis stays an experience that exceeds both the affirmative terms and the negative terms this experience is expressed with. God has in Himself both what corresponds to the affirmative terms and what corresponds to the negative terms, but in a way that is superior to all of those terms. And this is a fact of experience, and not a simple speculation." (Stăniloae 2003: 136)

"(...) in Himself God is the most positive reality. But His supreme positivity is above all our affirmations. And this is one more motif for not renouncing to speaking about God in affirmative terms." (Stăniloae 2003: 137)

"God is not cognoscible but, the one who believes, he can live Him in a felt and conscious mode. The man is sunk in the not-understood, indefinable and inexpressible ocean of God, but the man realizes that. God is the

positive reality, beyond we know as positive means; but in comparison to the created world God is a negative reality, beyond what we know that negative means.” (Stăniloae 2003: 137)

“Christ is the cause of all things but, in the same time, he is unlike any of the things. The affirmative and the negative terms complete each other, but all of these terms are the expression of an apophatic experience, and they are not the experience of a speculative thinking from distance.” (Stăniloae 2003: 139)

“Once the Son of God has come into body, the faith brought by Him it has elevated us to a superior knowledge. And the one who refuses this knowledge he is condemnable.” (Stăniloae 2003: 139)

“Seeing God in light it is above not only to the rational knowledge, but also above the knowledge by faith. It is therefore also above the knowledge through negation. This is for its apophatic nature is above any knowledge, even above the negative one. This apophatic knowledge uses the negative words in order to express it, but the light itself is above these words.” (Stăniloae 2003: 140)

“Seeing and living on God, it is though expresses by using negative terms, but not because it is not a real seeing of Him, but because it exceeds everything the words express. God is expressed as “darkness” not because of he isn’t seen in any way, but in sense of exceeding: it is known, though, that in this darkness there is God.” (Stăniloae 2003: 141)

“Knowing God out of the concrete circumstances of the life is imposed to all Christians in their practical life. Each believer knows God in His Providential action through which each individual is lead through the particular circumstances of his own life, sometimes being destined to good things, and some other times being, on pedagogical purposes, deprived of those good things.” (Stăniloae 2003: 143)

“Each human person knows God out of the appeal God makes to him, by putting him in diverse circumstances, in contact with diverse people asking him for fulfilling some tasks, facts that thoroughly test his patience. Each human person knows God out of the remorse of his conscience for the bad things he did; finally, each human person knows God in the troubles, in more passing or lasting failures, in his own illnesses, or in the illnesses of his close ones, consequently to some evil deeds they did, or as means of moral consummation and of spiritual strengthening, but also in the help he receives from God in overcoming those illnesses and failures and any other impediments and difficulties he comes across. It is a knowledge that helps to

lead any human person on his own road to consummation.” (Stăniloae 2003: 144)

“Knowing God is accompanied by responsibility, by fear, and by tremble, especially in some concrete circumstances of the life. Such circumstances make the soul more sensitive to the presence, or to the presence of God who wants something special with me, for His special plan with me is the ones producing these circumstances. God cannot be known by man in a state of indifference. God doesn’t want to be known by a man who is in state of indifference, a state that doesn’t help to my consummation. That’s why he brings me in such circumstances in which he makes Himself transparent, out of His interest in me. God is, especially on this purpose, “mysterium tremendum”.” (Stăniloae 2003: 145)

“The difficult circumstances which are pricked like some nails in our being, they push us towards a more felt prayer. And, during such a prayer, the presence of God becomes even more obvious to us.” (Stăniloae 2003: 145)

“All the circumstances and the persons God speaks us through, they are appeals and living and transparent images of His; God, the simple, he descends to us in a multitude of forms and situations, namely in all the situations and forms of our life. But, even known through all of these, His mystery still remains above understanding.” (Stăniloae 2003: 148-149)

“The existential experiencing of God it is combined with experiencing Him apophatically, but it is highlighting even more the personal character of God in His reports with us, than the apophatic experience does it by seeing in the light of God some kind of overwhelming of the world. But this knowledge is combined with knowing God as Creator and Providence Doer of the world (the cataphatic knowledge), making God to be known to the man, as such, in a more intimate manner. But in the same time the apophatic knowledge widens the cataphatic knowledge.” (Stăniloae 2003: 149)

“Through all the three ways of knowledge (cataphatic, apophatic, out of the concrete circumstances of the life, o. n.), it is highlighted the personal interest of God in man, but also His mystery and the greatness which h are above understanding. Through all three of them, God is known as loving us on the measure of our love for Him and for our fellow humans.” (Stăniloae 2003: 149)

“We know that God Who is for us, but this knowledge doesn’t show Him as being opposed to God in Himself.” (Stăniloae 2003: 155)

“Through rationality isn’t being experienced the interior of God, but only His quality as cause. On the other hand, there is just in the rationality -

whether the rationality isn't perverted by sin - the capacity of seeing God in His quality as cause." (Stăniloae 2003: 163)

"If God created out of nothing every other substance having its corresponding power, the more He can overwhelm the whole created substance and its power, with His spiritual power, by the mediation of the human spirit. Saint Maximos the Confessor insists much on the fact that the man is the unifier ring of the world, and of the world with God. The man is this for he submits in himself the physical power, and partially the biological power, to the spirit, namely the man spiritualizes these powers. Through knowledge, the man comprises in his spirit, the universe. But the man would realize the true spiritualization of the nature when he would actualize all the powers of his spirit through the energies of the godlike Ghost. This has been fully accomplished by Christ, and out of the power of Christ it can be done also by the ones who unite themselves with Him by faith, and they live with him." (Stăniloae 2003: 233)

"Who can understand the infinite richness of the content of the spiritual life of God? And who can define this content, whilst the content itself of the creatures endowed with spirituality it is so complex and impossible to be exactly defined, especially when it comes about such a creature to know not only his own content, but also the content of another creature of the same nature." (Stăniloae 2003: 235)

"That's why the Holy Fathers say that we know, generally, that God is infinite (a formal attribute of His existence, we would say), but what this infinity is (its spiritual content) we do not know. We even know the attributes related to the spirituality of God as being infinite, for His existence is infinite on all regards, but we do not know the concrete content of the infinity of these attributes." (Stăniloae 2003: 236)

"We know that God knows everything, but what this everything is and how He knows it, we do not know." (Stăniloae 2003: 236)

"God doesn't understand as we do, He doesn't think as we do, and he doesn't know as we do, but in a way that is above us. In this sense, we deny Him these spiritual activities. But He is the cause of these activities of the creature and that's why we attribute these activities to Him in a sense that exceeds their meaning as it is known by us." (Stăniloae 2003: 236-237)

"We participate to the knowledge of God and we are growing up from the rational knowledge, on the basis of the rationality given us by God, to a knowledge that is close to His, through the union with Him." (Stăniloae 2003: 237)

“A difference between the way we know and the way God knows, it consists in the fact that he knows everything in Himself, in His quality as cause of all the things.” (Stăniloae 2003: 237)

“By knowing the creatures, for He knows Himself as their cause, God doesn’t detach the whole content of His existence from His quality as cause of the creatures. Thus, in the knowledge of God referring the things it is involved the knowledge of His existence. This is because only His whole existence it is a sufficient explanation of the creature’s meaning. God sees the creatures in the whole light, incomprehensible to us, of His existence.” (Stăniloae 2003: 238)

“Unlike God, we detach the knowledge of the things from the knowledge of God. Or, when we start uniting the two kinds of knowledge, we do not know God except in His quality as cause of the things, and not something out of Himself. But on the superior stages of the spiritual knowledge, we know God increasingly more, for in the life to come, to fully know Him (1 Cor. 13: 12), for then we will have been fully with him, and for He will be whole, in whole us.” (Stăniloae 2003: 238)

“We cannot know in this life, with the exception of the ones who have become saints, not even the creatures in a full manner, as God know them; namely, neither our knowledge referring the things it isn’t identical to His knowledge referring them. This is because of, by detaching the things from the knowledge of God, or from His whole knowledge, we do not know the things in the fullness of their meaning.” (Stăniloae 2003: 238)

“Generally, the Eastern Fathers declare that the full knowledge is union between the one who knows and the known one, and the ignorance is cause for separation, or the effect of the separation.” (Stăniloae 2003: 238)

“We want to specify in the first place that the knowledge through the union that doesn’t confound, that God has it referring to creatures and the creatures have it referring to God, implied the character of person of God and of the creatures, by the fact that the creatures too know God. Knowing the things, it supposes the one who knows gets out of himself. But even more, this supposes also a getting out towards other persons. Thus, the persons reach to posse the things in common through knowledge. But with the things it isn’t accomplished a union to which the things participate to too, because of they do not have a free plan, of the profoundness, a plan different from the plan of the surface, which they to be able to voluntarily keep it hidden – therefore it isn’t required a spiritual progress in love in order to know the profoundness of the things. But with a person must unite himself another person, in love, in order both of them to be enriched through this knowledge.” (Stăniloae 2003: 241)

“God is united also with the things in His knowledge referring to them, even more than us, in His quality as their cause. But He isn’t united with the things in a reciprocal union. But He is united with the things as ones which bear our seal upon them, or the seal of the personal relation between God and people. Only through this the things aren’t lost either in God or in people.” (Stăniloae 2003: 241)

“There is not full knowledge outside the union of love between the one who know and the known one – therefore, neither the distance from the known personal realities nor the total loneliness offer the possibility of a full knowledge -; thus, God has a perfect self-knowledge, for He is threefold in Persons. The full knowledge is always also love, and therefore it is directed towards another person. The person’s self-knowledge it doesn’t give him the joy for what he knows. God fulfills the condition of the perfect personal knowledge through the Trinity of the divine and fully united Persons.” (Stăniloae 2003: 241)

“I do not know myself without as relation with others. In the last analysis, I know myself or I am aware of myself in relation with God. The light of my knowledge regarding the things, or regarding myself, it is projected upon the communitarian human image from the supreme personal communion. We are not aware of ourselves except in relation with another and, in last analysis, in front of God. The sole self wouldn’t have conscience; through conscience, he knows a spiritual “place” of his, in relation with others. In the self-awareness he increases in the same time with the increasing in the self-knowledge, and this increases in the same time with increasing in the knowledge of God, and of his fellow humans and of the things.” (Stăniloae 2003: 243)

“This variety of the knowledge of God regarding the people, it shows that it is the knowledge of a Person, and He wants to intensify the people’s relation with Him, as persons. This is not a philosophical knowledge, or knowledge indifferent to the people’s growth in the relation with him and to their salvation.” (Stăniloae 2003: 250)

“Everything God has revealed us about His knowledge it has in the same time an aspect of wisdom and it is related to the world. One couldn’t say that the knowledge of God has a theoretical character and the wisdom of God it has a practical character. All the knowledge acts of God referring to the world have, in the same time, a practical character. By aiming to lead the world towards Him. Even through the knowledge about Himself He gives it to us He is pursuing the same goal.” (Stăniloae 2003: 252)

“If there still is justified to speak differently about the knowledge and about the wisdom of God, we reckon that this justification comes out of the need of considering the diverse spatial acts the knowledge of God is manifested in, with His self-giving to the people, and the connection these acts are in, with all the other acts of an ensemble plan referring to the world. This connection and this ensemble plan can be called, in a special manner, as the wisdom of God.” (Stăniloae 2003: 253)

“Each knowledge act of God is connected with the whole ensemble of the plan of God referring to the world. But this connection doesn’t become obvious to us except in time. And the full knowledge of God is manifested in the connection of all the knowledge acts, namely in wisdom. The one who has a partial knowledge, without connection with the ensemble, he isn’t only lacking wisdom, and neither he has a full knowledge about the partial things he knows it. Our partial knowledge and wisdom aren’t but a road towards the maximum knowledge and wisdom obtained out of the full union with God. This is for only in the full union we will fully know all the things, in their infinite causality and in their connection with all the things.” (Stăniloae 2003: 253)

“What we know during the earthly life, on the basis of the nature’s order, and what we understand out of the order of the human spiritual life, and even out of the godlike savior acts regarding us, are only obscure rays from the knowledge and the wisdom above any knowledge and wisdom which we can have here, knowledge and wisdom leading us towards our future full union with God.” (Stăniloae 2003: 256)

“Only in the experience of the holiness, our nature, by being filled up with the efficient presence of God, it has not only a theoretical knowledge about God, but knowledge by experience of His presence, power, and love.” (Stăniloae 2003: 285-286)

“The knowledge in general unites in itself the common character of the knowledge and the birth of one of the two partners of the knowledge. I know myself out of what I have produced, for it resembles me. But I know myself the best out of the one who reproduces by birth my perfect image, who not only shown me, passively, my image, but he also communicates it to me actively.” (Stăniloae 2003: 311)

“The birth of the Son by the Father it is the premise of the Self-knowledge of the Father, knowledge accomplished in common with the Son.” (Stăniloae 2003: 311)

“Each of us knows himself not only out of the one who has given birth to, but also together with any of his fellow humans, with whom he has

hypostatized the same nature. But in God, the Second Hypostasis cannot come but out of the First One, for the unity in God is consummate, or for the unity it has in God Himself its last source, and it doesn't hint towards a superior source. The divine nature is hypostatized in the Second Hypostasis by His birth out of the First One, and in the Third Hypostasis by the proceeding out of the First One. No Hypostasis of the Trinity comes out of two Hypostases. But because the human nature resides in many hypostases and each of them has some shortcomings, and it doesn't come in its subsistence directly out of a sole hypostasis, and for it manifests some distances, each human hypostasis knows himself on the measure he knows several hypostases, and he overcomes the distance between him and them. But in God, the Father has the whole nature hypostatized only in the Son and in the Holy Ghost; and between Them and Him there is not distance." (Stăniloae 2003: 311-312)

"The Fathers of the Church, when speaking about the eternal rationalities of the things, comprised in the divine Rationality, or in the Logos, or in the Word of God, they understand through them also these increasingly higher meanings hidden within things, and they reckon that these are comprised, with the help of the supreme Word, by the human rationality too, that comprises the rationalities of the things in a strict meaning. Sometimes they distinguish the meaning of the thing from its strict rationality, calling the last one *logos* and the first one *noema*. They also distinguish between the understanding of the meaning (*noesis*) from the strict personal rationality, that notices the objective rationality of the things, by calling both of the last ones as *logos*. Following this direction, we are going to distinguish too, on one hand between the rationalities of the things and knowing the things through the human rationality in a strict meaning, and, on the other hand, between their meanings and their understanding in a continuous progress of through a more synthetic and more direct act of knowing (intuition)." (Stăniloae 2003: 361-362)

"The analytic rationality studies the partial rationality of the thing, trying to find out the exact proportions of the element which compose that thing and the conditions that thing is constituted and is maintained in. Thus, all the things and the phenomena of forming, of duration, of detaching of theirs, are strictly rational." (Stăniloae 2003: 362)

"There is a common and inexhaustible meaning of the things, a meaning that connects, and a meaning of indefinite richness towards which the man advances. Their strict supreme meaning is the divine Logos. In Him there are the meanings of all things. Only This One explains all of them, only in Him the man finds the own sense of his existence. Especially the one who believes, he notices this supreme meaning through an act of intuition, through his spirit." (Stăniloae 2003: 363)

“The increasingly higher and richer meanings and the supreme meaning of the total reality and of his existence, the believer finds them out in his connection with the reality from above world and nature, therefore on the measure he cultivates this connection. The progress towards increasingly higher meanings and towards the supreme meaning, it is a matter of will too, a matter of man’s will to develop himself uprightly, in harmony with all his fellow humans, with the whole reality, with the supreme rationality of the entire reality. The superior meanings and the supreme meaning are revealed to the man in connection with the reality from above him and from above nature but, in the same time, as being required by his full existence and by the nature itself; or, the man’s existence and the nature’s existence, they reveal increasingly more their own meanings and the supreme meaning, in the light of the supreme reality. The one who believes he will discover his meaning on the measure of his closeness to God, in the light of the fuller revealing of God. Likewise, he will discover the meaning of each thing through this.” (Stăniloae 2003: 363)

“According to our faith, the world is lightened in its ontological relation with God Who is its supreme meaning. The world differs from God, but it is not separated from Him either in its existence or in its meaning. The meaning of the world is implied in the meaning of God.” (Stăniloae 2003: 363-364)

“The analytic rationality sees the world and each thing of the world, somehow separately. But the analytic rationality is accompanied within the man who lives his existence completely by an understanding that intuitively, through the progresses of the analytic rationality, the increasingly higher meanings of the things and their supreme meaning. According to our Christian conception, the rationality progresses in knowing the things and the logical connections between the things, for it is led by the rationality of by the understanding that intuitively the increasingly higher meanings and the supreme meaning of the existence. The analytic rationality it convinces itself just through its own results it obtained on each stage, that it hasn’t reached yet the final and total explanation of the reality, and the intuitive rationality, or the understanding that intuitively on each stage increasingly higher meanings, it urges the rationality to other researches and in the same time it gives it the conscience that the supreme or ultimate meaning of each researched unity it is a mystery tied to the mystery of the entire reality and to the supreme reality, one that the rationality won’t ever know it fully.” (Stăniloae 2003: 364)

“According to our faith, God, By creating the things as materializations and sensitization of His rationalities, in the same time God has given the man the rationality as organ of knowledge, in order the man to know these rationalities. Therefore one can even say that the man had the duty towards

God to know this work created on the level of the capacity of the human rationality of noticing it, a work God has created the man with an adequate rationality for it. On the other hand, the man is obliged to know these rationalities of the things, because of otherwise he cannot use them and he cannot live amongst them. But also, in order to be able to live amongst them and to be able to use them, the things have, in their solitary organizing, or in their rationalities, a certain permanence, adequate to the permanence of the human rationality, which depends on them.” (Stăniloae 2003: 364)

“We cannot cohabit amongst things in a conscious manner, without adapting them to our needs and without reciprocal provisions and promises related to our interventions upon the things, namely without discovering and actualizing the common, general meanings of the things and of the people. This presupposes both the rationality of the things and their elasticity in the frame of a predictable rationality of a wider order. Everything is rational within things and in the component energies, as also amongst them. It is impossible to distinguish what is materiality noticed by senses and what is rational structure or synthesis within things.” (Stăniloae 2003: 365)

“God is implied in this rationality, a rationality in the same time permanent and elastic of the things, and in the possibility of knowing and consciously-rationally using it by the man – namely in a continuously mode more adequate to the man’s needs of material, spiritual, and communitarian order, in a continuous growth – always new meanings of the things and of the human being. The ‘rationalities’ of the things and the human ‘rationality’, they have implied in them always new meanings, which are brought to light by applying the human rationality to the rationality of the things.” (Stăniloae 2003: 365-366)

“The rationalities of the things in their unity with the ones of the component elements, rationalities which are, in a way, permanent, and in a way, elastic, consequently to the fact of being possible to be thought, they must be expressed by people in order to communicate to one another the experiences about things and in order to reciprocally engage themselves, through them, for the future. But the people think at them and they express them in words, for the rationalities are given through Creation by the supreme Person as things which were firstly thought by Him, or as things He has created, and He has descended in thinking the things on the level of the people’s capacity of noticing His thought and His will regarding the things and the people, and the people to express the things in their words. Thus, the people think at and they express the things for God has thought at the things on the people’s measure; the people’s thinking at things and expressing the things are, better said, an answer to the thinking and to the ‘speaking’ of God Who addresses the people through things. According to

our faith, the people hadn't had a content of their thinking if God wouldn't have created first the things though by Him on the level of people's understanding, and if the things wouldn't have had within them a content of the speaking, if God wouldn't have expressed the things in a material manner by creating them, and if He wouldn't have Himself asked the people, by this, to notice what He has thought and what He has said regarding them, and what He is saying them through the always new circumstances the people reach in, by His will." (Stăniloae 2003: 366)

"God has given the man through things both the possibility of thinking and of speaking, by the fact He thought at things' rationalities, and He has given the things, by firstly creating them a material clothing on people's level, and also the need of thinking at them and of expressing them, in order to be able to use them in the relations amongst them and through this, to be achieved amongst them the dialogue He wanted with the people, namely in order the people to answer Him through their thinking and through their speaking. In this all the things find their purpose. The man discovers always new alternatives of the things not only through rationality and by combining the things and by using the things, but also through the always new feelings and thought the contact with the things produces within the man's body, and through the always new relations, mediated by things, between the man and his fellow humans. All of these, they require to be expressed and communicated by using an always enriched language." (Stăniloae 2003: 367)

"God expects us to understand increasingly better and increasingly fuller His thoughts He has placed in things and the words He has addressed us through the things, or the words He addresses us through the new situations we are put in. The spiritual content of the mankind it can become increasingly richer and increasingly subtle, on the measure of mankind's enriching with increasingly more experiences gained in always new situations, by discovering others and others aspect of theirs, by the attitudes and by the human states possible, good or evil. The world unveils others and others aspects, others and others modalities of combining the elements, others and others modalities created by the reports amongst the people and results out of the people's reports with the things." (Stăniloae 2003: 369)

"One can say that, by and large, the progress in humanity, which is the progress in the most authentic knowing rationality, identical to the progress in knowing the meaning of the human existence, it takes place in the same time with the progress in authentically knowing the rationality of the meaning of the nature as object of the knowing rationality of the man. Therefore, through this it is increasingly more made known the meaning itself of the nature's rationalities." (Stăniloae 2003: 379)

“According to our faith, it seems that all the world’s aspects, or the actualized images of its contingent richness – discovered by the diverse forms of the human culture correspondingly to the multiple meanings of the existence through which the mankind has passed or it still is passing through – are meant to be preserved, or harmonized in an increasingly complex and comprising manner, to the all-comprising image, which corresponds to the all-comprising meaning the man will reach at, in his union with the infinite God. The contributions of the spiritual people, of the great art creators, of all the scholars, and many of the right experiences and opinions or the peoples and of the individuals, these will remain inscribed in this final all-comprising image of the reality and of the human existence, a final image totally filled up by the infinite God. And these images, which are called to be concentrated in only one image of infinite complexity, they aren’t only actualization of the potentialities given within world and within the human spirit, but they are also new steps the world is elevated to, through a transcending, being helped by the divine infinite transcendence.

The surpassing of each individual image of knowledge and of all of them together, it is done out of the intuition of a consummation that is above all things, in which the images have their spring and towards which they tend, being helped by that final target itself.” (Stăniloae 2003: 379-380)

“The Holy Fathers speak about the superior, understanding part of the soul, about *νοῦς* (mind), in a way that would show that it knows God in a direct manner, intuitively, after the liberation from all the representations and images of the things from the world. Some Orthodox theologians saw here a difference between the Christendom from East and the one from occident, in the sense that the East affirms a direct knowledge of God whilst the West affirms only a deductive knowledge, by analogy. But it seems that this direct knowledge of God isn’t understood in East as a knowledge of a mind separated from the body, but of a mind that is influenced by the fact of the life into body and by the whole experience from the world. This is the direct knowledge of a mind of a purified body. It is the direct knowledge of a mind that is influenced by the effect of its purification in relation with the world. It is a direct knowledge through a world that has become transparent.” (Stăniloae 2003: 399-400)

“The non-separation of the mind from the total man in knowing God, it is due also to the fact that the full knowledge of God is in the same time a union of God with the one who knows. But this union doesn’t benefit only of the mind understood as purely spiritual part of the soul, but of the entire soul, even of the entire man. ‘All the things which move they receive their stability in the infinity of God’. All the things are unified in God and in the man’s lived understanding, without any of them to disappear.” (Stăniloae 2003: 401)

“Saint Gregory Palamas rejects the theory of Barlaam that the mind which encounters God it is an abstract mind, detached from the integral person. It is the mind in which are concentrated or in which vibrates the whole person composed of soul and body, with the results of the experiences accumulate in it, but these experiences are purified, are made clean.” (Stăniloae 2003: 401)

“Saint Gregory Palamas doesn’t speak about a body that is emptied of sensations, but about a body whose sensations has been purified and directed towards God. Saint Gregory Palamas reckons the ‘heart’, within which the mind (*νοῦς*) must gather itself in order to be experienced there the grace of God, as the most inner organ of the body, but in the same time the encounter center between body and the soul as leading organ (*ηγεμονικὸν ὄργανον*). But this means that not the pure intelligence leads the man and not the pure intelligence encounters God, but the total man, in whom the understanding and the feeling compose a whole. Only this accomplishes the integral rationality of the man.” (Stăniloae 2003: 401-402)

“According to Saint Gregory Palamas, letting the mind in abstract cogitations, detached from the integral being of the man, it is a true wandering. That man is far from himself, from reality, and from God.” (Stăniloae 2003: 402)

“God makes Himself known to the people by preserving and leading the nature in a mode adequate and useful to the man, and through exceptional deeds of almightiness in order to awake the man. But in all this work God addresses Himself to the man. The man must at least be present in order to know this work of God within world. The world proves to be on all ways in relation with the man, even only through the fact that the world is known only by the man.” (Stăniloae 2003: 403)

“The more various the forms of revealing God and of being imparted with God, are, the more the ones who are capable of observing and know these forms, they are given out of the richness of God, God using on this purpose all the forms of His revealing. These modes, being communicated from a knowing subject to another, they enrich each one’s knowledge and understanding. It results a congregational knowledge, immeasurable richer, of the entire Creation, regarding God.” (Stăniloae 2003: 438-439)

“The reality of the angelic world and the connection between the angelic world and our sensitive world rises two questions: a) it is possible to know God without the mediation of the symbols? –, namely: how the godlike spirit is known - who is above any knowledge - by the created spirits of the angels, without the mediation of the symbols? b) How the bodiless spirits know our

sensitive world without having sensitive organs in order to do that? – namely: by and large, how the angels know a reality without an imprinting in their sensitiveness of the forms of the sensitive reality, or of some symbols corresponding to the not-sensitive realities?” (Stăniloae 2003: 449-450)

“To the question whether it is possible to know God without the mediation of the symbols the answer seems to be easy. The human spirit himself known some principles logical in themselves, though the human spirit has been given the occasion of this knowledge by his life into body, and by knowing the sensitive world. We do not see any motif because of which the bodiless spirits not to be able to know these rational principles and other even higher principles, in an unmediated manner. Then, the human spirit knows some presences and realities which cannot be reduced to the material ones, even if the occasion of this knowledge it is offered by certain material perceptions. For instance, he notices the subjects of his fellow humans and so many souls’ states of theirs. The human spirit experiences a pressure of these realities, and a certain way to be of theirs, though they remain apophatic or indefinite on a great measure, and never will be they fully understood. There is also another “mind’s feeling” than the one through material symbols, and this one is indicated by the Holy Fathers under this name. We do not see why the bodiless spirits couldn’t have the feeling of the pressure of some untold - though sufficiently determined - spiritual presences, without the mediation of the sensitive images. Finally, the human subject lives the pressure of a spiritual supreme, unconditional authority, even if he feels it through a certain imprinting into his somatic organization. We do not see why wouldn’t live the pressure of such a power also the bodiless spirits, without the prolongation of an imprinting of it into a somatic being. In the end, all these pressures are live also by the human subject as some spiritual pressures in his spirit himself, and these spiritual pressures being far more clearly, they can rightly be called illuminations. The imprinting of those ones in the somatic organization it is not else but a prolongation of the experience of that pressure. Actually, the man knows God through an unconditional responsibility towards the supreme spiritual pressure of this authority, lived right within his being. What the angels themselves wouldn’t live this unconditional responsibility for, in a mode even clearer than the man does it, for they aren’t disturbed, in the finesse of this living, by the body’s attractions towards more external preoccupations?” (Stăniloae 2003: 450-451)

“This narrowed knowledge it is adapted to the understanding of the world as being the ultimate reality, but as a reality with a character of an object meant to exclusively satisfy the bodily needs of the rational creature, which have become passions. This knowledge is being adapted to the human passions and pride, under the power of which the man has fallen, and it sees in creation a vast and ultimate opaque object, without any

transparency, without any mystery which to exceed it. It is a knowledge that started through a spiritually undeveloped man and it has remained according to his measure, and stopping by this the man's spiritual growth in connection with the horizon from above the sensitive world. It is a knowledge that covers what is essential in creation, and therefore is knowledge in the ironical sense God speaks about it in Genesis 3: 22. It is a knowledge that won't ever know the ultimate meaning of the reality, the reality's purpose." (Stăniloae 2003: 494)

"The difficulty of knowing the transparent character of the creation and of the own person who opens their infinite meanings, it comes also from the fact that both the creation and the human person are no longer able to stop the corruption process that leads each man to death. If Adam hadn't committed sin, the conscious creature would have advanced towards some sort of 'stabile' movement, in increasing convergence and unification of the parts of the creation, of the man himself, and of the people amongst themselves and with God, in a movement of the universal love, in an overwhelming of the creation by the godlike Ghost. Through falling, there entered the creation a movement towards divergence too, towards decomposition. Only through Christ, as embodied God, the creation's parts started to be recomposed, in order to make its future transfiguration possible. This is for out of Christ it is poured within creation the unifier and eternally living Ghost." (Stăniloae 2003: 494-495)

"We mention that in the Orthodox vision, the world hasn't become totally and fatally opaque after falling, neither the man's knowledge has been totally narrowed to a knowledge adapted to an opaque, not-transparent world. The people can partially cross through this opaqueness through another type of knowledge and they often do it. But the people cannot totally overcome this opaqueness and knowledge adapted to it. These ones remain dominant structures." (Stăniloae 2003: 495)

"If the Son presents to the Father the good fragrance of the man who is totally surrendered to the Father – and in the same time with Himself, Christ presents also us to the Father – the Son communicates us not only the power of this good fragrance of the surrender, and therefore of renouncing to any egotism, but also the good fragrance of the knowledge of God to which the man has reached into Christ by this, or the good fragrance of the highest knowledge of God through the humanity of Christ." (Stăniloae 2006: 74)

"The opening of the infinite horizons of the knowledge of the life in Christ – the Head of the Church – it is widened the most through the resurrection and through the ascent of Christ, as man, and through our partial participation to this since the time of our life on earth." (Stăniloae 2006: 94)

We must say a special word about the knowledge of Jesus Christ, and about His self-conscience, in which He is, like into a whole, and what can be given by the human nature, but also what the godlike nature brings. It is the most difficult part of this problem. It seems that through kenosis, in the sense of a gradual outpouring of the divine knowledge into the human knowledge candlestick with the growing of this one. In what concerns His conscience, in any case, from His early childhood, He clearly knew that He is the Son of God in Whose home it is His place. As Christ was growing up “in wisdom and age”, the pot of His conscience was becoming more and more capable to catch and transmit the light of the divine knowledge, into which, otherwise, He was bathed and, in braiding with the elevations of His human cogitation, He was seeing the unspoken mysteries of all the things.” (Stăniloae 1993)

“Being God a Subject, in order us to ascend to understand Him, we need to leave all the objects and, by surrendering Him our subject, to come somewhat closer to understand Him. Everything that can be defined in the frame of the cogitation, it has an object character, given that no subject (either ours or belonging to our fellow humans) it cannot be comprised in a defined concept.” (Stăniloae 1992: 240)

“God isn’t according to the likeness of the things, of the concepts, or what can be content of the cogitation, of the objects by and large, which do not stand by themselves and for themselves. This is for all of these are, by their nature, inferior to cogitation, subordinate to the cogitation and to the subject cogitating at them and God cannot be subordinate to any power or work of all the existing ones. For our cogitating subject is the highest sovereign who we meet in the world, by ascending above all the object’s order and by avoiding any attempt to be grabbed by something, he is the sole entity who somehow has resemblance to God. So, in order us to somewhat ascend towards understanding God, we must understand first the subjects who cogitates within the created world. Actually, there cannot be about understanding in the usual meaning of “comprising”, because only the object can be comprised. That’s why we rather meet him than knowing him, and he remains uncaptured, sovereign, free, and indefinable, in front ops us. This is when it comes about our fellow human’s subject. But something somewhat similar happen also when it comes about our subject: our subject unveils and live on itself, it meets himself face to face like in a mirror, he runs into himself. When our subject comes across himself, he forgets about all things, better said, in order our subject to find himself he must forget about all things. The external things and the content of the cogitation, shortly speaking: the things, they stop the subject from turning towards himself. Only with great efforts, after long exercises, the subject reaches capable of detaching himself for several consecutive moments from

the contents' slavery, which keep him away from home, and they narrow him according to their own limits." (Stăniloae 1992: 240)

"This turning of the subject upon himself it is a road leading closer to God than the affirmative or the negative theology, which are ways of the rationality using positively and negatively the things and the defined concepts. In this turning of the thinking subject upon himself, we have on one hand a fuller removal of the things and of the thinkable contents, but on the other hand the meeting of the subject with himself it unveils a positive given of an incomparable greater that all the removed objects constituting the point on which the rational act of denying everything it changes its structure, by becoming a feeling of a positive experiencing the deep reality of the own subject. But this reality isn't unveiled to us by itself, but it reveals to us, in a more intense and in a more obvious mode than the objects' world, the divine reality itself. This is for the indefinite depth and the subject's sovereignty do not allow to be caught in concepts, but, in a more adequate mode than the objects, they are transparent to God. The subject's indefinite that we still feel that isn't the attributed of the infinite, because of being there so many realities not depending on it, it allows us to intuit the divine infinity. The infinite cannot have his basis except on the divine infinity. And we feel somehow this basis like we feel the subject as basis of the body. The subject's sovereignty which we still feel about that it isn't an almightiness, it allows us realize the presence of an absolute sovereignty. The amazement the mystery of the subject causes to us it becomes amazement about the much greater mystery of the absolute Subject." (Stăniloae 1992: 241)

"The Holy Fathers affirmed that the mind reaching to look at itself it becomes transparent and it looks through itself at God. God "shows Himself in the clean mind as in a mirror, remaining, according to what He is in Himself, unseen" (Palamas, *Word III, Triad I*)." (Stăniloae 1992: 241)

"What nature this mind's transparency is of, in the basis of which the mind, by contemplating on itself, it contemplates God in the same time? Better said, what is the mind capable of being transparent by, and what "shape" this knowing of God, through the mediation of the mind it has, and what the mind realizes like, that it doesn't see only on itself, but it also sees God? This is for the mind gathered in its intimacy within heart, it find God there. This is for our intimacy, or our heart, when found, it isn't empty but in its indefinite contents is being reflected the presence of Christ. There is Christ, Who entered as forerunner at Baptism, there is the Kingdom of Heavens within us, there is the dwelling place of Christ, where nothing from the world's things can penetrate, and the one who crosses increasingly more inside his heart he gets increasingly closer to God. By penetrating in its

heart by rejecting all the thoughts, the mind find there Christ dwelling in it. This encounter with God through the mind emptied of everything, we think that it is experienced as in the followings:

By turning upon ourselves as thinking subject, after the removal of any content that has by its nature limited contours, we experience a certain removal of the limits and something that cannot be caught, as an abyss opening, that we get dizzy of, when facing it, or we remain astonished. This dizziness or this astonishment in front of the abyss it means on one hand paralyzing the mind's powers, so that they no longer can move on a progressive direction. The abyss in front of the mind it is a great darkness. But, on the other hand, the mind realizes that this abyss isn't entirely a region belonging to our being, neither a void because of the absence of any reality, so that it isn't actually darkness, but it represents, in continuity or in touching with our subject's indefinite, the infinite deeps, but, still not-illuminated for us, of the godhead. Saint Maximos the Confessor called the God's wisdom as "abyss", and he called the clean mind as "the place of the abyss" that can be therefore called also as abyss. It is called as abyss by the fact that it is made thus (θέσει), as one capable of receiving the abyss, and the wisdom is abyss according to its nature. This means that the mind becomes limited when wraps around objects and finite concepts and it becomes limitless when, by leaving those, it receives the "shapeless" one, who doesn't give the mind any shape. So, when I feel the removal of the mind's limits, I feel in the same time that within mind there is the godhead too. This sheds light also upon the way which we will become god in, in the future, being without limits according to the grace.

For this moment is an astonishing of the mind, it represents a total apophatism, or the desertion not only of all the mind's contents, but even of the mind's working. After this moment of mind's stopping, some people receive as a gift from above the sight of the godlike light.

But this astonishment isn't an inertia like the physical astonishment is, or a spirit's falling asleep. In itself is involved an awareness: the feeling that is in the same time understanding (νοερα αιοθησις) above understanding of the limitless and impossible to be caught deep, of God, Who isn't a limited object but He is limitless and sovereign reality. In the removal of our limits we feel the pressure of a presence which penetrates us and which upholds us as foundation of our indefinite existence. That's what we can realize, and we cannot realize anything more. On one hand we realize that this limitless and absolutely sovereign reality it is something else than the reality of our subject, because we experience our subject's reality only as indefinite and as relatively sovereign, because it cannot be infinite and absolutely sovereign. But on the other hand, we cannot separate these in our spiritual experiencing and we cannot discern up where one is and up where another is.

We must highlight here, with the same strength, both these aspects of the experience had by the mind when is gathered within heart. If we accept only

the first one we will abolish the unmediated connection of the heart with God, the presence of Jesus within heart, and implicitly the mysterious knowing of God. If we stress only upon the aspect of “non-separated and indistinct” aspect, we will slide in neo-Platonism and Hegelianism, which see the world in continuity of substance with the absolute and they consider that the gathering of the mind from scattering, and simplifying the mind, they mean finding again the absolute which is one with its intimate substance; so, the absolute doesn’t differ from the world by substance, but only by the fact that the absolute is The One, and the world is His multiple form. In reality, when the subject turns towards himself he doesn’t find only on himself there, and this experience excludes both the distancing from God and the identification to Him. Just when, by disrobing our selves of all the created world’s clothes, we would expect to look at our unveiled subject (*γυμνος νοῦς*) and to experience the sentiment of the fullest sovereignty, we found ourselves in front of a power whose mastery upon us it proves to be infinitely more imposing and more overwhelming than the mastery of the world. Although, we must undertake a great effort in order to get within reach of its mastery in a conscious manner and to remain there. While under the world’s slavery we fall by inertia, we become servants of God and remain thus through the greatest effort. This is for we become by this, in the same time, really free: enslaved to a loving supreme Person, in the fullest freedom.

If this abyss experienced by our mind when turning towards itself it had been a total darkness, as at Hegel, which we cannot tell anything about, it would have remained the possibility of a pantheistic equivocal, or an identification to our subject lost within that abyss. But we said that this abyss allows us to experience it as an absolute sovereignty. And in this it is shown this abyss’s character of subject and this is what distinguishes that abyss from our subject. By reaching in our pure intimacy, we experience the infinite, but as Person, presence of God, hidden under the veil of the fullest darkness, like we often feel that close to us there is a person – for we feel that person’s influence – but we cannot see that person in an unveiled manner.” (Stăniloae 1992: 242-244)

“During prayer the mind gains a self-transparency. Everywhere, the prayer is what makes possible the mind’s turning away from all things, from all ideas. This isn’t only a mind’s act of self-contemplation but it is an ecstasy of the cogitating subject, an act which this cogitating subject transcends himself through, which he extends himself beyond himself through, towards the supreme and infinite Subject. When praying our subject is aware of not being alone but we feel that we are in front of God. It would seem that the prayer isn’t also a preoccupation of the subject with himself, but is it’s a preoccupation only with God, and therefore getting closer to God in the time of prayer it isn’t done through the transparency of the actual subject.

But the mental prayer, by searching in the beginning, with the name of Jesus, for the place of the heart, it shows us that the mind, though it is preponderantly preoccupied with God, it searches for God through the intimacy of our subject. So, the prayer searches within heart or through heart for Jesus, and the fuller penetrates the heart and it becomes steadfast within heart, the more dominant becomes the certitude that it has found Jesus, that it is in front of Him. Through the mental prayer, the astonishing deeps - which the mind is transparent to after the removal of all the contents from within mind and after the mind's turning back upon itself - they are revealed as deeps of the supreme Subject Who is different from us, in Whose front we humble ourselves. The prayer's humbleness grows up out of the simultaneous awareness about our subject and the supreme Subject, differing from one another, but in connection and in reciprocal penetration. In prayer, we intuit around us and within us, with absolute certitude, the presence of the overwhelming supreme Subject. The more veridical is this experience, the fuller with certitude, the more we feel that the presence of the reality surrounding us it is an infinity - in comparison to which we aren't but a bit - and a sovereignty which everything depend on. This absolute infinity and sovereignty overwhelm us, so that the mind lets itself to be totally engulfed, or filled up with it, so that a consummate union it is accomplished, the heart "swallowing the Lord and the Lord the heart, the two becoming one." (Stăniloae 1992: 244-245)

"Only in prayer, namely in the mental prayer which we contemplate our pure subject through, we experience the presence of God as Subject and we do not cogitate Him, inadequately, as object. By no longer being God in this prayer object of ours, but Subject Who claims us and Who asks us for an obedience in freedom, He makes us feel His greatness, by keeping related to His majesty the awareness of our nothingness, which still lasts and which urges us to adore Him even more. God is thus the *Subject* to us and He stays on the foreground of our sight, our subject staying in His shadow. We are somehow received in His sphere, or He enters the content of our subject, filling is up and overwhelming it insomuch than we forget about ourselves, insomuch that we experience within ourselves His character as prime Subject and the force of the *supreme Subject*, without confounding Himself to us, for in the same time or in immediate alternation we also feel our smallness and our subordination which last through Him. In whispered or unformulated words, we hear ourselves as repeating in essence the thought of amazement and of prayer: "Lord, how great are You and how small and unworthy I am; have mercy on me!" (Stăniloae 1992: 246)

"Saint Mark the Ascetic said that the good thoughts, the thought worshipping Jesus, they come from Him, the One Who is present within our heart. Without us being from the beginning aware of His presence within our heart, he attracts our thought at Him, and us, by knocking with this

thought on our heart's door, on His door, after He too knocked on our conscience's door with this thought, He opens to us and we enter the heart where He is, after we too opened to Him in order Him to enter our conscience. By entering our heart, we find Jesus there, but this is for He came out in front of us through our thought at Him, like the Father went out and welcomed his profligate son. Empirically, we cannot ascertain that Jesus was within our heart from before, but it seems to us that He entered our heart only now, in the same time with our entering. But the perseverance which we have been searching for Him by calling upon Him, it cannot be explained except by the fact that He was within us from before, in a hidden manner, but effectively influencing us, for on one hand to help us, and on the other hand also to set our powers in work in discovering Him, in order these powers of ours to be developed and to become able to understand Him. Thus, by searching for Him and by finding Him, in the same time we are searching for and we find our intimacy, or vice versa, this searching consists of our effort stimulate and helped by Him." (Stăniloae 1992: 247)

"The mind, after reaching the last levels of the prayer and of the thinking, at the spiritual image of Christ, it stops amazed in front of the divine indefinite, not remaining within mind except the love that has been gradually growing up through the man's zeal up to the limits of his powers. On this moment of amazed stop of any mental work, on this moment which the spirit feels the limit of the human powers on (Grenzsituation), the love from God descends upon the human spirit and it kidnaps the human spirit in ecstasy. This is exclusively godlike work. Our soul realizes that that experience isn't the product of some own effort. But this doesn't exclude the self-awareness and the awareness about the One Who the soul loves. This is for the soul in this awareness he sees in the same time his state of amazement, his helplessness of moving itself through efforts of understanding in the mysterious interior of the borderless which he feels. This will be the soul's state in the future life, a state lived here only for short period of time, and in much lower degrees. That stopping doesn't mean everywhere a ceasing of any activity from within mind, for now it is working there the Holy Ghost, and the mind is aware of His work and it perceives His work. The ones who have reached this state, they see, they know, they receive, they embrace joyfully the untold things. That's why, as Saint Gregory Palamas said, when exiting this state those people can communicate their experiences to others, and this removes the wrong idea that within their spirit everything has been stopped, or numbed: "And those one unveil, as much as it is possible, the untold things, for they are urged only and only by their love for their fellow human, in order to scatter away from the uninitiated believers the straying that after the removal of the ideas regarding the things, there takes place a total resting and not a resting that is above any resting" (*Word III, Triad I, Gr. 100*). This is for somehow the mind participates too, to that work, for

there takes place “a giving and a receiving”, according to the same Saint (*Ibid*). The holy Ghost gives them, and the mind received them. The previous stopping means only that the mind no longer unveils them by its work, but they are now being unveiled by the work of the Holy Ghost. So, the mind no longer modifies the receive things through its work, but the mind received them as they are. Even their receiving is done by the mind through the work of the Holy Ghost. We could say that just for that the mind know now the reality more truly, for the mind no longer modifies the reality through its own work. The mind no longer processes the knowledge, but the mind only receives the knowledge, namely it endures the knowledge. But this suffering it is life, as well.” (Stăniloae 1992: 277-278)

“The knowledge understood as life, as life in love, it has an existential character. It is not only a part of the life, or something stranger and opposed to life, as often it appears to us on the plan from here, but it is the life itself. “This is the eternal life: they to know You, the One, the True God” (Jn. 13: 3). Wanting to highlight the existential character of this experienced in love knowledge, Saint Maximos the Confessor compared it to the fire’s warmth, felt by the body in a material manner, unlike the knowledge through the faith without love, whose content isn’t being lived, but it is at distance, and he compares is to the imagined or remembered fire: “Like the memory of the fire doesn’t warm the body up, likewise the faith without love doesn’t work within soul the light of the knowledge” (*Cap. de char.* I, 9).” (Stăniloae 1992: 281)

“The asceticism as road of the most rigorous practical rationality and of the fullest knowledge of the things’ rationalities, it is the proof that one reaches the living of the union with God not by going around the rationality, but by previously using all its possibilities in order out of this too the nature to gain a supreme capacity of becoming vessel of the supra-human understanding, which is communicated by the grace of the Holy Ghost. God is the supreme Rationality, the source of all things’ rationalities. The mind elevated in the phase of the union with God to the unmediated contemplation of this Rationality, it must be prepared for the understanding of this bosom of all rationalities, by knowing as many as possible of them, though the limitless-the-more the mind knows it know overshadows the knowledge mode from before.” (Stăniloae 1992: 12)

“If the symbol offers us an antinomic knowledge about God, we will owe to meditate a little upon the mode which this antinomic relation of God with us is accomplished in, through the world as symbol, namely upon the nature of his antinomy. Serge Bulgakov claimed that the icon’s defenders left the objection of the iconoclasts without an answer, that God, by being unseen and shapeless, He cannot be represented in icon, so that the icon’s defenders didn’t build up a solid doctrine for the icons’ cult, which to be

possible of introducing as dogma in the definition of the VII Ecumenical Synod, but they were satisfied by affirming that Christ, as man, by being possible represent Him in icon, through this He is also caught as God, though this conclusion is an forced one.

But the icons' defenders, though, they answered this objection. This answer was expressed by Patriarch Nicephorus the Confessor." (Stăniloae 2005: 102)

"We have been given the world not only as an arena making our life possible, but also as a means of knowing God increasingly better, depending on our sanctification by grace, and through our activity, according to the prototypes. This is because the creature knows God only in the "paradigms" or in the "forms" condescending to His cogitation. And we can know these paradigms and forms for they have their reflection in the seen forms of the things which they work within. If those paradigms hadn't existed, there wouldn't have been things and beings having certain forms and there wouldn't have been a knowledge of God through these forms of theirs." (Stăniloae 2005: 115)

"The philosophy known since Kant, the "transcendental" reality of the cogitation's laws, of the judgments, which, though they cannot be actually accomplished except through the man historically determined, in concrete psychological (and physiological) conditions, though they differ from these conditions. And Husserl, by developing this idea, he highlighted that in each concrete thing our mind contemplates, by transcending form the thing's phenomenality, or by placing this phenomenality in "parentheses", through the so-called "phenomenological reduction". It is to be noticed the fact that, to this contemplation of the essence it is necessary a looking at the respective thing with the sensitive eyes. And the contemplated "essence" was called by Husserl also as "shape" (essential shape) of the respective thing (*eidos*), though it differs from the concrete materiality of the thing. It is being reiterated here the Holy Fathers' teaching regarding the mind that by looking through eyes at the sensitive things, it passes to the intelligible things (*ta noeta*) and it knows them." (Stăniloae 2005: 148-149)

"There is, so, a sight above the mind's works, no matter Barlaam denied it. It is called as sight in an improper sense, because it is above any sight, like it is sometimes called as well as understanding, but not in a proper sense, because it is above understanding. Properly-said, it doesn't have a name and it is above any name. The names which it is called with, they are bellow it." (Stăniloae 1993, 2: 60)

"Barlaam was right saying that the apophatic theology belongs to the mental sphere. It only denies the known things, but not the unknow things as well. The mind can understand what it is denied to God by the apophatic

theology. But it is something else the sight above mind. If our mind hadn't been able to exceed itself, there wouldn't have existed sight and understanding above mental works. But by having this power, the only one which unites with God and it becomes work, during prayer, through God, there is such a sight above all the mental works, a sight which we call as above understanding. One could call this also as *non-sight* or *nescience*, meaning that it exceeds any sight and any knowledge. That the mind has a power which it exceeds itself through, and which the mind is united through, with the things from about itself, it was also said by Saint Dionysius the Areopagite: "Our mind has, on one hand, the power of understanding, which it sees the intelligible things through, and on the other hand there is the union exceeding the mind's nature and which the mind unites with the things which are above mind" (G.P. 3, 865 D). This union that exceeds the mind's nature, it is obvious that it is above all the mind's works, and it isn't knowledge, because of exceeding the knowledge; it connects the mind to God, and not to the created things, as the knowledge does." (Stăniloae 1993, 2: 60)

"To Barlaam the understanding is superior to seeing. But then the theological commentary of the Scripture it would have been superior to the Scripture. In some Scripture's places it is said that the angel come and explained the view to the prophet, but this means only that the angel understood that view better than the prophet did; that view was something way deeper than the prophet who was seeing it could fully understand. The understanding is superior to nescience, but it isn't superior to seeing." (Stăniloae 1993, 2: 64)

"Barlaam didn't admit any other way of knowing God except the rational way. But, if that had been the case, then there wouldn't have been any difference between pagans and Christians. And the pagan scholars would have been more seers of God than the prophets. The knowledge from within creatures it is inferior and non-full; the true knowledge about God is that above senses and above mind and through the power of the Holy Ghost, when the union with God is done within heart. And one is led to the clean heart by keeping the godlike commandments." (Stăniloae 1993, 2: 65)

"The devil too, he knows the things. Does he remain into God? Does the one who knows but who doesn't do the will of God, that one remains in God too? (Stăniloae 1993, 2: 65)

"If the man remains to the simple knowledge of the things and to the adapting of their rationalities to his bodily needs, he still won't understand their full purpose, their light. The man asks himself: what he exists for, as knower existence, and what the nature's components exist for, as rationalities on the measure of the man's knowledge, and adaptable,

through reason, to his needs? If the man doesn't see a purpose of his earthly existence, he remains himself - with his noticing rationality and with the rationality of the noticeable things - in darkness." (Stăniloae 1993, 3: 6)

"The self-knowledge, through the Three Persons, of the supreme existence, since it is limitless and belonging to Subjects Who are limitless too, it is a knowledge comprising, through its limitlessness, both the Light and the Mystery. They see Their Limitless Mystery as Light, and Their Light as limitless Mystery." (Stăniloae 1993, 3: 186)

"The more the human beings know the possible connections amongst the universe's components, the more complex become too, the connections amongst the words uttered by them. Thus, the human being's rationality actualizes, increasingly more, its untold potentialities in nuancing and in expressing. The human being gets spiritually developed, in connection with the universe and through body, but together with others. But in this, the human being lives, in the same time, his superiority upon the universe, and he becomes increasingly aware of this superiority, that is increasingly unveiled to him. The universe always remains an object to the human being, and the human being must realize it, namely the human being must be aware of the fact that he has been placed on a higher plan, or that he is destined to a higher plan, which he will also elevate the universe on, on the basis of the universe's virtuality and on the basis of his own virtuality. Sometimes, the human being can better understand the world through simple, unitary intuitions, than by ramifying in many ideas and in many words. This is for the human being won't ever be able to exhaust his mind's capacity of understanding, which the universe is entrusted, to be understood by." (Stăniloae 1995: 126)

"Saint Maximos said that That One Whom the people are striving to reach at, driven by the longing imprinted in their nature, it is One with the Truth. The ones who have prepared their souls on this purpose, "they will be moved, without toil, after this life, to the future Truth Who has been contoured to them well, still from the life from here, through increasingly godlike meanings"; "for, after they have taken here the symbols¹⁷⁷ of the Truth, it will be added them, then, the unveiled Truth". (Stăniloae 1995: 136)

¹⁷⁷ Father Florin Gașpar (PhD student at "Ilarion Felea" Faculty of Theology from "Aurel Vlaicu University" from Arad, whom we have asked for help in translating this term (in the Romanian text *chipuri*, with the direct equivalent as *images*), suggested that the text actually speaks about the Uncreated Divine Energies, which the spiritually advanced believers can know even while living in the present material body, while they are in the image of God, and then, in the Kingdom of Heavens, the persons will be in the likeness of God.

“The indefinite of the human nature, as concretized in always differing persons, it is due to the fact that the human nature it destined, through its rationality and aspiration, towards increasingly more knowledge. The human being never reckons himself as reached to the end of the knowledge, through his rationality, as we’ve seen that Saint Athanasius the Great said. The human being seen in any little piece of his being, and in each thing, a concretized rationality, and he sees too, a rational connection amongst all things, a rational connection that he won’t ever be able to finish knowing it through his rationality. The human being is, in his being, an embodied logic, but he sees also an extended logic, one impossible to him to exhaust through his analyzes, a logic related to the whole universe. It is a logic that can be, in the same tie, shaped in diverse ways, by the human being’s freedom. The human being sees a logic also in his relations with the other persons, and he sees that logic while changing himself, and while enriching himself through the relations with those persons. The universe of the object and of his fellow humans, it can reveal to the human being other and other possibilities, other and other forms in harmony or in disharmony, having their cause in their freedom, in the relations of love or in the relations of egotism and enmity. Though, the human being normally lives a thirst for indoles love, one that opens to the logic of the relations amongst people, and between people and nature, endless perspectives. If this possibility of shaping the bodies, the economic life, and the social relations amongst people, by themselves, or by the interpersonal relations of the humanity, it was noticed by the medicine and by other sciences, they would pay more attention to heighten the ethical level of the spirit, and that would shun them from incomplete efficiency, an inefficiency coming from the fact that they reckon that the illnesses and the social conflicts are due to a nature which cannot be except as it is. They would see the material universe is mostly as the people make it be, and the fact that the people could elevate the relations amongst themselves and between them and the material universe, on levels of ever-increasing quality, and, so, their knowledge could be much more elevated and widened, and they would lose their rigidity.” (Stăniloae 1995: 143-144)

“The experience makes the man always new. The experience doesn’t have only a function of acquiring knowledge, but also of continuously building the man up. In the present experience I bring everything I have reached to be through the passed experiences, but through the present experience I also bring something new in my existence. On each moment I am everything I’ve experienced, plus the present experience. That’s why, I won’t ever be able to tell that I have finished knowing me in my essence, neither that I have finished building myself up. I will always be open to a continuous forming, through the future experiences, which, in the same time, they will enrich my knowledge. And in the fact that the man never reckon himself as reaching the end of his forming and knowledge, it is implied the man’s

conscience that he is destined to eternity or to immortality. The man is made to continuously running towards, further away, in eternity. Saint Apostle Paul expressed this characteristic of the man, by saying: "I haven't taken the reward, neither I am consummate, but I pursuit it for I may catch it. Brothers, I still don't reckon that I've conquered it. But I do this: the things from the past forgetting, and tending towards the things from ahead, I am running to the target, to the rewards of the godlike calling, into Christ Jesus" (Philip. 3: 11-14)." (Stăniloae 1995, I: 32-33)

"The human being wants to know all the things for, the more he knows many things and the more he communicates with many persons, the more he encounters their thirst for Absolute, a thirst confirming his own thirst." (Stăniloae 1995, I: 35-36)

"The man's unilateral contrastive unity is shown also in his quality as hypostasis, or as person composed of spirit and body. Through his spirit, the man can tend towards an ever-greater participation to God, while through his body the man can tend to know the whole world. But only for the man has his spirit into his body, he is able to embrace in his conscience the world, to an ever-greater extent, and he has the possibility of extending his knowledge and his work upon the world, ever-further. With his eyes the man looks at the things up far, and through instruments he always increases the range of his look. In this we can see that the man is, in the same time, a unitary and composed hypostasis: the powers of his soul and the powers of his body are concentrated in a unitary conscience and they come out of it. The body, by having the soul within, it is commensurable in this sense to the universe. And, as the man is never satisfied of extending his knowledge ever-further, the universe, for it corresponds to this unquenchable thirst of the man for knowledge, it has, at its turn, an extension which the man won't ever be able to reach at, or, the man practically cannot even imagine it. But, in the same time, in this extension of the universe, which margin the man cannot imagine, he sees one of his insufficiencies, equivalent to a limitation in all regards, inside which the man doesn't want to remain, but he tends towards the really infinite Absolute Who maintain within man his eternal thirst for knowledge." (Stăniloae 1995, I: 43)

"The known and the unknown me, are the same, but still, in the action of knowing, there occurs also a certain duality between the known self and the knower self. If I had been only a knower self, I wouldn't have been preoccupied except with the things and with the persons differing from me. In such a case the human being wouldn't have had a self-awareness. Consequently, he wouldn't have been either a knower. So, the human being cannot have a spiritual life except in this duplication between the knower self and the known self, the last one being sunken in the godlike infinite. If

there hadn't been this doubling, the human being wouldn't have been different from animal. The animal too, it is moved by his bodily necessities. But this movement isn't upheld by a self-awareness. It is something analogue to the body's processes which aren't noticed by man through his conscience." (Stăniloae 1995 I: 63)

"Within man, there takes place a "renewal" of him towards himself. As the knower-*me* the human being turns towards himself as the known-*me*. The human being turns towards himself through his self-awareness. The human being looks at himself with the light of the self-awareness. By receiving the light from this self-awareness, he turns that light towards himself. And in his self-awareness, there is equally much light as he receives from his self-awareness. Although, he sees his self-awareness as springing out from a background of mystery, which it tends penetrate into. And even if cannot penetrate it, the human being has in another mode the conscience and the knowledge about that mystery: by living it. The own self fuels the light of knowing the self, but this light makes the own self only partially known to the human being. The more he knows his own self, the more the own self reveals his quality as mystery." (Stăniloae 1995 I: 63)

"My knower-*self* doesn't know only on himself as *me-to-be* known, but he knows also a depth which he is sunken within, or which he is crossed through by. This is for the *me-to-be-known* appears to the knower-*me* not only as a *me* standing by himself, but more than that. In this quality the *me* appears as having within himself inexhaustible reserves which exceed him. By this, even the knower-*me* knows on himself as receiving light not only from the known-*me*, but also from what is above him, as eternally shining within him unknown reserves, of as being in an intimate connection with God." (Stăniloae 1995 I: 63)

"In his need of continuously asking on himself and in his need of constantly answering his questions, it is shown that the human being is thirsty for an infinity of another order. In his thirst for infinite in the self-knowledge, the human being knows a real infinity which is not his. Even by answering his own questions in an unsatisfactory mode, the human being advances not only in his own self-knowledge, but also in the knowledge about God and, thus, he also exceeds himself. That's why, the human being never reaches the end of his questions and of his answers, or of his thirst for more life, which implies also a knowledge of, or a thirst for God. But this implies the human being's need to prolong his existence forever. This is for nothing is so addictive and nothing give more joy to the human being, than to know all the things and to unite himself with all the things, and that cannot be accomplished except by knowing God and by uniting with God. If the man never fully satisfies his thirst for knowing all things and for uniting himself with all the things, it means that the human being won't ever reach the end

of fully understanding his existence. Saint Gregory of Nyssa spoke about the human being's epektasis. The human being always stretches himself from what he knows, from the reached kindness and joy given by a knowledge, towards a higher kindness and joy. He never finishes knowing on himself. In his endless thirst to know on himself and to make on himself better and more united with all the things, it is implied also his thirst for the endless existence and for the borderless life. Stopping himself somewhere, on an edge, it means suffering, consequently, a deadly boredom." (Stăniloae 1995 I: 63-64)

"The fact that the human being won't ever reach to fully know on himself or to fully accomplish on himself, in communion with all the things, it leads us to the conclusion that he constantly must manifest and confess his modesty. The human being is a wonderful being in his richness, especially in the conscience of the richness he can reach to. But, in the fact that he won't ever reach to be fully satisfied with what he knows and with his accomplishment as human in communion with others, it is shown that this richness of his it isn't through himself, but it is connected to a special source and it needs an external existence and a communication with the Person-Absolute in order to be achieved." (Stăniloae 1995 I: 64)

"The human being is endowed with soul's faculties, which he can be thirsty of knowledge through, and which can answer this thirst for knowledge through, and to know ever-more and to accomplish through an ever-deeper kindness an ever-deeper and an ever-wider communion, which leads him to the communion with the Person-Absolute. Namely, the human being is endowed with rationality, or, by and large, with the power of understanding and with the impulse to be kind and increasingly more kind." (Stăniloae 1995 I: 64)

"Even if we take in consideration only his thirst for knowledge, it shows us that the human being is endowed with rationality and with will in order to advance in the direction of his thirst. If the man hadn't been endowed with rationality, he wouldn't have had the thirst for understanding and the will to know, and to get along with others, and to enjoy the gifts they can communicate to him. If the human being hadn't been endowed with rationality and with the desire for knowledge and for uniting himself, endlessly, with everybody, the man wouldn't have asked, endlessly, about himself and about his mystery. In itself the continuous question about himself and about his mystery, it is shown his desire and his will for knowing and for uniting himself through knowledge and through kindness, with everybody, by feeling that only thus he can reach to be happy." (Stăniloae 1995 I: 64)

“Directly and permanently, I live only on myself. I gather within me the whole awareness from you, from him, and from the world (the world doesn’t have initiative in communicating it to me) and I communicate it to you and to him. Everything crosses through me. What doesn’t come within me, I cannot know that. What I do not find out that is communicated, I also cannot know. Even if the knowledge comes from you and from him, if that knowledge doesn’t come also from me, then I won’t know about that knowledge. Even if my fellow humans communicate their knowledge amongst themselves, if I do not know about that, it is like they won’t ever communicate that knowledge.” (Stăniloae 1995 I: 66)

“I am a gatherer and spreading of light center. And, if there aren’t *you* and *him*, I won’t be able to gather that light, I won’t have whom to communicate it, and I do not know about gathering that light and about spreading that light towards you and towards him, namely towards others. But I know too, that both you and him, or others, they are gatherer and spreading of light centers. I know too, that you and him are, each one, a *me*, or a gatherer and spreading of light center, like I am too.” (Stăniloae 1995 I: 66)

“If I didn’t know about you and about him, I wouldn’t have where to gather the light from, and whom to give that light to, as a gift. But you and him are centers to me, especially for the communicative and requiring force you manifest towards me.” (Stăniloae 1995 I: 66)

“What can be reconciled like, this apparent contradiction between my centrality and my dependence of the centrality of others? What can be reconciled like, the fact that only through me I am able to know everything and without me I won’t know anything with certitude? From the fact that *I*, *you*, and *him* aren’t simply exterior to one another, but in a sense *you* and *him* are connected to and condition my inferiority, by forming together a multiple triangle. I hold the position of a fix angle, but an angle that isn’t outside the connection with the other two angles. In the most direct manner, I know only about myself, but I do not know about myself without knowing about *you* and about *him*, even only through my conscience. I know that I don’t accomplish myself except by answering their conscious requests, and answering their need for communicating myself to them.” (Stăniloae 1995 I: 66)

“I am a transparent and springing of light wall, having you in front of me and having him aside, and others, as transparent and springing of light walls, addressing requests to me. Without you and him, I won’t be a living and lightened garden. I directly know about myself for I am sending light towards you and towards him, and I know that you send your communicative and requiring light towards me, and that both of us we send our light towards him and he sends his light towards us. I know about you

only through myself, but not without finding out from you that you are open to me and listening to me, and that you communicate, on yourself, to me, and that to open me through your requests, and that I need you and you need me. I directly know about the wall from ahead, while about the side wall I know by the fact that you communicate than to me, or by the fact that he communicated, on himself, to me or that he will be able to communicate, on himself, to me, as a you. Sometimes, the place of the front wall remains occupied, but I know that that place can be occupied by a side wall. The role of this wall can be played by the side walls, one at the time, in their quality as *him*, and in such a case, *you* as front wall become side wall.” (Stăniloae 1995 I: 66)

“If it has been only me, and if I had known only about myself, I would have been locked up in my loneliness. Of I wouldn’t have known anything about myself, neither about my duties for you and for others. Each one will really live like *me* only if he knows about *you* and *him*, only by the fact that they know and their turn as *me* with a listening attention, requiring and communicative, directed towards the self, an own self seen by them as *you* and as *him*, or with this attention directed towards others, in their quality as other transparent walls, or as cells connected amongst themselves, of a honeycomb. If there hadn’t been somebody to tell me: *I love you*, or somebody to talk about me through somebody else: *I love him*, or *I ask you*, or *I ask him*, and *I communicate to you*, or *I communicate to him* a certain thing, I wouldn’t have felt myself as a center of life for others, but I would have felt myself outside any attention. I know myself as being a center to them, but I need you and I need him, as centers to me, or to ascertain that I am recognized as their center, as they are, at their turn, centers of my attention. The full value of each one it is upheld by being recognized by the others.” (Stăniloae 1995 I: 66-67)

“The order of the meanings isn’t the product of the human psychic and it neither ends with human psychic’s processes. This is because it is imposed to us, whether we want or not, and through the aspirations it sows within us it exceeds our psychic possibilities. The man cannot live without it. But it imposes itself to us as a man’s personal, infinite, and superior to the man horizon, requiring the man’s freedom in order to impart the men with itself. It calls the man to a certain impartation of itself, in freedom, ever since the man’s earthly existence.” (Stăniloae 2003: 17)

“This entering in report with God the Savior, it does not exclude the knowledge, but it barely means the true knowledge of God: “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (Jn. 17: 3).” (Stăniloae 1993)

“God wants His revealed truth to reach to be understood and lived in the whole its amplitude and deepness, of which the association with the experience and with the knowledge of this world - which we live into - it can be occasioned. Everything this world can offer us, like maximum knowledge and deed, it must be done the environment to which and which the light of the Revelation to be projected increasingly ampler through.” (Stăniloae 1993)

“Our being isn’t only organic nature or inorganic nature, but it has also a soul endowed with mind and will. In his mind there is a relentless impulse towards knowledge. This impulse cannot be understood without the previous certitude regarding the existence of some external realities which must be known.” (Stăniloae 1992: 16)

“N. Hartmann (*Metaphysik der Erkenntnis*), taking an idea from the Christians thinker Simon Frank (*Connaissance et Être* 1931), he formulated even more clearly the truth that our mind has, before explicitly knowing a reality, the general conscience of that reality’s existence. Immediately that it has made explicit through knowledge a piece of its reality-object, it has the conscience that, beyond the reality that has become object of the knowledge, there is the trans-object, namely the reality that hasn’t yet become object of the explicit knowledge. The mind has previous evidence, of general order, of a reality that always falls beyond its ray of direct ascertainment.” (Stăniloae 1992: 16)

“Blondel (*L’Action*, vol. I: 368) says that the mind has not only the previous evidence of a trans-objective reality by and large, but also the evidence of an infinite reality. The mind is more or less aware of the fact that its thirst of knowledge won’t be appeased, and that no finite object will content the mind after the mind will have known it. From here comes to the mind, in the same more or less confuse mode, the evidence that this thirst will last forever – the reality having an infinity of relatively endless objects – or it will get rest, though being eternally fuelled, in the knowledge of a general integral reality, infinite in itself, of another nature than what can be finite. And as the first thesis scares the mind as a perspective of endless tiredness never finding its resting in a supreme, total, endless, and unlimited satisfaction, from the alternative staying in front of it in a general mode, it raises up more luminous and more convincing the second part of it.” (Stăniloae 1992: 16-17)

“Consequently, if the created mind comes in the world with the impulse to know – and to know the infinite One -, this impulse is the proof that the mind is made for infinite, that He has existed before the mind, if from the first moment of the mind’s awakening the mind presupposes Him as

existing. And somewhere there will have to be found a reality to be known, bigger than the mind is, and infinite reality, if in the mind there is such a fiery aspiration towards knowledge and if no finite object can satisfy this aspiration towards knowledge, but rather it disappoints the mind's expectations. The mind is made for searching for God, and the finite realities as they are one by one reached and surpassed, they cannot have as object of knowledge the negative purpose of constantly deceiving the mind, of mocking the mind's impulse towards knowledge, but they must have the positive purpose of successively preparing the mind for the great encounter, for understanding the One Who stays at the final end of all things." (Stăniloae 1992: 17)

"Let's analyze for a moment the nature of the mind's impulse towards knowing God and the nature of this implicit certitude the mind has it about Him. Can these be understood in the frame of the thesis that there is a total separation between man and God? Would there be possible to understand this impulse as being locked up in a mind totally separated especially from the infinite reality, as also from the external reality by and large? This relentless impulse towards knowledge it cannot be upheld except by an inexhaustible source. Upon the mind there must be exercised an impulsive and attractive influence by the prime cause of the creation and the creation's ultimate purpose. And the mind's implicit certitude about an intelligible infinite reality, as long as the mind hasn't actually known that reality, certitude upheld by this impulse towards knowledge, it shows that, before seeing, the mind touches (feels, E. l. t.'s n.), somehow, the reality that follows to be known; this means that the mind is previously in some kind of unmediated bond with that reality, and that reality is felt by the mind like in some kind of darkness." (Stăniloae 1992: 17)

"The gifts from the Holy Ghost guide us and uphold us in knowing God in a mediated manner. Differing from this it is the direct knowing of God, which will constitute the third step of the spiritual ascent or the phase of the union of the soul with God or of the union of the soul with God, or of seeing the godlike light. In the second phase, namely that of the illumination, we occupy ourselves with knowing God through the mediation of the nature and of the human deeds, individual and collective. This is a knowledge that follows immediately after the stage of the dispassion, which is a cleaning up of passions, but still not a cleaning up of the simple images of the things. After the mind will be cleaned up not only of passions, but also of the images and of the simple representations of the things, we will be given the direct knowledge of God, the theological knowledge from the phase three." (Stăniloae 1992: 161)

"For the unmediated knowing of God still is a knowledge through the Holy Ghost, namely through the gifts from the Holy Ghost, even from the second

phase of knowledge the man “knows into Ghost”. But it is “knowledge through the Holy Ghost even from this phase, for it takes place after the man through his virtues, and through the gifts from the Holy Ghost, he has unlocked the or he has actualized the ghost from within himself, as the central and intimate place of the mind, and he has opened this eye destined to seeing God. The illuminating gifts of the Ghost become obvious to the man only through this opening of this eye of his, of this pantry destined to be filled up with godlike life. The Holy Ghost makes Himself known to us only as activating our ghost.” (Stăniloae 1992: 161)

“Knowing through the Holy Ghost it means knowing through the mind returned back into its ghost, from the scattering at surface. The “knowing into ghost” it is knowledge from this intimate interior of the man, from the place of the godlike light which fills this ghost up. Through this light all the things become transparent to the one who known “into ghost”, for to his sight, the surface of the things and of the human deeds is no longer an opaque wall, but it is a transparent which one can see the meanings and their connection with God through. He no longer stops himself, through passions, on the surface: he has crossed beyond his surface and beyond the thickened surface of the things.” (Stăniloae 1992: 162)

“It is a great mystery this seeing in the depths of the things and of the human destinies. These depths cannot be opened exclusively through the sensorial noticing of the things, because if that had been the case, anybody would have been capable of noticing them as one notices the thing’s sensitive structure, through the generalizing rationality, or the bunches of common features of the individuals of the same species, through the so-called “notions” or “essences” which are immanent to the things. But if the depths become transparent only to the one who have been elevated from his thickened shell to “his ghost”, it will mean that this ghost has a power of penetrating the things’ depths, either for the light from the ghost penetrates into the things’ depths or for it makes the light hidden within things to become transparent. Only on the measure which somebody has become to himself on, the things also become transparent to him. This is for the same power working within him it will then stretch outwards. The Holy Fathers use the following comparison: as in order our eyes to see the physical light and the things from within it, likewise, in order the eyes of our soul to see the light of the intelligible and divine realities, namely the thing’s depths, these eyes of our soul must be previously filled up with the light irradiating from these realities. **Within the one who sees there must be something out of what he sees.** That’s why Saint Maximos the Confessor called the depths of the Holy Scripture as “its ghost”, like the depths from within man he called it as “the ghost of the man”. That one notices the ghost of the Holy Scripture who looks at the Holy Scripture through his ghost. In other terms, the depths form within man and the depths of the things are illuminated by

a common light, or, out of them it irradiates a common light. A common light unites the human subject with the things or with his fellow humans. Who has received this light within himself, he has penetrated in the area of the depths differing from him. His self and those depths form through that light a dual unit, like in a more reduced measure they form such a unity in the world's visible area too, through the physical light engulfing it, or that crosses through it, with the seeing power of the bodily senses." (Stăniloae 1992: 162-163)

"The separation between subject and object it is overcome on the plan of the mysterious knowledge in ghost, without these two to be confounded. The subject and the object are different to one another, but they aren't separated. It is overcome the separation between subject and object and though both of them are saved, for the subject experiences in his depths an "object" differing from him. But the "object" experienced within subject, by being a spiritual reality or by being connected inwardly to the subject, it is in continuity or in a inter-communication with the knowing subject and, both of them, with the supreme Subject staying at the basis of all things. Of course, that spiritual reality isn't a uniform one, but it is various, it is a world full of rationalities, out of which it is incorporated the structure characteristic to each thing in its seen countenance, the structure characteristic to each person, or to each individual action. But it is not less true that they too are intertwined in an ensemble, or that they are merged in the same understood and understanding light. And when that light has filled our inside up, it doesn't appear to us as limited by the margins of our being, but as extended over all the things which we united ourselves with, through cleanness and love.

Through this light the singular things and the nature in its totality, they become a transparent which their higher rationalities and their connections to God become transparent through. Through thing is seen, somehow, God Himself." (Stăniloae 1992: 163)

"Like the Law is a pedagogue towards Christ, likewise the man, as long he is child in his understanding, he is being guided by the mirrors and by the riddles of the created world towards knowing God. The rationalities from within the created world take the place of the sights and they make possible a partial understanding of the wisdom of God." (Stăniloae 1992: 164)

"This glimmer isn't an objective given to anybody, but one discovers it only in a spiritual feeling, only by seeing it "in ghost", as Saint Maximos the Confessor would have said. But for this sight "in ghost" of the world's rationalities, a sight differing from knowing them deductively, or rationally, one needs a previous purification of his being, through long asceticism." (Stăniloae 1992: 168)

“The world’s existence if proven as having, in addition to other meanings, also that one of exercising all our soul’s powers in our ascension towards God. If God had wanted to make Himself known at once, or directly, the things’ world would have been lacking one of its meanings. The existence of the world itself as road towards God it is a proof that the supreme knowledge about God it isn’t and irrational act, but it is a supra-rational act, namely it isn’t done by prematurely renouncing to rationality, namely through a direct jump outside rationality, but it is done by surpassing the rationality on a level that doesn’t abolish the rationality, but it implies the rationality, after activating and using all the rationality’s resources, and after a fuller exercising of the rationality’s powers. We will be elevated to a supra-rational knowledge about God, but not to an anti-rational knowledge, after through our rationality itself, exercised at maximum, we understand that the domain which we have penetrated in, it exceeds the limited rational powers of ours, by a plus of light, and not by a minus of light. On the peak of the knowledge about God we know too much, we notice too many meanings and in a too luminous form, and not too little, related to the rationality’s pretenses. This is the fact stopping us from claiming that this abundance has its source only within our rationality. It has its source also in a supra-rationality from above its own powers, but which doesn’t annul our rationality. But, in order to reach this too-much intelligibility, we must have reached to know the upper powers of our understanding power.” (Stăniloae 1992: 169)

“According to the Holy Fathers, in order to discover the rationalities from things, it is needed a long purification of passions and a prolonged exercise, and this fact shows us that neither the “rationality” in its common meaning, it is that one that notices the “rationalities” of the things and God through these ones, but it is about a rationality exercised also by choosing the rational deeds required by the godlike commandments and through the gradual “rationalization” of the man, which is achieved through virtues. But this gradual exercising of the rationality through knowing and doing, it has at its basis the act of intuitively knowing, which the long-exercised rationality is involved in.” (Stăniloae 1992: 169)

“The rationality which we contemplate within the world’s things are, according to the Holy Fathers, the God’s ideas. Better said, the things send our mind towards the ideas from within God, which the things are created according to. These are the rationalities of the divine Logos, and as they form in Him a unitary ensemble, likewise the things are such an ensemble. The wisdom, by noticing the unitary truth from within all things, it notices the ensemble of the divine ideas of the Logos.” (Stăniloae 1992: 181-182)

“In order the man to know the Logos out of nature and out of Scripture, and this will be necessary to him if he wants to reach the consummation, he must understand both of them in “ghost”, by crossing beyond their material shell.” (Stăniloae 1992: 183)

“According to the explanation given by Saint Maximos the Confessor to the Lord’s Transfiguration, the shiny face of Jesus means the law of the grace, which is no longer hidden by the veil, and the white and changed vestments mean in the same time the Scripture’s letter and the nature, both of them becoming transparent in the light of the spiritual and by grace understanding. From the human face of the Logos, it is spread the light upon the old law and upon nature.” (Stăniloae 1992: 183)

“The spiritual understanding of the Scripture it is a steadfast tradition of the Eastern spiritual writing; Saint Maximos the Confessor had always the harshest words for the ones who cannot elevate themselves above literally understanding the Scripture. Over those ones, as also upon the Jews understanding the Scripture bodily, it masters the hell, namely the nescience.” (Stăniloae 1992: 183-184)

“Spiritually understanding the Scripture, or getting into connection through the Scripture’s words with the “words”, with the living meanings and with the intentional energies of God, it needs a preparation, as also for knowing the living rationalities or words and of the actual works of God through things. The ones who are full of passions, as they remain stuck to the seen surface of the things, likewise they remain stuck to the Scripture’s letter and to the Scripture’s history, both the nature and the letter of the Scripture being to them the wall closing their road towards God – instead of being transparent to, or guiding them towards God.” (Stăniloae 1992: 184)

“The Scripture, as the nature too, they must be considered as a symbol - in the meaning shown before – as environment which is transparent to the infinite depths of the spiritual meanings communicated by God as Person. The one who doesn’t sink himself into these depths, the one who doesn’t have this capacity, and who limits himself to the surface letter, that one cuts off the connection of the Scripture with the deeps of God. If the Scripture comprises the divine cogitations and intentions addressed to us and if these cogitations and intentions are eternally valid, so that the Scripture will have to have an infinite depths and a permanent validity, fitting any time and any person. Understanding the Scripture thus, it means getting out of the letter’s margin and of the temporal moment, which the godlike word was for the first time uttered on, and to understand that by referring to myself, to my generation, to my time, to my future, it means that while reading the Scripture’s letter I hear God Himself speaking to me and to us, today, or about me and us, and about our duties. Understanding the Scripture into

“ghost” it means seeing the report from ever between God and us, and living this report in what concerns me, on the present moment, for I am living the present instance.” (Stăniloae 1992: 184)

“Both the Scripture’s words and the God’s deed from within Scripture, as supra-natural Revelation of God, they have a cleared meaning and a more direct character of claiming us than the meanings of the words of God incorporated in things and in the persons’ relations with us. The whole life of Jesus, interpreted by His words, His deed of being Crucified and or Resurrecting Himself for us, they propose us more direct meanings, and more profound, and they ask us to live a life in His image, in order us to reach the resurrection and the union with God as He wants.” (Stăniloae 1992: 184-185)

“Understanding the Scripture’s “ghost” won’t be available except to the ones having within themselves the non-embodies and embodied Word’s Ghost, namely the ones reading the Scripture through this Ghost. This doesn’t mean that the subjective state of the ones who are reading the Scripture could loan the Scripture new meaning which are not objectively comprised by it. Such meanings wouldn’t be any longer the objective meanings of word of God-the Word. This is for the preparation we have described, in a previous chapter, they have made their mind able to receive within it the power of the Ghost of Christ, in order to be able to notice the deeps and the claims from within Scripture. By becoming people living into Ghost, they perceive the Scripture’s ghost (the Scripture’s deep and permanent meanings), for the same Ghost Who worked in inspiring the Scripture and Who is hidden in the Scripture’s text, He set their ghost in working, of the deeps corresponding in the inner man’s life to the deeps of God. Namely, by living according to the objective norms of the spiritual life and out of the objective source of the Ghost, they perceive these norms and this source in the Scripture’s text. The light of the Ghost from within myself it is projected upon Scripture, penetrating thus the text’s wall that covers up the light or the Ghost from within Scripture, or the light from within Scripture it is made known to the ones who have eyes for this light. That’s why the light from within me isn’t a subjective light, but it is still the objective light of the Holy Ghost, a light achieved by us through purification of passions and through the long exercise of cogitating at God, and of praying.” (Stăniloae 1992: 185)

“There are two things guarding this understanding in ghost of the Scripture against becoming subjective: a) The spiritual meanings of the Ghost, or the Ghost of Christ working within Scripture, they correspond to my soul’s dispositions and aspirations (yet not to any of these ones but only to those which I have conformed myself with to the objective model Who is Christ, with the help of the grace of Christ), to the Saints, and by and large to the

objective norms of the spiritual life from within Church. Then my dispositions are according to the general model from within Church. I have been shaped according to the ones who have within them the Ghost, having the Same Ghost. b) The often reading of the patristic interpretations, as also the long cogitation at the Scripture's texts in the light of these interpretations, they will accustom me to unveil immediately the analogue meanings from any other text of the Scripture." (Stăniloae 1992: 185)

"The virtuous life, according to the living role models from within Church, and firstly according to the role model of Christ, and the readings from the Holy Fathers sharpen acutely the discernment related to the Scripture's texts, which becomes ever nuanced, ever deeper, and ever more rapid, as we have seen in the case of the discernment referring to the things from nature, to the human persons and their deeds. This preparation being a growing up in the love for Christ, it makes me feel increasingly more Himself Christ speaking through Scripture. In time, the spiritual man achieves a capacity of ensemble understanding the Scripture's meanings, seeing all of them as irradiating out of the Same Christ, Who shows Himself in the interpretation of each text. This protects the reader against getting astray, by forced interpretations. This is for in the Scripture there is the unitary wisdom of Christ, communicated through the Holy Ghost, achieved by the spiritual man too. For our inner being too, as the nature too, likewise the Scripture, but in a clearer degree, more directly, it has deeps leading towards the divine infinite and they make felt the Person of the godlike Word. It lets open an infinite progress in deepening the Scripture and in feeling Christ ever more accentuated. Any concepts, which we would comprise the new meanings we have discovered in, and which we would express the presence of Christ with, they are always exceeded by the evidence of a wider content, or a more felt presence of Christ, though there cannot be any contradiction between what we have achieved, on a certain level of the understanding, and what remains ceaselessly to be deepened. The progress in the spiritual deepening of the Scripture it depends on our progress in that life according to the ghost, it depends on our purification of the passions' egotism and, consequently, it depends on the love for Christ which we have grown up to through virtues, a love developed by effort too, but also by the gifts of the Holy Ghost, gifts coming from Christ, namely by Christ's love coming to us." (Stăniloae 1992: 185-186)

"If spiritually understanding the Scripture means also referring the Scripture to my own life and to the contemporary generation, so that understanding the Scripture will actualize the Scripture, and each character from Scripture will become a type for our own soul, and each moment from Scripture will become a real or possible event of our own soul's life. All of those types are types for what takes place with the people permanently: King Hezekiah in his diverse phases of life, it is the human soul, and therefore it

is my soul too in the diverse phases; David is the mind cleaned of passion, mastering upon the peaceful soul as upon a Jerusalem being the peace's stronghold; Saul is the soul having a bodily understanding of the law; the iron gate opening before Apostle Peter, in order him to be able to get out of prison, it is the callous heart of all times, and therefore mine too; Babylon is the soul engulfed in the passions' confusion." (Stăniloae 1992: 186)

"Knowing God through the nature's rationalities, through the rationalities of the human life's unfolding and through the rationalities of our knowledge about God, it represents the affirmative way of knowing Him. But, as we have seen, in the progress of this knowledge it increasingly more appears the conscience that God exceeds what one can expressed about Him in concepts and words, and on the peak of this progress this conscience to become preponderant. So, the affirmative way is united, in the beginning lesser and then increasingly more, with the conscience of the untold character of God, and after a long ascension, the knowledge almost totally crosses in a conscience of the helplessness in catching and expressing God in concepts. That's why, the cogitation uses, alternatively, the affirmative concepts and expressions and the negative ones, and after a long spiritual ascension, it uses almost only the negative ones." (Stăniloae 1992: 188-189)

"The negative concepts and expressions - (of the apophatism, E. l. t.'s n.) - do not express a conscience of the soul that God isn't known by any means. Namely, the theology of the negation isn't only a unilateral act, a simple awareness of the impossibility of knowing God, but in it there is also expressed a "feeling" of the God's infinity, and it is also told about experiencing Him that increases on the measure of the ascension of the spiritual man. This "experiencing" can be describe in positive terms too, but these terms are associated with "correctors" showing that it isn't about a usual meaning of the terms. For instance, this experiencing of God is named as "seeing" God, as "seeing the godlike light", as "feeling" God. But it is always specified that it is a light above any material light, a 'understanding feeling" above any feeling etc. All the Eastern Fathers spoke about such a "understanding feeling", about such a "seeing" God, about such "experiencing" Him." (Stăniloae 1992: 189)

"In order to discern between the simple denial of the God's cognoscibility and "experiencing" God, which is achieved not through the human powers but through the Holy Ghost, we use for the first one the expression of *negative theology*, while we use for the last one the expression of *apophatic theology*, though sometimes even by using the negative terms one can express a mysterious "experiencing" of God." (Stăniloae 1992: 189)

"The foundation of the in cognoscibility in the Dionysus's system it is found by Lossky in the fact that, in the Dionysus's conception God doesn't stay in

continuity with the world as Plotinus's "One". At Plotinus, the mind must leave everything in order to reach at the "One", because of between them he presented a crumbling of the "One", and not for this One will be transcendent to everybody and non-cognoscible through nature. Actually, one can reach at the "One" after the mind has become "simplified", for the "One" is in continuity with the multiplicity of the things. But one cannot reach at God either after surpassing all the things, because between the things and God there is a discontinuity of nature which cannot be crossed over from mind's side. The discontinuity of nature it is expressed through the uncreated character of God and through the created character of all existing things which also we belong to.

This is the basis of the divine non-cognoscibility, affirmed through the apophatism of the Eastern theology. This apophatic character was defended, as Lossky says, by the great Cappadocian Fathers." (Stăniloae 1992: 190)

"Lossky find the apophatism to the most of the Holy Fathers as religious attitude towards the divine non-cognoscibility. According to Clement the Alexandrine, the conscience itself of the inaccessibility of God couldn't be achieved but only by grace. The theme of Moses coming close to God on Mount Sinai, in the first place used by Philo from Alexandria, it became the preferred figure of speech to the Holy Fathers, in order to express the experience of the divine inaccessibility. Saint Gregory of Nyssa consecrated an entire special treaty on "Life of Moses", in which the ascent on Sinai towards the darkness of the non-cognoscibility, it is reckoned as being the contemplation's way, preferable to the first meeting between Moses and God, when God appeared to Moses in the burning pyre. Moses knows God for he realizes that he cannot know God." (Stăniloae 1992: 190)

"Through apophatism Lossky doesn't understand the negative theology as intellectual operation, for, in order to experience the divine non-cognoscibility requires not only a purification of an intellectual nature, as the Platonic one, but it requires a renunciation to the entire created domain. It means an existential self-overcoming engaging the whole man, and it is a supra-conceptual union with God, a union having diverse degrees." (Stăniloae 1992: 191)

"Lossky is right when saying that the apophatism is present on all the levels of the spiritual ascension. But sometimes he created the impression that he accentuates so much the God's non-cognoscibility than he almost excludes the other side of some knowledge, though he let us understand that he doesn't actually despise the knowing God by experiencing him, but he only disregards the attempts of knowing God conceptually. But, if we can say everywhere something positive regarding God, so that we won't be right speaking about a "total, absolute non-cognoscibility", as Lossky sometimes

says. This comes from the fact that, allegedly, he hasn't preoccupied himself with diverse levels of the apophatism." (Stăniloae 1992: 194)

"In reality, the non-cognoscibility it mysteriously intertwines with the knowledge and, to the extent that we ascend towards the divine mystery we are filled up with more knowledge, of course it is about another kind of knowledge, but we are filled up too with the conscience that the divine nature is above any knowledge. Or, in the terms of Saint Gregory Palamas, not because of the absence of the knowledge the experience on the higher levels it is no longer called as knowledge, but due to its supra-abundance." (Stăniloae 1992: 194-195)

"To the Orthodox, after knowing the divine rationalities and energies through the mediation of the nature, there follows the knowing of the unveiled divine energies. Of course, knowing these energies it is accompanied, especially in the second case, by apophatism. In addition to that, knowing the energies wrapped up in nature it is accompanied by the awareness about not knowing the unveiled divine energies, and knowing these unveiled divine energies it is accompanied by the awareness about the absolute non-cognoscibility of the divine Being. Thus, the apophatism is present in the same time with the knowledge, or alternatively, on both levels, but it is more accentuated on the second level." (Stăniloae 1992: 195)

"Between knowing the divine rationalities and energies through nature, a knowledge having something apophatic in it, and seeing them in an unveiled manner, there take place a hiatus. This hiatus represents an apophatism almost unmixed with any positive element of knowledge. This is the intermediary apophatism which we have forsaken any mental operation within - even the denial operations - but we haven't received the light yet. We are highlighting here the fact that the whole time while we are knowing through concepts the energies from within nature, we are accompanied by the awareness about the fact that these concepts are unfitted for the energies manifested through nature and, more than that, the concepts are unfitted to the divine unveiled energies, and the concepts are totally unfitted to the Being of God. In this sense, not only the intellectual negative theology, but also noticing these energies by feeling them, they always accompany or alternate with the affirmative theology." (Stăniloae 1992: 195)

"The intellectual negative theology is the first form of apophatism. But like the affirmative theology doesn't exist without the negative theology, likewise both the negative theology and the affirmative theology do not lack the company of an apophatism of the unexplainably feeling these energies. But by being elevated above what the nature can give us, the awareness about the existence of a hiatus or the awareness about the total insufficiency of the concepts determined from nature, and of our mind's helplessness and of

our feeling's helplessness, of knowing the divinity through themselves, we reach ever higher levels, namely the apophatism of the negative theology and of the untold feeling of these energies it becomes almost total. This apophatism is the supreme awareness about our impossibility of knowing God through human spiritual activity. On the moment we forsake any consideration of the concepts formulated out of nature and any preoccupation of even denying these concepts, namely when we are elevated above any feeling of them apophatically, we enter a state of silence produced by prayer. Now we are on the second level of apophatism. It is a much stronger feeling, but it still is a feeling in darkness of the divine energies, a feeling that has surpassed the intellectual negative theology and the apophatic feeling accompanying it." (Stăniloae 1992: 196)

"We reckon that the second level of the apophatism mustn't be identified to the supreme level of the spiritual accession, as it seems that Lossky does. Also, we reckon that neither the *Mystical Theology* of Dionysus the Areopagite takes this second level in consideration. This is for Saint Gregory Palamas showed, in his polemics with Barlaam, that the Areopagite's texts refer to other darkness too, namely to the supra-luminous darkness which doesn't mean either only a negative theology, nor only to feeling God in darkness, but they are something else than the theology by negation and even than some apophatic feeling Him in darkness. These are darkness not because there is no light in them, but because they are a too big abundance of light." (Stăniloae 1992: 196)

"The negative theology still is a mental operation, the last mental operation, but mixed – as the prayer is too – with the feeling of the helplessness of comprising God. The negative theology stays in connection with the contemplation about God through nature, through history, through the Holy Scripture, through art, through dogmas and, by and large, through everything that is in the middle between us and God, either as an external reality or as system of symbolic concepts and images. For any reality, concept, or symbolic image, on one hand it mirrors God and on the other hand it awakens within us the evidence of the non-explicitly feeling that God is totally different, in comparison to these ones, they challenge us to deny all the positive attributes which, on their basis, we have granted to God. Namely, all the things from the middle, by opening us the perspective towards God, they place us in the same time in the front of the infinite precipice of the divine reality, which we cannot comprise with our mind, and which, in the first place, they do not show us anything of what the created realities, the concept, and the symbolic images show us. But our mind facing this precipice still doesn't renounce looking at things too, at concepts and at symbolic images. But our mind moves its sight from these ones to that one, ascertaining that these ones do not offer the means for characterizing that one. By trying, sort of speak, to measure the abyss by

using any measure from the world, namely by using each feature or image, or each concept formed on the basis of the created things, the mind ascertains that no one is fitted to that. And then the mind throws all of them one by one. Therefore, the negative theology is a mental operation for it studies the content of the diverse features and concepts in comparison to the divine abyss, as lived, somehow, by it, with its feeling, and it ascertains that they are insufficient.” (Stăniloae 1992: 202-203)

“In a certain sense, the negative theology still is a rational operation, by being an exact weighing of each concept, whose margins only now appear in all their clearness to the mind. But for this comprising of the defined content of a concept it is done in the same time with the throwing of the sight upon the godlike abyss which the rationality cannot comprise, but which the mind is intuited by a sight or by a feeling of another nature, this operation, though partially mental, it isn’t only rational, it isn’t only deductive, but it has an intuitive element too, of ascertaining what it is borderless and therefore it cannot be defined. It is a rational operation which the mind ascertains with, though, the insufficiency of the rationality. It is an operation which the nature itself becomes aware of its own insufficiency through, and of its helplessness of noticing the infinite and totally different One. The mind doesn’t totally leave with its sight the solid shore of the defined things, but, by being helped by some kind of feeling of it, it moves its sight from them to the godlike abyss, it stays in balance between those two. *The negative theology doesn’t renounce at or it doesn’t forget about the positive concepts collected from the created world, as these concepts would be totally useless.* This is for the negative theology, even if it ascertains that these concepts do not fit God, though, only in comparison to these concepts it ascertains that God is different. The mind thinks at these concepts, on by one, when denying these concepts to God. That’s why the negative theology it doesn’t make useless an enriching of our spirit with ever higher and increasingly nuanced concepts. This is for by measuring the godhead with these concepts, and by finding the godhead as always not-comprised, the mind is overwhelmed increasingly more by feeling the godhead’s overwhelming greatness. In this sense “knowing God is a dynamic process”, as a Christian thinker said.” (Stăniloae 1992: 203-204)

“The negative theology still needs the positive terms in order to deny them. The higher the positive terms are, the more subtle they are, the more they express not only through themselves something from the richness of the power and of the imagination of God Who has created the realities expresses by these positive terms, but they also occasion through their denial an icon (in negative) of the divine greatness which is above them. The negative theology doesn’t justify a law of the laziness, an abdication from rationality, but it demands a continuous elevation of the rationality’s scaffoldings, in order the limitless of the divine ocean to appear to us, from ever higher

levels, in vision that to impress us increasingly deeper. The negative theology, far from pretending us to renounce forever to the rational concepts, it wants us to increase those concepts. The negative theology is the supra-rational point of the tireless straining of the rationality which mustn't end ever its researches upon nature, upon the human life, and upon Scripture. Any progress in knowing the physical, biological, spiritual-human processes from the bosom of the creation, it means a new state on the scaffold which the negative theology – driven by a feeling of the mind – it takes and even deeper and more comprising look at the divine limitlessness, which at its turn makes possible the continuous elevation of this scaffolding. That's why we consider as inappropriate the contempt which some theologians speak about the positive theology with. If the world and the Scripture are the revelations of God, and these ones tell us something positive about him, then, obviously, the positive theology will have its rights. What if we would say nothing positive about God, not even that He exists? Wouldn't have been in such a case endangered the religious life itself? What would have happened, if we hadn't said that God is great and He is full of love? If God hadn't unveiled Himself through creation and through the supra-natural revelation, we wouldn't have known Him at all. But since he has deigned to unveil Himself through these ones, we must use them in order to say something positive about Him. It is right that the positive theology is a theology of the infinite, but far from excluding the infinite, it makes possible the elevation towards the infinite. Only if the positive theology isn't alternated with the negative theology, it becomes “a pragmatic-juridical, exoteric-social science”, which by being infinite and inexhaustible it cannot be circumscribed in rational concepts.” (Stăniloae 1992: 204-205)

“We must say that not only the positive theology continuously needs the negative theology, but also the other way around. The one who makes negative theology he still borrows the terms of the positive theology, and then he continuously denies these terms. Even more, he must have tried and he must continuously try to get closer to godhead with the terms of the positive theology in order to ascertain that these terms do not fit the godhead and, consequently, to deny these terms. In other words, someone cannot do negative theology except by alternating it to the positive theology. The cause for this fact stays in the human spirit as well, but it doesn't stay only in the human spirit, being deeper.” (Stăniloae 1992: 205)

“The two deeper causes due to which the negative theology must be alternated to the positive theology are:

a) On one hand, the last creator principle it has given the existence and it can explain the existence, it cannot be like the worlds itself is; otherwise, it wouldn't be an ultimate and transcendent to the world principle; otherwise, the uncreated being wouldn't differ from the created world. But, on the other hand, this principle and this source must comprise everything that can

explain the existence and the content of the world. Therefore, the absolute and transcendent principle cannot comprise any of the qualities which are in the world or in a certain part of the world. It cannot be a part of the world neither can be a foundation of the world, of the same essence with the world, neither the existence itself as we know it, because this existence requires an explanation in something superior that is superior to this existence and different from it. This principle cannot be except the negation of the existence, if we understand through this the imperfect form of the world's existence – the only one we know; this principle is the negation of any category of this existence, shortly speaking: it is the non-existence. But for the absolute principle is the source of the power which has been made everything, which has made possible the existence we know and which explains the nature of all things, it must stay in some connection with the things and with the world; it must have a certain resemblance to the things which creator principle and foundation is to. The existence, with its entire diversity, it must have something in itself that makes the existence possible on the ground of some rationalities and energies, which correspond to the diverse features of the world.

Thus, right in the report of this creator principle with the created world it stays the cause due to which we must speak about the principle in contradictory terms, of positive and of negative theology: this principle is fitted in a certain mode all the world's features, but, in the same time, none of these features fits it adequately, not even the existence. This principle resembles to each thing and it allows to be participated by all things, but in the same time this principle is absolutely "different", totally unlike them. On one hand this principle is inaccessible to understanding, for it totally transcends the understanding; but because, on one hand, something that couldn't be understood in no way it couldn't be the principle of the world, so that it must be somewhat understood, in order to be possible all things to be explained through it.

Both ways of approaching the absolute, the positive one and the negative one, they are equally necessary and legitimate, as they are equally insufficient, for the prime cause being, as Dionysus the Areopagite said, above affirmations and negations. Only both of them together can guide the mind's sight rightly towards Him, but neither both of them together can reach to Him. If God had been only an infinite in report with the world, and not also different from the world, the negative theology wouldn't have been necessary. It would have been enough to stretch through our imagination any world's feature to infinite, through the so-called *via eminentiae per analogiam* and we would have had a feature of God. But this would have meant that God is in a continuity of nature with the world. So, if there would be a difference between God and the world, this wouldn't be a difference of nature between God and the world. But God isn't only infinite, but he is also absolutely different from the world. Therefore, only *via eminentiae* or the method of the analogy, it isn't enough in order to correct

the insufficiencies of the positive theology. God is absolutely indeterminable, not so much for any determination is a rounding in finite frames and He is infinite, but rather for no known category of the existence doesn't fit Him, since not even the most general category, namely that of existence, it doesn't fit Him. Actually, His existence isn't framed, to say so, in the wider genre of the existence as such. But He is outside and above the existence in general; not even the terms "is" or "exists", which we designate everything that is most general with, what it is common to all things and beings, these terms do not fit Him, for He at His turn does not get us out of the created order. That's why it isn't enough in order to characterize Him only to amplify to infinite the features from within world, not even correcting these features through an analogue attributing, which considers that must be denied even the equivocal idea of analogy, no matter how many possibilities lets in order to keep God in a great difference from the world, though, on the other hand, the things from within world must have a certain analogy in God.

b) Another cause which the negative theology it is necessary for, but in alternance to the positive theology, it is the fact that the being of God is different than His manifestations, or different from what His works can show it like. All the attributes which we call God with, they refer to these manifestations and works, showing their effects in the world's things and features, and not to the divine being. That's why, on one hand, we refer to God countless attributes, and on the other hand, He is the not-called One, the One Who, according to His Being isn't fitted by any name. When we think at God's manifestations, we make positive affirmations about Him; but when we thing at His Being, we deny all affirmations. The attributes we give to God refer to the divine energies descending to us, as Saint Basil said, and not to His Being that remains inaccessible; the attributes refer to the powers launched as some rays from God, creating everything and upholding the diverse aspects of the world. *Being* it is the name given to the being-maker energy; *wisdom*, it is called the wisdom-giver energy, as said Dionysus the Areopagite. But above all these there is the divine "hidden", to Whom no name can be given, and Who doesn't enter any relation, and Who doesn't share Himself at all. (...) But this hidden remains above these powers, for He is above being, or above godhead, above life, above any name, and above any impartation. Of course, the attributes - which we have borrowed from the effect the divine energies have within world -, they do not reach adequately not even these energies. That's why denying the attributes it is justified even while thinking at them. But we still attribute them to God by adding them the coefficient of utilization *per analogiam*." (Stăniloae 1992: 205-208)

"Not only the godlike being is borderless but so it is also the light irradiated by the godlike being, as existential being of Him. That's why this light isn't a definite form and it doesn't stop the longing of the one who sees it for seeing increasingly more of it. This is for the seer has the certitude of not seeing everything, that the divine reality is much more than he sees and, no matter

how much he would progress, he won't ever reach to know it wholly. Thus, Palamas spoke about the "ceaseless advancing of the angels and of the saints into the endless age, to ever clearer sights" and he concluded: "so, by seeing, even by my sight I know that that light is above sight; all the more I know God Who shows Himself through that light" (*Word III*)." (Stăniloae 1992: 296)

"The apophatic theology is an icon of that shapeless sight and of that filling up through vision, which is done into the Holy Ghost in a way above mind. It isn't itself that exceeding. That's why the ones accepting this mystery with faith, they can extoll God through the apophatic theology, but they won't be able to see Him through light and they couldn't unite themselves with Him, if they haven't received after working the commandments also the power of the sight from above nature." (Stăniloae 1993, 2: 62)

"As the man tends to exceed his knowledge and to enrich what he can be given by the whole universe and by all the people, we think that the man is destined to reach to a knowledge and to a communication with the infinite Person-absolute, Whom the human being is attracted towards, even in the human being's life in the material body." (Stăniloae 1995: 94)

"The human being cannot reach the full knowledge and the full union with God and with his fellow humans, through his material body, except through a profounder spiritualization of his body, but without annulling his body. Thus, the man is made to comprise, through his body, everything that comes from God, all the way to everything the universe has in its roots deepened into God." (Stăniloae 1995: 94)

"Because the universe is, through its insufficiencies of satisfying the human being's superior needs, but also through the mystery of its existence and greatness, transparent to another plan of life, namely to God, or an environment requiring to be exceeded, or that invites to be transcended, the universe is, in a way, a means of spiritual enriching through a spiritual knowledge." (Stăniloae 1995: 121)

Law

“If the one who norms up his life lives an individualistic existence, an existence related to an impersonal norm whose fulfillment depends on the man himself, the One Who has Christ within him, he has Christ as living norm and as spring out power, and that’s why he can live a life of communion with Christ, out of Christ’s power.” (Stăniloae 2006: 140)

“He didn’t come to break the Law, which is a godlike Law and in the same time it is the Law of our nature (Rom. 2: 14), but to fulfill the Law (Mt. 5: 17), namely to ask the people to go higher, towards the target of their fulfillment as people, a target he stands at. The yoke of these commandments is light, for it corresponds to the most authentic human aspirations, and the one who takes this yoke upon himself he will find the true resting for his soul, for this yoke sets the man free from the tearing apart and the discontents which agitate him (Mt. 11: 29). On this way the grace meets the nature, if we understand by nature the true human nature, open to the dialogue with God and ascending in Him towards its accomplishing.” (Stăniloae 2006: 14)

“Christ fulfilled the law and He got rid of it as painful consequence, by obeying the law, through kenosis, and therefore also by birth in a body submitted to the affects and to corruptibility. This is because He didn’t want to remove what the law essentially wants, namely the fulfillment of the will of God and or the order God has placed in nature, or to artificially and non-organically get rid of the law as painful consequence of this unfulfillment. Christ wanted to get rid of that painful consequence represented by the law, by fulfilling what God wanted by giving the law. Only by this fulfillment of the law one can get rid of the law as painful consequence of not fulfilling the law. Christ, says Leontius of Byzantium, he didn’t try to fulfill a law He wouldn’t have fulfilled before, and which, in such a case, He couldn’t have fulfilled it because of that weakness of the body, which, in such hypothesis, it would have made Him before, to transgress the law.” (Stăniloae 2006: 38)

“Obviously, it isn’t about fulfilling a law in the sense of an external satisfaction brought to God, but it is about fulfilling the will of God and the necessities of the human nature, through a life that brings the human nature back to its true state, by the union with God.” (Stăniloae 2006: 38)

“Of course, Christ has come or He has been sent like His own “Apostle”, like He has made, on Himself, His own “Prophet”, and this is for only He has made, on Himself, man too, by remaining God too, namely for He has humbled on Himself, by taking the human mode of communicating, He had been able to become accessible as God and He could enter this direct dialogue with the people. Like Patriarch Jacob peeled the twigs, likewise Christ has peeled the meanings of the law. He “has peeled the shadow of the law, and He has removed the veil from on the prophets’ writings, and He has

shown the rationality from within them as whitened and full of spiritual charm. By doing this, Christ has removed the shadow that has been placed in law upon Him, and He has come out from the indirect plan He was in the Old Testament, and He is now on the plan of the direct dialogue.” (Stăniloae 2006: 51)

“While Moses couldn’t take all the people up on the mountain of the infinite and direct knowledge of God, Christ can do this. On Mount Sinai, said Saint Cyril of Alexandria, the people couldn’t climb. “It was impossible to the people to come close to God while being guided by Moses. It was impossible to come close to God by types and by shadow”, because of these ones being intercalated between people and God. But when God entered the direct dialogue with the people, by removing the intermediary types, the people suddenly found themselves before God. “The law was tending towards the beauty of the truth” ... “And the truth is Christ, by Who we have achieved the entrance and we have reached close to the Father, climbing as on a mountain, to the knowledge of the truth”. “The end of the law and of the prophets is Christ” (Rom. 10: 4). The law was pointing towards the Mystery of Christ, but the unveiled Christ wasn’t in it. “And by mountain one understands in these, the above nature and above all knowledge, of the Mystery of Christ”. “Moses brought the people nigh to the mountain, but he didn’t bring them up on the mountain. As I just have said, the consummation and the height and the wisdom and the knowledge, we gain all of these through Christ, and not from Moses. The last one is a servant and a pedagogue, whilst the First One, as everybody’s Lord Has shown, on Himself, like the giver of the true knowledge”. This knowledge is joined with our changing towards glory. “And nobody remained not to hear and to know the glory of the Savior”. This is for in Him God Himself has entered the direct relation with us - God Who is fire, and Who burnt down our sins.” (Stăniloae 51-52)

“The rationality requires such a law to have a superior and conscious author, who, so, he can escape the law’s power whenever he wants to give the people’s life a meaning, by His coming as eternal man amongst people, for the people to get rid of death, at their turn, through the willing union with Him.” (Stăniloae 1993, 3: 209)

“The Law does not allow the man to totally forget about God, about his obligations towards Him, like the civilian laws do not allow him to disregard and annul the reality of others. The Law puts through fear, through force, bridle to the egocentrism, and it maintains a minimum of communion. The laws between people are a complex of reciprocal breaks of the egotisms. They are the more severe and they ask the much less, the more the state of selfishness it is developed.

The laws are good, but they are insufficient. They indicate towards the big law of love, in which they comprise unitary and consummately. But because the love cannot be realized by man without the descent of God, neither the laws can be respected but forcedly, having to be increasingly many, by giving a rising sphere to the egotisms. Only who lives into love, he fulfills all the laws. The Love, the communion, it is the consummation of the Law.

Until there comes the reality towards which the laws indicate, in their exterior and fragmentary manner, the man under their regime he feels his sinfulness, from his conscience and, especially, for accomplishing the target which they indicate towards, the total leaving of the egotism and entering the communion. The laws, through them, they grow up the conscience of the ethical incapacity. Through this the man lives into the tension of the waiting for the divine help. From under the law, the man, in a necessary way, he looks towards a future époque, which to exceed the law. The law claims a surpassing, an abolition by filling up of the scheme and the gesture sketched by them.

As the law is an unconsummated closeness of God, a draft of His will to embody Himself, a foretelling of the Bethlehem, as the Old Testament sacrifices are a foretelling of Golgotha, expressing on one hand the necessity of an expiatory sacrifice for the sin of the man in front of God, and on the other hand, their insufficiency to accomplish what it is sketched in them like intention. Being instituted by the God's command, but insufficient, they manifest the will of God to help to produce at once the true expiatory sacrifice, consequently being signs of the divine covenant, reasons for confidence and waiting. They were the anticipation of the permanent quake, which will have to take over the human generations through the Golgotha's sacrifice. The shed blood of the animals from the Old Testament it symbolized the necessity of the destruction of the creation in the actual form, in order to be remade into a new shape. Spraying with that blood, the defiled ones in order to "sanctify" them (Hebr. 9, 13), it was prefigured the necessity for the people to be imparted with true purifying blood, like a participation with the own being to the destruction of the One Who sacrificed Himself for them and to His resurrection. Through this act from the Old Testament, it was foreseen the communion with Christ Who sacrifices Himself, a communion which, like a repercussion into the intimate spiritual plan, it means staggering repentance, birth giver to a new being and, by this, a victory over the walls of the egotism and entering the direct communion experienced with Jesus Christ, namely Resurrection.

Like the sacrifice of Jesus Christ, it consummates the communion between us and God, initiated through embodiment, likewise the Old Testament's sacrifices were completing the Law on their way, standing on a line with it.

The view of the insufficiency of the law and of the sacrifices, the discontent with them, not by mutiny, but by the moral helplessness which they

highlighted and maintained, it was growing up. When I've said that the prophets transmitted the law, I added that also the prophets were showing the insufficiency of the law, prophesying about Messiah, like a positive preparation of people to welcome Jesus Christ. And, as the time was passing, and the laws were multiplied and they showed their insufficiency, the prophets showed they increasingly discontent with the regime of the Law and they were foretelling about the Fulfiller. By this, they unveiled also their insufficiency into the Revelation of God, and to the salvation of the people." (Stăniloae 1993)

"The law of the birth of the punishments from the done evil, it is wanted by God, but it is nothing but the expression of the sole possible way of existence of the created beings, which refuse the communion with God for which they were created. If the man was created for communion and it was created like that because God Himself lives into communion, it will be easily understood that the refusal of the communion it causes in the man's being the state of abnormality, of dissatisfaction, of torment. And into communion God doesn't want to keep him forcedly. The communion is accomplished only when each person voluntarily sees the other person and live for that person. God could forcedly impose Himself to the human sight, overwhelmingly. But this had not been a communion, because the man would have felt himself as annulled in report with God. God presents Himself to us in a discrete way, while we are on earth, in order to rather be found by us together with the whole importance of His being. Before arriving to the face-to-face report with God, we must grow up in conditions which not to annul, from the start, the entire our daring. If we do not force ourselves to find God, to take not of His presence, we cannot raise up to the state of communion with Him, and we do not feel either the satisfaction that makes us to spiritually grow up." (Stăniloae 1993)

"The law of the impossibility to escape the sin, other than by satisfying the divine honor, we feel it, thereby, like a concrete law in our intimacy, not like an abstract formula. So, even if the terms of honor and satisfaction, of Anselm's theory, they can be used, there must be specified their meaning into a way adequate to the divine being." (Stăniloae 1993)

Laymen

“Even the Christians who are on the highest levels of the holiness, they sip further their spiritual power from the Holy Mysteries and therefore they stay in respectful dependency on the hierarchy entrusted with the Mysteries’ celebration. The ones who use the power of the grace for cleaning themselves of passions and for achieving the virtues, they achieve diverse charismas, as the lives of the saints and the lives of the spiritualized believers attest it. Thus, the three levels of the laymen (catechumens, believers, monks) are completed with the much more supple variety of the spiritual states of the Church’s members. Today there aren’t catechumens, and the penitents do not constitute anymore a separate category, so that the deacons wouldn’t have a category reserved to them, identical to that of the ones who are being purified. The believers can no longer be reckoned that all of them are exclusively on the level of the illumination neither all the monks are exclusively on the level of the consummation. Many believers still are in the phase of purification and, likewise, many amongst monks still are on the two inferior levels. On the other hand, the purification, the illumination, and the consummation, in the radical and spiritual meaning these states do not make useless the impartation with the Holy Mysteries of the believers who are on those levels.” (Stăniloae 1992: 47)

“The road to salvation of the other Christians who are not monks, it is a longer and less sure road, but this doesn’t exclude that some of them will reach the top of the holiness; or, anyway, even if the Christians from within world do not reach just there, any Christian owes to strive himself towards a certain spiritual progress. And this progress depends on some restraint too. The Christians living within world they of course cannot practice a radical restraint as the monks do, but they can practice a certain temperance which, by growing up, in time it will bring them to monastic restraint. If the toils out of our own initiative lack – our willingly toils –, God compensates this lack by giving us a plus of trouble, hardships, and life’s duties, which we must endure unwillingly. If we receive these with patience, they will be able to purify us of passions, almost like in case of the monks. If the restraint is rather a virtue belonging to the monks, the patience it rather belongs to the laymen, though neither of them must totally forget about the others’ virtue.” (Stăniloae 1992: 118-119)

Life

“The inexhaustible life of the subjectivity cannot consist in a passing from the preoccupation with a thing to the preoccupation with another thing. The eternal life of the subjectivity cannot depend on finite objects, even though these objects are thought by the subjectivity and they are infinite in their number. Such a life, even it had been infinite, it would have made out of finite moments, or it would have been composed out of finite thoughts. If that had been the case, God would have had to think at finite things in order to have life – His life it would have depended on what it is finite, limited, and perishing. Even in the divine life there would have taken place a continuous passing, and that it wouldn’t have been a true eternity.” (Stăniloae 2003: 180)

“The life of the eternal subjectivity it must be a imperishable plenitude in all regards; it must consists out of a love for another subjectivity and in a consummate union with this subjectivity who has the same plenitude, in order to be, in the same time, inexhaustible life. The life of the eternal subjectivity it is an infinite reference to his subjectivity contemplated in another self, in order to truly be love, and eternal and inexhaustible love; the life of the eternal subjectivity it is a reference to another self, who is also the bearer of his infinite subjectivity and who answers with the same eternal, inexhaustible love.” (Stăniloae 2003: 180)

“But only because this waiting for death, to yourself, it means accepting to live out of God, this death brings the true life. Otherwise, you die unwillingly toward each instant that passes, without you achieving the life.” (Stăniloae 2003: 195)

“We bring arguments in favor of the decisive character of the present life out of the Holy Scripture, from which one can draw a series of conclusion. The Holy Scripture shows that the life on earth is the arena which the human being decides his eternal fate in, and that after his death the human being can no longer change his fate. This is said firstly, by and large, by reckoning our life as “the time” we have. “As long as we have time, let’s do the good to everybody”, it is said in Gal. 6: 10; “I ought to do until it is daylight the things of the One Who has sent Me; for there comes the night and nobody can work any longer (Jn. 9: 4). Then it is specified that the life on earth it has a decisive character, for it is life in the body: “For all of us must present ourselves in front of the judgment chair of Christ, in order each of us according to his deeds which he has done while living into body, to receive either good or bad” (2 Cor. 5: 10). Or: “The one who sows in body, out of body he will reap corruption, and the one who sows in the Ghost, out of the Ghost he will reap eternal life” (Gal. 6: 8 and the followings; Ephes. 6: 8: Rom. 2: 5-6).” (Stăniloae 1997: 166)

“The Son of God, by making Himself man and by coming on our plan, so that our communication with Him to be possible, He has made of our life on earth the direct gate, and open to absolute. The life on earth is no longer a life amongst many others, lost on some stage of an evolution which never reaches the consummation, but it is a life of unique importance, in the process of being filled up with the eternal life of God as Person.” (Stăniloae 1997: 171)

“The man is created as having an aspiration towards the eternal life. The man is prepared during his life on earth towards the eternal life, through his noticing rationality of light, and through the rationalities of the material nature or through their light, noticed by his rationality. With his rationality of light, the man sees the nature’s rationality as also transparent to an Author and Upholder of his and of nature’s, an Author Who has made both the man and the nature towards preparing the man for an eternal life in union with Him. But in this sight the man needs also an uncreated light, coming from the world’s Creator, a light keeping the man in connection with the Creator. Without that Author Who lets Himself to be seen both as the target of the man’s light, and of the nature, the man and his relation with the nature are illuminated only partially; and, so, regarded as the sole reality, the man and the nature are surrounded with darkness. The man and the nature are shown as fully illuminated only through their Author Who is above them.” (Stăniloae 1993, 3: 6)

“The life in fullness and endless, it cannot come to the created ones except from God Who is infinite in life. So, after the Son’s embodiment, the full and endless life comes from Christ, through His words, deeds, and any self-giving and communication of His. And just because He gives full life to the world, he gives to the life also the light, or vice versa. The true light is life, the true life is luminous light. Where is no life, the light doesn’t come either; or, from where it comes no light it is shown as darkness and as death. This is said by Jesus when He declares that the one who follows Him, he will see the light of the life, as also the one who doesn’t follow Him, he remains in the darkness of the absence of life.” (Stăniloae 1993, 3: 46-47)

“I said that the light of the life is one with the kindness, and therefore with the communication too. This means that the increasing in life is had not only by the one who receives it from another, but it is had also by the one who gives it. This is explained by the fact that he receives the kindness, that one which is one with the life, from God, by receiving the God’s light. Even the impulse of giving out of his kindness, it is an impulse from the good, and infinite in life, God.” (Stăniloae 1993, 3: 47-48)

“If I hadn’t had within world other conscious people together with me, if I couldn’t live in order to help others, in order I to rejoice of others and of myself, or, helped by others, I to understand something from the world or I to be loved, consciously, by others, I couldn’t have had a full life, or a light making me understand the life’s meaning, because of not being there anyone to show me that I can prepare myself for an eternal life in Christ.” (Stăniloae 1993, 3: 49)

“The earthly life is only a preparation for that eternal order. Our being is an existence accommodated to that order and to the possibility of continuous spiritual consummation, not-subservient to the nature and to the repetition. That order is not produced by the repeating nature, but it rather is organized the entire cosmos for serving the man, so that the man to work regarding his supra-terrestrial purpose.” (Stăniloae 1993, 3: 17)

“We believe that for our being, the meanings of the existence cannot find their fulfillment in an immanent spiritual life; this is because its relative variety it moves, actually, in a monotonous frame, and it ends with the body’s death, as natural repetition phenomenon. The meaning of the existence cannot be crowned except in the unlimited and eternal light of a transcendent life, free of any repetition’s monotony, and of any relativity. Only on that plan our life can develop infinitely, in an endless novelty, which is in the same time a continuous plenitude.” (Stăniloae 1993, 3: 17)

“Through time we are hurrying up towards more satisfactorily answering the appeal of God, and the offer of His love, and God Himself draws us towards this, he attracts us within Him, as in the true existence. This is for the answer we have already given, it no longer keeps us in existence, for God launches towards us in within us a more advanced offer, and therefore a more advanced energy, corresponding to what follows to the state we have reached to. That’s why we must make ourselves dead to the present moment, in order to work in the present for the future, in order to find out in the future our true existence. We must leave what exists now, for something that doesn’t exist yet, because what exists now it is about to become dead.” (Stăniloae 2003: 194)

Logos

“Knowing the Logos, it means participating to His rationality-giver and upholding work.” (Stăniloae 2003: 136-137)

“The union of the people with the world and with God, it was fully accomplished firstly in Christ, as the divine Logos Who restored the human rationality in a totally dispassionate work. The Son of God has made Himself a man, for the man is the unifier ring of the world.” (Stăniloae 2003: 216)

“The Logos or the Word of God is in the worlds ever since the beginning, on one hand in the rationalities, which are images created and sustained by His eternal rationalities, and on the other hand, through the human persons who in their living rationality are the images of the His hypostasis Himself, created on the purpose of thinking up the rationalities of the things together with the divine Rationality as Person and in a dialogue with Him.” (Stăniloae 2006, 5)

“The divine rationalities aren’t only meanings of the infinitely deep richness of the godlike Logos, but also rays of divine life and of power, irradiating from the ocean of life and of power hypostatized in the Son and the Word of God, as also in the Father and in the Holy Ghost. The things created as rational images of these rays which irradiates within them, they are too, because of that, unities of power and life. Their last substrate is the energy that has within a meaning or a complexity of meanings, and it includes the tendencies of some indefinite interference producing so many unities connected to each other. The things are the images of the divine materialized, full of power images and carried on by the tendency of countless references amongst them. In their materialized state, in their unity from the divine Logos.” (Stăniloae 2006, 5)

“The harmonious totality of the rationalities, which the people’s rationality tend to comprise it, by communicating amongst themselves, to the extent of the efforts they people make reciprocally helping one another, it imposed they conclusion of their cause in an eternal conscious Rationality, above all the conscious rationalities and above all the unconscious things which reciprocally limit one another and make whole to one another. He is the Logos Who has all the rationalities (logoi) of the world, from eternity, and through Himself. To this conclusion the man doesn’t reach through a certain effort, but through a judgment which searches for the light, and for the existence’s meaning.” (Stăniloae 1993, 3: 33-34)

Love

“To Christendom, God is a trinity of Persons Who have everything in common, namely the entire being, without being confounded amongst Them as Persons. This implies a Perfect love. This is because the love requires a full unity and a reciprocal affirmation of the persons who love each other.” (Stăniloae 2003: 82)

“In this supreme unity and love - which affirms the eternity of the divine Persons - it is given the basis for in its work directed outwards to be felt the love from inside the Trinity.” (Stăniloae 2003: 82)

“The force of the consummate love, involved in the unity of being of the Holy Trinity, it is manifested not only in shaping a world which is one and diverse and in shaping a humanity with a common nature accomplished in multiple persons, but also in a will of communion with the creation.” (Stăniloae 2003: 82)

“The Trinity reflects, in the salvation plan, something from Trinity’s inward love, without reaching through this the unification in being, with the creation and with the mankind, a fact that would diminish the value of the Trinitarian Persons and the love amongst Them.” (Stăniloae 2003: 82-83)

“The union between the two natures (in Christ, o. n.) it has the character of a maximum love, in the condition the two natures remain unmerged, by the fact they are united in a hypostasis.” (Stăniloae 2003: 83)

“The love between persons it realizes the maximum union between them, but it also produces the rejoicing of one for another, and the difference between one another.” (Stăniloae 2003: 96)

“The theologian must participate to this prayer and to the Church’s life, for the theology wants to know God by experiencing His savior work upon people. But the theology won’t know this work if it doesn’t enter a personal report of love with God and with the believers, through prayer.” (Stăniloae 2003: 103)

“(…) he is a theologian, that one who prays with the other members of the Church. This is for in their common love for God, it is even more unveiled the savior and consummator work of His love.” (Stăniloae 2003: 103-104)

“God being a Person, between Him and us it is established a report of love, a report that maintains Him and us as persons. We experience this love not as an always identical infinity, but as infinity with the perspective of a continuous novelty, as an ocean of always new richness. We will advance always in this love.” (Stăniloae 2003: 125)

“The more we know God the more we want to know Him even more, the more we love God the more we are stimulated to even more love.” (Stăniloae 2003: 125)

“God is the source of the power and of the light, attracting us constantly higher in knowledge, in the consummation of the life. He isn’t a limit which to stop our ascent. He is the Supreme, but he is the endless and inexhaustible Supreme in the attraction he exercises upon us, in His gives He pours upon us. Actually, this isn’t possible except he is Person, and our relation with Him becomes a relation of love.” (Stăniloae 2003: 131)

“More painfully it imposes to us the sufferance of the righteous. Job is tormented not only by pain, but also by not understanding its causes. Through Job’s example, God shows that the love for Him it must cross through the fire trial of the sufferance.” (Stăniloae 2003: 148-149)

“A divine self he loves with an eternally inexhaustible love, what it is characteristic to him, or his plenitude, as it would be that of another self, and this in reciprocity. This is the godlike life. This life is in accordance to the inalterable plenitude. It is the same infinite existence of the love, the love of an infinite person directed towards a person who is worthy of an infinite love, and vice versa, but within the same subjectivity. Otherwise, the infinity would have been an unbearable boredom, if it had been the appanage of a singular conscience, or it would have been nonsense, if it had been the appanage of a substance or of a law aiming towards nothing.” (Stăniloae 2003: 181)

“God, by being eternal interpersonal communion, he can enter love relationships with the temporal beings.”

“The Holy Fathers highlight the fact that, the one who has become wholly of God, he participates to the eternity of God, for in this case God too has become wholly his. But this means a total love between man and God. But one reaches this state through effort and in time. But the love starts from God as an offer and He makes this offer continuously. The man’s love it is only an answer to this offer, and the man’s love couldn’t have taken place if this offer hadn’t been there; this offer is in the same time a power the man is given in order to answer God. This means that the eternity of God it keeps the creature’s time tied to itself, or the creature’s time is continuously tied to the eternity of God. Moreover, the eternity of God is present within man’s time through the offer of His love, an offer that provokes and helps the man to answer.” (Stăniloae 2003: 186)

“Love is the self-offering of a self, to another self, and the waiting for that one’s offer, as answer to the first one’s offer. Only in the immediate and full

answer of the one whom the love is offered, it is removed any waiting, any temporal interval, by being accomplished the immediate union. God offered us His love since our creation. But our answer to the Self-giving of God it isn't a self-giving of ours which cannot be fuller, namely to remove the waiting and the hope of a fuller giving. We are limited creatures, but in the same time we are capable of exceeding ourselves and we tend to surpass ourselves. This fact introduces the time, namely the past with our discontent because of what we have done and because of the degree we have self-given us in, and the future with its tendency to be more and to self-give ourselves more." (Stăniloae 2003: 188-189)

"In God, the duration of the waiting is reduced to zero, for the love amongst the godlike Persons it is simultaneous in the whole its perfection. Not being there any room for growing up further and not existing there the possibility of falling off this simultaneity and consummation, the godlike love persists, as offer and answer, in an eternal bilateral (or trilateral) act." (Stăniloae 2003: 190)

"The partners God created, of the love amongst themselves and with Him, because they couldn't be like Him, by nature and by themselves, bearers of His infinite subjectivity on all its aspects – therefore also of love –, they must reach by will, to the perfect relationship in love, and therefore to eternity. They cannot reach the eternity except through the unlimited answer to the unlimited Self-offer of the eternal god, for only by doing so they open themselves to the eternity of God, or they are able, by doing so, to participate to that eternity." (Stăniloae 2003: 190)

"The divine Persons do not receive the eternity from outside Them, because They do not receive the plenitude of the life from outside Them by answering the love of a superior being. The being created with a limited existence, they must answer the love of God in order to open themselves to Him, and they cannot do that except gradually. This means growth and effort. Therefore, their answer couldn't be from the beginning a self-giving and, consequently, a love equivalent to the divine offer, and therefore having a simultaneous promptitude and a consummate plenitude. To this, God offers them, at his turn, gradually and on the measure of their growth and depending on their capacity of answer, His love. Thus, their full answer will take place when God will fully offer Himself to them, after the created beings would have been grown up in this direction." (Stăniloae 2003: 190)

"This is a kenosis voluntarily accepted by God, for creation, a descent (*katabasis*) in report with the world, a kenosis that is lived simultaneously to the eternity of His Trinitarian life. God lives both of these by the fact that he makes felt the offer of His eternal love even in our temporal moment. But that means that in our necessity to answer, we live too, not only our

temporality but also the eternity wherefrom this offer comes, even though we only partially answer it, or even though we refuse to answer it.” (Stăniloae 2003: 191)

“God participates somehow to the man’s sufferance. We use to say that God will suffer if the man doesn’t answer His love. But God suffers not because He would need Himself our love, but he suffers for all the sufferings appearing within us because of our refusal to answer His love, and to our reciprocal request for a complete and unfaltering love. God gives us His benefactions in the shape of His love and of the love amongst ourselves. Whether we refuse this love, or its plenitude, through our complete and unwavering refusal, we refuse the benefactions from God. We refuse Him. The sufferance of God for us it comes out of the sufferance we sink ourselves in by doing that. This sufferance comes out of the fact that he cannot make us share His benefactions due to our refusal to accept His love.” (Stăniloae 2003: 199)

“The interval between the offer of love from God and our answer to it, it takes time also because the necessity of a spiritual growing up of ours, through our free effort. The people get mature gradually. We cannot continuously give the most adequate answers to the requests addressed to us, before a certain time to pass. Here one can see the importance of the lessons of the past generations, the importance of the human dialogues, of the experiences they are based on, of each person’s thought. God directs His demands towards the people and He communicates the gifts of His love to the people, depending on their spiritual level.” (Stăniloae 2003: 199)

“The not-changeability of God, to which He makes partakers the one who increase in love, it is a not-changeability in the fullness of the love life, above which there cannot be anything else.” (Stăniloae 2003: 201)

“While God offered the conscious creatures, before Christ, His love through things and through the uncreated divine energies, into Christ God gives Himself to them as Hypostasis. In Christ it is accessible for a full communion, the godlike Hypostasis Himself, to us on our human level. The divine Hypostasis surpasses in Himself the interval between Godhead and the mankind, and between Him as God and us. But this state is accomplished for us only in a first fruit and virtually.” (Stăniloae 2003: 202)

“Being ontologically above the space on a certain degree, we need to surpass it by will and by grace. If the time is duration between the appeal of God to love and the human answer, the space is the distance this duration is tied to. The interval between the appeal to love and the perfect answer of the people to this appeal, it is constituted out of duration and distance. Both of them represent a distance between world and God, but in the same time

both of them are given by God as a distance that has must be surpassed. Both of them are given as distance between human persons, as an interval between the one's appeal of love and the answer of another, but as an interval that must be surpassed. The time interval is called duration and the interval of space is called distance in a strict sense. But both of them are distance or interval in a broad sense." (Stăniloae 2003: 208)

"The time as duration will come to an end, but the space won't cease existing but it will be overwhelmed. The one who will answer immediately and fully the appeal of love from God, and from his fellow humans, he will be everywhere with them, without his variety to cease somewhere. God will be transparent and felt through His energy, through all the things. But also, each man will be present to each one, through his energy, penetrated by the divine energy, through all the things." (Stăniloae 2003: 209)

"In Christ, the Son of God makes Himself the bearer of the perfect Trinitarian love towards the people, and of the human love elevated to the quality of perfect answer to this love. And in the state of Resurrection, Christ unimpeded extends this consummate divine-human dialogue of love, accomplished in Himself, by also attracting us in it. In Christ the man has received the power to love God in a unique love with the Son of God the Only Begotten One, and to love the people with the love of God. And in His state of Resurrection, this power is being communicated to us, following to be fully impropriated by us in our state of resurrection." (Stăniloae 2003: 234)

"The transparency which is an effect of the overwhelming of the matter by the spirit, and that is therefore, at the peak, equivalent to resurrection, it isn't a physical moment and with a spectacular character, but an existential communication and irradiation of the love, of the interest in other people, and a participation to their pains and to the shortcomings of their life. It is the vibrating sympathy in the highest degree. It is serenity and unveiling of the great own love for them – that makes the other bearing their pains more easily. In this sensitiveness of the participation, the saint lives his humanity on the highest degree. But this humanity of the saint it is lived also by the one who enjoys the participation of the saint to his problems and pains. In this is revealed also the character of personalism of the holiness." (Stăniloae 2003: 274)

"The godlike love is the movement of God towards creatures, towards the union with them. But in order to be there a movement towards somebody, there must be such an eternal movement in God. If, generally, the eros means the movement, full of longing, between two parts, there won't be eros where only one part is person and the other one is a passive object of longing and love." (Stăniloae 2003: 288)

“In God there is a community of Persons amongst Who the love is manifested. The love in God would imply at its turn a movement from a Person towards Another. But for in God there isn’t a movement for surpassing a degree of love towards a more intense degree, and therefore towards surpassing a distance remaining amongst the divine Persons, or towards a fuller union amongst Them, the movement of the love of God is paradoxically united with the lack of movement.” (Stăniloae 2003: 288)

“On one hand, God puts His power in movement in relation with the creatures, and on the other hand, He instills them, through this movement of His love for them, their love for Him, after he has given them this capacity through creation, and He has restored this capacity by the grace of Christ. God, by bringing us to existence and by endowing us with so many gifts, amongst which there is also the gift of the knowledge, it appears to the creatures a worthy to be loved, and this is another form through which He sets the creatures in the movement of love towards Him. Although, this movement being weakened by sin, there were needed new going outs of God to the creatures, in order to restore their movement towards Him. Actually, it is difficult to discern between the creation of the love within them, by the fact that He appears to them as worthy to be loved through the gifts He gives them through the act of the creation, between the work of the Providence and the restoring of their powers, and between His new and permanent going out to them into Christ. All these three kinds of going outs are manifestations of His love for creatures but, in the same time, they are actions through which he makes Himself worthy to be loved by creatures, and therefore they are actions which lead their love towards Him.” (Stăniloae 2003: 290)

“Out of the love of God for the creatures it springs out the creatures’ love for God, and therefore the creatures’ love for Him it cannot be separated from His love for creatures. That’s why the Holy Fathers do not make a separation between the two kinds of love. The creatures’ love for God it is the gift of God, a gift produced by the love of God for the creatures which turns back towards God with the fruit of the creatures’ love. The love with which the creatures move themselves towards Him, it is the love through which God moves the creatures towards Him.” (Stăniloae 2003: 290-291)

“Two persons who love each other, they no longer know what has each one of them in this love from oneself, and what is from the other person. If the second person doesn’t love the first person, the first person won’t have, at its turn, power to love the second person; and if the second person doesn’t love the first person, that one won’t have power to love the second person. Each one makes the other person able to love through the own love, and in the same time through an attraction exercised upon that person. But the

attraction itself that is exercised upon that person it comes out of this person's love for that person." (Stăniloae 2003: 291)

"In the earthly life we are on our way towards the perfect love of God and for the fellow humans. We will reach the perfect love with God and with the fellow humans in the future life, if we strive to do that in the present life." (Stăniloae 2003: 292)

"The love supposes two kinds of selves, who love one another, or a self who loves and a self who receives that love, or about whom the one who loves knows that that one is aware of his love. And this must be in reciprocity. But in the same time the love unites the two selves, proportionally to the love between them, but without confounding them because that would put an end to the love. Therefore, the perfect love paradoxically unites these two things: several selves who love one another, still remaining unmerged, and a maximum unity between them." (Stăniloae 2003: 293)

"Without the existence of a perfect and eternal love, it cannot be explained the love within world and it cannot be seen either the purpose of the world. The love from within the world it supposes the eternal and perfect love amongst several divine Persons. This love doesn't produce the divine Persons, as the catholic theology affirms, but is presupposes Them. Otherwise, there could be conceived an impersonal love also producing and tearing apart the human persons. The divine Persons maintain Themselves consummate from eternity, for Their love is the perfect love, a love that cannot increase the communion amongst Them. Otherwise, it would everything has started from the supreme separation, from the lack of love. The love supposes a common being in three Persons, as the Christian teaching says." (Stăniloae 2003: 293)

"The reciprocal love amongst people implies also several persons capable of love, on the basis of a being of their, that is in some measure common to them. But this imperfect love amongst us, it supposes the perfect love amongst the divine Persons with a common being. Our love is explained out of our creation in the image of the Holy Trinity, the origin of our love." (Stăniloae 2003: 293-294)

"The evil is no longer evil when another person communicates with you and you communicate with him. It is a good to be with another 'for better and for worse. The evil is overwhelmed in communion, for this is a fulfillment of being. And the good is no longer good when you impose it to another person, but you do not love that person, and you keep yourself at a distance from the communion with that person. The other one actually needs your love, and you need his love. By this you give him everything, and he gives you everything. In the other's need of your love, you ascertain that you really

exist, and in your need of his love you ascertain that he exists in a way that is superior to the objects; you ascertain that he accomplishes you, and by this you experience the good. But through these you ascertain that you exist by strengthening the other, and he exists by strengthening you in existence. And the love means remaining into communion.” (Stăniloae 2003: 501)

“According to the Christian teaching, if I orient myself only according to my rationality in deciding what is good to the other and what is good to me, I proudly and egotistically make use of my rationality and I get out from the truth and from the good. In such a case, I do not strengthen my existence out of the communion with another. Such a decision cannot bring me ever a good for me and for another; it cannot increase my existence out of another and his existence from of mine. Only the love or the communion in freedom is the source of the good; only the love strengthens the existence of the two ones in common; or, only the decision from and for love – or made in common out of love and for the reciprocal love – it serves to the true good, and not the singular decision according to a norm established individually.” (Stăniloae 2003: 502)

“According to the Christian doctrine, only the one who serves is saved (Mt. 20: 26-28). If I want to serve through rationality, my good and the good of another, I won’t be able by any means to do that only by my rationality, but I must consult also his rationality, for each one starts from concrete circumstances and needs, and, anyhow, the final good is clarified in dialogue with that one. I must not submit the good to the individualistic rationality but, on the opposite, I must submit the individualistic rationality to the good, or to the superior rationality of the communion from love; I must submit the rationality to the live.” (Stăniloae 2003: 502)

“The *me-you* love it is the love between subjects. But the love doesn’t stay exclusively in the power of the two subjects, for in this case the love between them it could be permanent and consummate through itself. Or it is sustained and relit in its moments of weakening, of interruption, by the responsibility towards the supreme Subject. He gives power to the love and he leads towards consummation the love amongst the human persons. He deepens in front of us the value and the mystery of the other person, and by doing this he strengthens our love for that person and vice versa. In this is made obvious to me the love of the supreme Person for the person of my fellow human, and to the person of my fellow human it is made obvious the love of the supreme Person for me.” (Stăniloae 2003: 518)

“The supreme Person, or God, by the absolute price he granted the human persons, out of His love, as Creator and Savior of theirs, He leads the love amongst them towards the ever more uninterrupted and ever higher states.” (Stăniloae 2003: 518)

“We experience God through our fellow humans, in the love we have for them, or we verify our experiencing of Him in the fully responsible love for them, but not by identifying God to them, and not by identifying God to our love for one another, but we experience Him as source of supreme personal love, a love that gives us the power to ascend to an ever-higher love for one another. This makes possible both my prayer towards God and our common prayer towards Him. If God had been identical to the love between us, the prayer would have been meaningless. Maybe that’s why some groups of Protestant students in theology refuse the prayer in their church.” (Stăniloae 2003: 518-519)

“The first element of this “transcendental Christology” of the Logos it was seen by Rahner in the man’s need for absolute love. This absolute love answers the commandment of Christ to see, in the neighbor, Himself (Mt. 25). According to this commandment, “an absolute love, radically and without any reserve directed towards a man, it implicitly affirms Christ, through faith and through love. And this is true, for the simple man, finite and lacking firmness, he cannot fully justify only through himself and for himself, the absolute love he is offered, in which a person engages himself and has the courage to totally offer himself to another; for himself, the other one could be loved only with reserve, with a love the one who loves reserves himself to himself, or he has the courage to give himself maybe to a reality empty of meaning... But the love wants a unity of the love for God and for the neighbor, within which, the love for the neighbor is, in the same time, also love for God, and only by this is the love absolute. Through this, the love searches for God-the Man, namely That One Who can be loved as man with the absolute of the love of God.” (Stăniloae 2006: 8)

“Actually, the suffering of the human weaknesses, not-foreshadowed by sin, and the endowing of the human nature with godlike power in order to overcome the human weaknesses, both they are the manifestation of the same godlike love descended on the level of the human nature. Love is power, the most authentic power. The more the One Who has the love lowers Himself without changing Himself, the more the love manifests its power. This is for the true and authentic love isn’t altered by lowering itself.” (Stăniloae 2006: 32)

“This appearance of lowering the power through love, it hides the presence of His power to a worldly inferior judgment - this one reckons that there is a contradiction between power, as worldly understood, and humbleness. But the spiritual people feel, in the not-foreshadowed humbleness, the true love.” (Stăniloae 2006: 32)

“By the fact that Christ has made, on Himself, man, there hasn’t been introduced any diminution in the equality and in the consubstantiality of the Son with the Father and with the Holy Ghost. Although He is also a man, Jesus Christ keeps His position from ever within the Holy Trinity. Although he has become man, Christ remains in the unity of being, from ever, with the Father and with the Holy Ghost, and he has in this quality too, the glory He has been having even before the world has been made (Jn. 17: 5). It is a glory that reverberates upon all the people who are united with Christ (II Thess. 3: 14). He is the Pantocrator in human body. In His luminous human eyes “like the fire’s flame” (Apoc. 19: 12), it shines the infinity of the Father and of the Holy Ghost. And through His eyes too, it is shown us His endless godlike Love. We are “called to achieve the glory of our Lord” (II Thess. 2: 14). By recognizing that Christ receives as man too, a glory equal to the glory of God, we confess our faith that we too, will be imparted, by Him, with that glory. He is the bridge between the Father, with Whom He is of-the-same-being according to Godhead, we also, with whom He is of-the-same-being according to the quality of human being. All the gifts from God, we have them forever and ever through Christ and in Christ. In Christ there are hidden all the treasures reserved to us in eternity.” (Stăniloae 2006: 45-46)

“Christ remains after embodiment too, a Hypostasis of the Three Hypostases of the Holy Trinity, in community of being, with Them, though He enter the community of being, with us too, like man. Neither has been His Hypostasis altered, not His godlike nature, by embodiment. That’s why, though this Hypostasis has assumed the human nature, He is worshipped, as Hypostasis, together with the Father and with the Holy Ghost. By the fact that the same Person of Christ is in community of godlike nature with the Father and with the Holy Ghost, but He is also in community of human nature with us, he actualizes the community of being with us in the same culminant love which is accomplished in the unity godlike being, with God-the Father and with the Holy Ghost. By being, ontologically, equally united with us, according to the human nature, like He is with the Father and with the Ghost according to the godlike nature, He is, in what concerns the love too, equally united with us like He is with the Father and with the Holy Ghost, though he has, towards the Father, the love as man obeying the Father, and towards us, he has also the love as work of elevating our nature.” (Stăniloae 2006: 46)

“It is to be noticed the tight correlation between the sanctifying work of God and the priestly work through which it is obtained the sanctifying work of God. It is the correlation between the self-giving of the being and the sanctification obtained from God. Actually, the quality as priest, of the man, it isn’t but the last conclusion of the man’s quality as responsible being. Like through the quality of responsible being the man answers God Who

offers the man His love, likewise through his quality as priest, the man gives himself to God by answering the same calling of His Who wants, by His own giving, to fill the man with His gifts. But if the love sanctifies the one who gives on himself, the self-giving itself, of the man, it fulfills a condition of the man's sanctification, or it is a premise of the man's sanctification." (Stăniloae 2006: 57)

"Only in the state of good fragrance of this sacrifice we are well pleasant to God, namely only by renouncing to ourselves we can accomplish the relation of endless love with God Who is endless in love." (Stăniloae 2006: 92)

"In the state of sacrifice, we are being cleaned of sins, being imparted with Christ's sacrifice, namely we go out of passions' slavery, which narrows us, and we gain the liberty in the relation of the endless love with God Whom we surrender ourselves to, being imparted with the analogue surrender of Christ." (Stăniloae 2006: 92-93)

"For He loves us, Christ doesn't want to stay alone, as sacrifice, before the Father, He doesn't want to obtain, as man, the Father's love only for Himself, but also for His brothers into humanity. "Christ remains forever in the Father's sight. This is for when the First-Born has made, on Himself, like us, then He has entered (as man) the Holy of the Holies (in the intimacy of the Father (through the great and consummate tent, namely in heavens, to show, on Himself, as it has been written, in front of God, for us (Hebr. 9: 24)". (...) In Christ we have entered and we are entering the infinity of the life and of the love of the God, which spring out of the Father, for this infinity of life and of love, by filling up the humanity of Christ through sacrifice and Resurrection, it has been made accessible to us too, through the sacrifice that bring us to resurrection." (Stăniloae 2006: 93-94)

"We must not die of bloody death, as Christ did. This is because not within us is defeated, as in the mankind's first fruit, the death. But in our deeds of continuous renunciation to sins and of advancing in virtues, as getting out of the egotism's limitation and as openings towards the infinite God, and towards the relation with our fellow humans within Him, He continuously activates our will of no longer living to ourselves – namely the life that leads us towards death – but to live to the immortal God and to our fellow humans, in God. In this active intention it is virtually comprised even the capacity of our physical death for God, and for helping our fellow humans, in order to get ourselves out of the narrowness of the own egotism that leads us towards death, and in order to enter the infinite life and love of God." (Stăniloae 2006: 94)

"Our sacrifice, by being continuous renunciation to sins, as forms of the egotism, it takes the shape of the virtues and of the continuous advancing in

virtues, it takes the shape of loving openness towards God and towards our fellow humans, given the fact that all the virtues are animated by love towards God and towards our fellow humans and the virtues end in a culminant and endless love. As such, our sacrifice or our virtues have a dynamic and uninterrupted character.” (Stăniloae 2006: 94)

“To the one who feels himself under the flux of power and love of the embodied Word, under His endless wave of live and of light, it is impossible to him not to feel Christ as the source of the same life and power of all the ones who open themselves, through faith and through will, to Christ.” (Stăniloae 2006: 107-108)

“In Christ the endless love of God meets the humanity’s love, which opens to His love, by integrally surrendering itself to God. And Christ is the One Who conveys His endless godlike love as God, but He offer His love as man too, to God, by entirely surrendering Himself to God, on our behalf, as our Hierarchy, for, as being filled up also as man with the godlike love He has consummately opened himself to, to convey this love to us too, and by this to sanctify us.” (Stăniloae 2006: 113)

“The Christ’s state of sacrifice it is a state of love towards the Father and towards us, once only the love for another person determines a person to renounce to himself. This is the good fragrance of Christ’s sacrifice before the Father. Christ has reestablished thus our relation with the Father.” (Stăniloae 2006: 113)

“The holiness as state of sacrifice before the Father, it is a state of love, out of the Father’s love. And for the love of God is endless and eternal and it gives our love these qualities too, God, by making us saints into Christ, He gives us the eternal life. By making us saint, God makes our persons eternal, namely He highlights our persons’ imperishable value. Of this state of holiness from Christ, and therefore of love between us and God, we are imparted within Church and this love is the force keeping the Church or its members in unity.” (Stăniloae 2006: 114)

“If the grace is a manifestation of the love of God as Person, it is natural to Him trying to awaken through His love our free love. A loving person, even when he is stronger – as in this case –, he can limit the manifestation of his power in order to give the dialogue partner the possibility of freely manifesting himself, for he wants his love. Such a loving person works not through power, but through love which is at its turn also a power of love to the one who freely accepts it. A person who comes with love close to another person, he awakens the love of the other person as free manifestation. The report of love is an agreement between two liberties. It is true that the grace, as manifestation of the love of God, it precedes; but this is not in order to

pull us forcedly to love, but it is in order to solicit us our love and to give us the power of feeling the love of God and to manifest ours, but still letting us free to negatively or positively answering.” (Stăniloae 2006: 131)

“Christ has done everything in order to enter the dialogue of love with us. He dwells in the altar of our being, bringing Himself sacrifice for us – as Hierarch – to the heavenly Father, in order to strengthen us too, in an unknown way, in order to add the sacrifice of our being next to His sacrifice, in order to renounce us to ourselves too, to enter the dialogue with the Father through Christ, as Christ has entered by the sacrifice of His being, as man, in this dialogue with the Father and with us. To Christ’s humbleness must be answered by our humbleness, in order to accomplish the mystery of encountering Him in love.” (Stăniloae 2006: 147)

“Christ as Hierarch He is a Mediator, but not like in a place stranger to us, but between the abyss of our heart and the godlike abyss, being in both of them and being a bridge between them, for He has both of them within Him. Being such a Hierarch, Christ wants to open the abyss of our heart to the abyss of God: Christ wants to awaken the endless thirst for love, of our heart, in order our heart to drink out of the endless spring of the godlike love. And Christ can do this by being with the abyss of His human heart open to the godlike abyss in our heart’s abyss.” (Stăniloae 2006: 147)

“From Christ Who dwells within us since Baptism, it comes to us the power of opening ourselves to God. From the Hierarch Who sacrifices Himself there, in the fire of love for God and for us, it comes to us the power to add, with a warmth out of His warmth, our sacrifice to His sacrifice, our renunciation to ourselves, for this sacrifice of ours to be taken by Him together with us and consumed by the fire of the same love for God. Form here we see that, though the power of the work comes to us from Christ, we must work too, our work being warmed up and strengthened by His work. “Therefore, oh, you man who have been baptized into Christ, you give just the work for which you have taken the power and prepare yourself for receiving the showing of the One Who dwells within you. And thus the Lord will show Himself to you too, according to the promise, in a spiritual manner, as Himself says: “And the Lord is the Ghost; and where the Ghost of the Lord is, there is the freedom” (II Cor. 3: 17). Then you will understand what was said: “The Kingdom of Heavens is inside you” (Lk. 17: 21). Namely, encountering God in love it takes place inside us, in the hot synergy of the love.” (Stăniloae 2006: 147)

“This framing of mine, as subject, in the subject of Christ, being the alter of the supreme love, it is in the same time the act of the fullest opening of the heart – of my intimacy -, through which I elevate my life, when I gather myself from the self-forgetfulness, from scattering. The heart is meant to be

open towards God as Person, and towards people, like a window is made to be opened towards the seen things. This openness of the heart for me and for Christ, it has started at Baptism, by banishing away the attachment to the egotism's sin, in which I believed my own self was being affirmed. By being my dialogical subject framed into Christ, my heart opens in the Christ's human heart, opened to the maximum of the infinity of God." (Stăniloae 2006: 148-149)

"The death has the meaning of the full love for Christ. But the love is the virtue that crowns all the virtues and it comprises all the virtues. And the virtues aren't but the habits which our human nature has achieved, by steadfastly fulfilling the commandments, with the help of Christ's power, or with the help of the Ghost dwelling within our heart since Baptism. The commandments aren't but the invitation to the full opening of our heart to Christ, and to our fellow humans, done by us too, with the power of Christ Who offers Himself to us, through the commandments, with His power, but also with the appeal to our efforts in order to put us in accord with Him in love. The fiery love for God, which crowns all the virtues, it is a fruit of the Christ's Ghost Who dwells within our heart, but it is an answer of the man as well; it is a full encountering with Christ Who is full of the godlike infinity, within our heart; it is a full revelation of the Christ Who is within our heart." (Stăniloae 2006: 149)

"The man's man opens to God through a love which isn't only the top of the virtues, but it is also the top of the knowledge of God, being the appanage of a mind that has been cleaned, of passions. Besides, the virtues by cleaning up the body and the soul of passions, and by filling them up with the love for God, they clean the mind as well of the passionate cogitation - which distorts the things and the persons and locks them up in a narrow horizon, by elevating the cogitation through a wide and luminous horizon to the knowledge about God."

"The love is the greatest force. But the love is strong only when is upheld by Christ's Person Who is infinite in power and in love – and this love is one with the true faith. This love will last even after the faith will come to an end, namely when Christ will show us Himself in revealed manner." (Stăniloae 2006: 152)

"The new life received through Baptism it is manifested as power of maintaining and of increasing in cleanness and in good deeds, which are developed in the virtues culminated in love. The love isn't a simple sentiment of euphoria, but it is as well steadfastness in thought and deeds of kindness, namely it is a true general priesthood of giving the life to God." (Stăniloae 1997: 44)

“The Eucharist is the completion of the salvation’s oikonomia, of the oikonomia of love of God for people and of His union with us. If the Son of God wanted to come so close to the people than to unite Himself with them, as sole mode of their salvation and deification, He won’t be content only with His embodiment as man with the intention of remaining separated from the others, but in order to go forwards, so to say, by embodying Himself in all the people, but without impeding them to remain distinct persons and not ceasing Himself to remain a distinct person for practicing the perfect love. He wants to come within us not only once, but always, so that on one hand He is within us, and on the other hand He remains distinct from us and above us, in order to come again in a increasing degree within us, towards the continuous increasing of the relation of love, towards fueling the love, which is shown also through the union of our body with His all-clean body and blood. A friend, though he has become interior to you by the fact that he has given himself to you as a gift, he is always giving himself to you, increasing his interiority within you.” (Stăniloae 1997: 63)

“The fact that we can see God through another person, that the love for the other one it makes that one transparent to God, it is a gift of the Word’s embodiment. Through this, the Word of God has given us the possibility to see Him through the human face, firstly Himself, and then all the ones in whom Christ dwells Himself, or He continues to embody Himself through Mysteries. Only for Christ, as God, He is transparent in the other one, and He adorns the other one, these things appear to us as worthy of endless love; the love for another it isn’t ever exhausted. Besides Christ, the permanent love for a concrete person, it would have been impossible.” (Stăniloae 1997: 120)

“The two ones they love one another for they complete each other, for they are not uniform to one another. The love isn’t born between two souls who sound the same, but who sound harmonically, says Schiller. The love is an exchange of being, a reciprocal completeness. The love enriches each of them for each of them receives and gives endlessly, whilst the hatred impoverishes, for it doesn’t give or receive anything.” (Stăniloae 1997: 122)

“The man finds in woman an indefinite mystery. She knows some insufficiencies which require to be made whole through the man, and that’s why she loves her man; likewise, the man. The marriage is in the same time love and help, enjoying the other one, and suffering him. For all of these the ones who marry are given the godlike grace. The love gives birth to the bewilderment in front of the other one, and the enduring of his helplessness, and helping him in that helplessness. In love, both of them become strong.” (Stăniloae 1997: 122-123)

“An important role in the gradual spiritualization of the bond between the two husbands it belongs to the exercising and by the growing up of the responsibility for one another. The love grows up of the exercising of the reciprocal responsibility and the responsibility grows up out of love. The love between beings conditioned by so many needs of the bodily life, it is not only a happy contemplation of the bodily beauty and then a n increasingly lived contemplation of the other soul’s beauty, but it is that too; but it is the engine of some endless acts of responsibility for the other. And this imprints itself as an important factor of spiritualization in the acts of bodily love.” (Stăniloae 1997: 125-126)

“How weak, how insufficient is the love or the friendship on earth, impeded by so much reticence, by so many doubts! And though, it is heavenly comforting in our life, by banishing away the heavy darkness of the feeling of loneliness, of broken piece and ready to sink into the dark ocean of the endless loneliness, in the absence of any connection with the objective reality of the shore which stay strong, but which is stranger to you.” (Stăniloae 1997: 278)

“The heavenly love and friendship constitute a perfect transparence and communication, unimpeded by bodies – as it is here on earth – but still being accomplished through bodies, in its consummate form, as also through bodies it is accomplished an imperfect love on earth. This is for also through different bodies, but in communication, the ones who love each other they know one another as different persons. In the organism of the universal communion, I still discern my body as environment of noticing the others’ bodies, which I distinguish as their environment of manifestation. In heavens there will take place a pneumatization of the bodies and of the relations amongst them, but not a confounding of them in a uniform “universal body”. In the great light of everybody there will be distinguished the lights of the different bodies and souls, or better said, of the unique persons in their soul and body of light.” (Stăniloae 1997: 278-279)

“After resurrection the people will be like the angels, for they will love each other with a love totally spiritualize, personal, liberated from the urge of the nature and from the sex’s lust. But the entire variety of the persons will be preserved, likewise the angels represent, as persons, different spiritual modalities.” (Stăniloae 1997: 286)

“The criterion for judgment it will be the practicing or the not practicing the love for people, having its firm foundation in seeing God through man, in rooting the man in God, in understanding the fellow human as image of God. By this, the one who loves he accomplishes himself as image of God, as real man. This is for, by loving the people, he collaborates with God, and he unites himself with God in His work, and by doing this himself is fully

actualized as man. The diverse steadfast forms of levels of the love, they are the virtues. Through virtues the man gives human image of God in him. That's why God gives Christ to do the people's judgment (Dan. 7: 12), for Christ Himself to ascertain on what measure the examined ones have His image imprinted within them, or they have become like Him and they have accomplished through this the true man within themselves, a fact impossible without they living in communion with Him." (Stăniloae 1997: 292)

"Christ will reckon as being in His images, they who love the people as he did, the ones who love Him within people, for this gave them the power to love. He will judge us on what measure we worked like Him, by identifying ourselves to Him, as he identified Himself to the people. Christ especially assured us about His identification to the persecuted ones, and he will judge us on what measure we loved those people. Christ declared that at the eternal happiness, consisting in the consummate communion with God and with the fellow humans, and by this in the impartation with the infinite spiritual plenitude of the whole, he will cross the ones who departed from here in the tension for this communion, the ones who saw in his most persecuted fellow human his endless value, the face of untold depths of God mirroring Himself in that one and keeping him tied to Him, and he honored this image, this mirror of God, trying to escape him from the shortcoming and the humiliation thrown upon him by the sinful indifference of his fellow humans, and by the way of existence of this world bearing the consequences of the sin, and its own ignorance and weaknesses. Who truly loves the man, he sees somehow the One Who transcends the man, and he sees God Whom the man has his foundation and source in, of his power, of knowledge and of love. And truly loves the man as man, the ones who loves the one despised and disregarded by everybody; to that one it has been revealed the supreme hidden value of the man. The one paying attention only to the ones who are in good material situations, he respects them not for they are humans, but for some own interest, he doesn't love the man as man, unlike the one who leans with love towards his fellow humans who are persecuted and in difficult situations. On the other hand, especially the needy unveils under the attention rays of his fellow human, his profound humanity and therefore also God within him. The others get even haughtier for the honors they are given, thus covering their authentic humanity and God within them, and letting the communion unaccomplished. Then, in the man shouting out with a voice or voicelessly, but heart-breaking, asking for help, or in his eyes closed with pain, Christ Himself is the One Who shouts out or looks at the people's heart, for the sufferance as human sharp sensitiveness it is an adequate environment for the revelation of God Who aims also to awaken the human sensitiveness. The impoverished and the grieved are such a help, a more efficient help, given us by Christ, in order us to enter the relation with Him, for our awakening." (Stăniloae 1997: 293)

“The one who loves the Lord Who humbled Himself as the last man, he does the work of the Lord or the Lord’s work is being done through him. God has made Himself man in order Himself to possibly be loved as man, and in order to show in His example what the man must love his fellow humans like. He wants us to love Him as man, asking for our love, and he shows us how to love. He enters the relation of love with us and he strengthens the love relations amongst us, by making Himself addressee and human and divine subject of the love. He strengthens our love, by attracting us to love through the face of the one in sufferance, and he gives us the power of loving for he is the One loving that one in an exemplary manner. He eases our love, by awakening the mercy he has sown it in a natural mode within our being.” (Stăniloae 1997: 294)

“The divine *Self* manifested through Christ’s humanity Who has made Himself the human *self* too, it has a width, a divine complexity, and an infinite depth, through which He manifests His character as role-model and as ground of all the human hypostases as source of their power for love, still manifesting Himself as human. Each one of us will fully love Christ when he will love any man, because of not loving a man you do not love a ray of Christ, of the divine Hypostasis in human countenance, or better said in a all-human countenance. That’s why Christ’s humanity isn’t that of a human hypostasis, but it is of the divine Hypostasis, so that it isn’t the organ of manifestation of an individual *self*, and that’s why individual at its turn, but He is the organ of manifestation of the divine *Self*, the original role-model and the maker and the upholder of all the human *selves*; Christ’s humanity is therefore a humanity capable of presenting and showing the human universality, a humanity that needs to be loved in all the persons and which gives us the power to love all persons.” (Stăniloae 1997: 294)

“We may not see now Christ in our fellow human, or our fellow human in Christ. We might know this, for now, only by faith. But this fact will be revealed to us at the final judgment. In Christ we will see then the image of each man; in each man we will see a ray of Christ’s face. Then we will see that by not loving a man, we actually didn’t love Christ in that man and we didn’t allow Christ to love him in us. We have an example in the report between a parent’s face and his children. The image of the parent comprises the images of all his children and the image of each child represents a ray from the parent’s face, of the entire specific of the parent’s face in that ray. He who doesn’t love the image of a child he doesn’t love entirely the parent and he doesn’t follow the parent’s example. Christ reckons as referring to Himself all the love deeds of or the non-love deeds addressed to the people, like we refer to ourselves all the honoring or the dishonoring addressed to our mother, or to our brother, or to our children.” (Stăniloae 1997: 294-295)

“Because we have told that the salvation consists in elevating the man from the simple state of an object, to that one of a subject, of the divine love, the question that arises is: does love constitute the perfection of the character of the subject, and God too has the love? In order to answer this question, there are necessary few words about love.

Love has the surety, the experience of *you* like a reality which arises above the world of the objects, like a reality which does not exist only to stay at my discretion, or to be swallowed into the mass of what it is indifferent to me. All my inclinations and attitudes, through which I am using or trying to use something, because of making me lonelier they aren't either love or subject of love, or even subject in a full sense. I can become wholly conquered by this kind of inclinations or attitudes. Love is that sight from me, which, when discovering a *you*, it gets me out from my loneliness, it gives me the experience of the fellowship, of the deep friendship - a total one -, of that *you* are with me to the deep on my heart, into the most intimate joys and pains, that I hold on you, that you are helping me, that you are caressing and relieving me, even into the most dreadful experience of the death's loneliness. But I have through *you* these joys and this relief, not because I am thinking at me. Immediately that I have this selfish thought, there isn't love any longer, neither fellowship, but only loneliness. I have all through *you*, because I am no longer thinking at me, but I am aimed only towards you, towards your experience. I forget then about all my matters. Nothing hurts me anymore, nor makes me restless because of what concerns me, but I am preoccupied only with what concerns you. I cast away all my burdens, by taking you exclusively to be my concern and my burden. I am living through you. The ones who love each-other they reciprocally carry their burdens. (Jesus takes our sins and we take His sufferings). In love I have found my supreme happiness in *you*. Love is the supreme responsibility for another. On this way we experience also the love for our fellow human: like a subject burdened by the supreme responsibility for us, and having in this his supreme happiness. All it is owned by a person it serves like an instrument to communicate love. As ownership, the nature makes no sense; likewise, the man's body; the same the intimate features. The one who is in love with somebody he gives everything to the other one, even his own self. But even in total surrender of himself, he still remains the subject of the surrender. Everything serves to love, to communion, to the *me-you* report. Through love we discover, like a supreme reality, the another like a subject, like something who limits us, like something that is no longer below us, but he is in front of and above us, in the sense that he compels us with an infinitely deep seriousness, like something which we cannot control, even if physically we could. And in the same time love is the assuming of this responsibility and full joy in serving.

By combining all these manifestations and countless other manifestations, we can tell that through love we affirm the other one like a free subject, like

we are, and we do not reduce him to the state of an object, so that he also will affirm us. We make our happiness addicted to him, after we generously recognize him and help him to consolidate into the dignity of ultimate and free center of his acts. Through love we give everything we have to the other one, accomplishing him, and then we receive everything from him. Because we need our confirmation in existence, through the free appreciation and consideration of the other one, we do everything to elevate him to this state¹⁷⁸.

The love is the leaning towards the other one, in order to give, and not to receive (not to pluck from him, like from the object, without the consent of him, but to depend on his will).

How much it gets along then, the love with the sovereign character of the subject? And how much it fulfills him?

It was noticed that only the love makes us fully free. Only what we do out of love we do that by being ourselves completely in freedom¹⁷⁹. The sovereignty does not mean selfishness, but lack of compulsion, namely spontaneity. By giving everything to another one, we do that in freedom, and by receiving everything from the other one, we receive that only from the one who loves us, and who, therefore, does not force us, but he increases our liberty. The love of the other one - its manifestations -, it softens your obduracy, and it deepens what is noble into you and it makes you to find yourself into your intimacy. The liberty of both of them, it increases in this communication, in this encouragement and in this reciprocal affirmation. The man becomes the slave of the passions, getting weaker in his character of subject, when he does not love. The selfishness, the envy, the fear, they are forces which limit his liberty and sovereignty. The subject is a subject only in communion with other subjects. So, the full subject is the subject being the bearer of love; the full subject is an unreserved intentionality after communion. The conscience and the liberty, far from excluding this intentionality, they serve it. By the fact that the man is the full subject only when he is a love bearer, there occurs the consequence that the full man's existence is not possible without the love from God, without the report with Him. A human nature existing by itself it is an *eo ipso* into an under-natural¹⁸⁰ state. Without the permanent love from God, the man lives an ill existence.

¹⁷⁸ LOUIS LAVALLE, W. c. 526-30.

¹⁷⁹ LOUIS LAVALLE, W. c. 526-33.

¹⁸⁰ The Catholicism sustains that the man went out from the connection with God, through the fall, while still remaining with the "pure nature". This nature is, in any case, "something tormented, something that God does not want".

But though, so blunt and incomplete, the capacity of being a subject of love, and therefore the subject character itself, it may be found also into the man who has not in him the love for God, namely the fallen man. He feels over him the force of the other's look and opinion, and he feels himself compelled to take the other one into count; in everything he does, he feels the another somewhat like a "subject" who does not stay in a simple subordination and indifference like any object does. He feels himself towards another like being into a special reference which is above the objects, in an obligation to answer the expectations of the other one. As that one is a subject, he is a subject also, whereas he is capable of answering and he feels himself compelled to responsibility¹⁸¹. He feels the other one like a subject because he feels himself compelled to refer - in everything he does - to the opinion of the other one, to the expectation of that one, and to respond through all the action and through all his life to that one. He feels that he does everything for the other one. The other one's advocate in us, which makes us to be accountable to him, it is our conscience. On the measure we feel the obligation to answer the other one, on the measure of the strength the conscience's voice has, it grows up within us the capacity of love and the subject. Most of the time the man struggles against this obligation. Though involuntary he works for the other one's sight, he perverts this work by mixing it and contaminating it with the sentiment of vanity. But the vanity, of which force no man - from the ones who are deprived of love - can escape, by mixing in it the pride and the care about others, it is also a confession of the man's responsibility, of his character as a subject. The intentionality for communion, which it is the characteristic of the state of love, it manifests - no matter how had the man tries to chock it -, even in the man's fallen state, like a fundamental structure of his being. The newer philosophy has established this thing with full clarity¹⁸².

If the final destination of the man is to be a subject of love, by being created on this purpose he has received the seal of God's image, and if the salvation does not aim but only the raising of the man to the likeness with the Son of God, by making him also a son, and this is done by sending the divine love, namely of the Son's Ghost in him, then the godlike model which stays at the basis of the creation and salvation, the divine model of the man, or the "heavenly man", he won't have to consists in something else, but into the consummate character of the love in communion. And this is God because He is a Trinity of Persons." (Stăniloae 1993)

¹⁸¹ **E. BRUNNER** sees into the responsibility the human being and the God's manner in him. (*Der Mensch im Widerspruch*, Berlin, 1937).

¹⁸² For example, **M. HEIDEGGER** says: "Als Mit sein «ist» daher das Dasein wesentlich um willen Anderer. Das muss als existentielle Wesensaussage verstanden werden. Auch wenn das jeweilige faktische Dasein sich an Andere nicht kehrt, ihrer bedürftig zu sein vermeint, oder aber sie entbehrt, ist es in der Weise des Mit seins. Im Mit sein als dem existentialen Unwillen Anderen sind diese in ihrem Dasein schon «erschlossen»". *Sein und Zeit*, p. 123.

“God is endless love, say the ones who do not see in the death of Jesus also a fulfillment of the justice. His Being imposes Him to infinitely forgive. “This is His job: to forgive”.

This kind of thinking introduces a dangerous relativism into the moral order. If the mission of the man is to sin infinitely, and the mission of God is to forgive infinitely, if nowhere it is put the foot down against the human sin, what authority will God still have and what force will still stay in support of the good and of the moral order? In this case, not God is the Sovereign, but the man. God has no other choice but to continue walking on the tracks of the man for cleaning his mess. In this case, there doesn't exist a moral order which the man to feel above him and around him, but the man himself is his own law, if there can be any law.

It is said that the superior man forgives, so God must forgive all the more. But the people have to forgive one another, because no one is without sin, and no one can truly make himself a judge to the other¹⁸³. They can forgive, so that, because they have not the responsibility of keeping the moral order. In fact, we can also see amongst people that, immediately when is about the ones who represent and who take care of institutions, who take care of establishments based on a certain order, they cannot forgive anything and however, like the private individuals can, no matter how much they would want this in their personal quality. About the state, Paul the Apostle, says that it carries a sword for the punishment of the evil ones, and the state, in his way, is from God. But Jesus asks the individuals without public roles to forgive for seventy times seven.

God, though, He is the supreme preserver of the entire moral order.”
(Stăniloae 1993)

“The love is an element which strengthens the unity in the frame of the human nature hypostasized in numerous selves. And the lack of love weakens the human nature, or, at least, it takes the moral-spiritual character, living it at most like a fact of substance. Jesus, by having an unlimited love towards any man, He creates a maximum closeness between the human nature hypostasized in Him and the one hypostasized in all the human subjects. His love is the magnet which attracts upon Him everything that has resulted like guilt from the sin manifested through all the human subjects.

¹⁸³ **PAUL ALTHAUS**: *Das Kreuz Christi*, in *Mysterium Christi*, Furche- Verlag, Berlin, 1931, p. 245.

But, if it had been like that, it shouldn't have attracted, this love, also the sinful thought and impulse which moves itself into the hypostasized nature into the human subject? The love for a fellow human it doesn't compel you to commit the sin with him. A contrary, it compels you that, besides all the closeness to him, to keep yourself clean, to be able to help him to raise up.

The intimacy of the fellow human you can find it, you can meet it, and you can look at it, in its face through your intimacy, without this making yourself sinner like him¹⁸⁴." (Stăniloae 1993)

"Even the individual who has reached the peaks of the spiritual living, when the main thing to him is no longer the external activity, but it is the contemplation, he exercises an influence upon the world's development, through the attraction and the power which he exercises upon his fellow humans, in order these ones to become – by the same fulfilling of the commandments, by the same virtuous work – like him. he imitates God Who, though He is unchangeable, he doesn't stop through this non-changeability the dynamism of the creation – but, through the impulse and through the ceaseless attraction He exercises upon creation, He upholds the creation's dynamism, by giving it as ideal target His supreme perfection, which is unchangeable just because of that. The spiritualized man who has reached the peak of the consummation, he exercises upon his fellow humans some impulse and an attraction making them to strive in order to reach the final target. This is for the highest virtue which the spiritual man struggles for, it is the love. In love there is knowledge too. And the love for God cannot be separated from the love for people." (Stăniloae 1992: 28-29)

"The true manhood and the true initiative are proven in his live not by that one who thinks that he is carried without freedom by the indefinite flux of the world, without any direction, but by the one who knows the direction and the target of his life's consummation and of the world's consummation, and he knows that through his freedom he can contribute to the normal guiding of this unfolding which advances towards love, and who is responsible for the spiritual form which he imprints to his live." (Stăniloae 1992: 29)

¹⁸⁴ This is the sense of the general and concise formulations of the Saint Maximos the Confessor regarding the assumption of the sins of the humanity by Jesus Christ. After him, there are two kind of assumption of the states and of deeds of the other: one **relational** and one **natural**, ontological. The first one it is realized through intentional acts, the second one through organic transmission. Through relational assumption I assume acts and states which I am not doing or suffering. The not sinful shortcomings of the human nature, the ones who represent the punishment of the sin, but there are not sinful themselves, like the need for sleep, food, the fatigue, the pain to the tears, the fear of death Jesus has assumed them ontological. The sinful tendencies and states, He has only rational assumed them.

“It is enough to remember that who says “me” too often, in order to highlight that he has accomplished some things, and not somebody else, he actually end up cutting off his connections with his fellow humans. Not having love for other he won’t benefit of others’ love. His pride has cut his nature off from others’ nature, which, even borne by several subjects, it still is one in its seen and unseen communications, and only thus its strength is being maintained and it is growing up, ceaselessly being enriched. Actually, the complete cutting off of the nature between individuals cannot ever take place. This would mean total death to them. If still is maintained, even in the most egotistic individual, though in a tormented form, it is due to the fact that his nature still remain in some connections, be it crooked ones, with others. This is for, in reality, there isn’t a thing that somebody could do it by himself, even if apparently nobody has helped him. The idea of that deed, the incentive towards it, the skillfulness required for it, and so many other conditions of it, he has been given with from the environment which he has grown up in. Each one should say regarding everything he has been able to do: “we” have done it, and not for calling himself at plural, but in order to admit the others’ contribution to any of his own feat. “Me” is an expression of the pride, indicating a dangerous cutting off of the nature. “We” is the expression of the love, of the humbleness, or recognizing the nature’s unity and the synodal quality of the subjects, founded on this unity of the nature. That’s why Saint Maximos the Confessor said that only the love removes the tearing apart from within the human nature” (*Epistle II towards John Cubicula*; G.P. 91, 396).” (Stăniloae 1992: 70-71)

“There is a tight connection between love and dispassion. The love presupposes the dispassion and at its turn it strengthens the dispassion, by the fact that it is opposite to the passions which represent the egotism. Where there are passions, there the love cannot be. That’s why the love comes within our soul in the whole its amplitude after we have reached the dispassion, after we have liberated ourselves of passions. Of course, the culminant prayer too, above the prayer through concepts and words, one will achieve it also only after the liberation of passions. This is for cannot pray appropriately the one who is not appeased and who cannot direct himself exclusively towards God, and while he still is preoccupied egotistically with himself. In this sense the love sums up all the other virtues, for through each virtue it is killed a passion. But the love is the immediate fruit of the prayer. “All the virtues help the mind to reach the love for God but, more than all of them, it helps the clean prayer. This is for by flying through this one towards God, it gets out of all the existing things”, said Saint Maximos the Confessor (G.P. 90, 964). The passions mean, shortly, the love for the self, the love for God is the opposite of the love for the self. “The one who loves on himself he cannot love God” said Diadochus. “But the one who doesn’t love on himself due to the overwhelming richness

of the love from God, he loves God, for one like this he doesn't search for his glory, but he searched for the glory of God. This is because the one who loves on himself, he searches for his glory, while the one who loves God, he loves the glory of the One Who has created him. This is because it is characteristic to the sensitive soul, on one hand to always search for the glory of God in all the commandments he fulfills, and on the other hand to delight himself into his humbleness" (*The Romanian Philokalia*, vol. I, p. 343)." (Stăniloae 1992: 255)

"The love for God, on the highest level, it isn't only freedom from passions, but it is the gift from God that descends within the soul who has reached this state." (Stăniloae 1992: 255)

"While the clean prayer starts from below, of course by being helped by the hidden grace of the Holy Ghost, the culminant love it is the answer from above, the answer of God. Through it, the godlike is unveiled to us and is felt by us." (Stăniloae 1992: 255)

"The man has the virtual capacity of becoming subject of the divine love and in a certain measure the man tends towards that. The godlike image from within man it consists of this. But the man cannot have the love itself, in its fullness, from himself, but he receives the love from God, and this means that the man cannot achieve the likeness to God except in communion with God. Namely, even if in the image is hidden the virtuality of the likeness to God, this virtuality cannot become actuality by itself, but only under the flame of the godlike work or love." (Stăniloae 1992: 256-257)

"We cannot find the nature in its pure state, but we find it only as sub-nature, or in state of nature penetrated by grace. So, we cannot know the natural love in its purity too. The love we see at man, outside the connection with God, it isn't even the natural love. The great deficiencies of such love show us that the true love cannot be except a gift from God. When the nature has reached its healthy state, in its love will be the divine grace too." (Stăniloae 1992: 257)

"In this natural love there is active the man too. But above this level, there is the one in whom it works exclusively the God's love. Actually, we can discern three levels of love: a) the tendencies of natural sympathy in the state of the nature fallen off grace; b) the Christian love which by using these tendencies it grows up out of the divine grace and out of the own efforts; this grows and becomes firm; this love takes the nature to some kind of nature's fulfillment; this love is, at the beginning, little firm, and it later becomes increasingly firmer and more intense. Diadochus refers sometimes to the first kind of love, and sometimes he refers to the second kind of love, when he speaks about the natural love. At its beginnings, the second kind of

love, being hesitant, it can easily be confounded to the natural sympathy, of better said, to the love of the one who lacks the grace. But, to the extent it progresses, it becomes fortified, and it comes closer to the love as ecstasy, which is a gift exclusively from above. The second love, called also as Christian love, it prepares the soul for ecstasy. These two can be sometimes wrapped under the same name, especially when it comes about the highest levels of the first kind of love. c) Finally, the love as ecstasy or exclusively as gift from above, it comes after a long preparation through the second kind of love, and it lasts for short moments, in order the second kind of love to gain a new force and to continue its growth. While during the second kind of love the man is elevated to the state of the nature restored in grace, the love as exclusive gift from above it elevates the man above the nature's limits. When we speak about true love, we often speak about the second kind of love, in opposition to the first kind of love which is overwhelmed by egotism. But this true love we are speaking about it still isn't the love as exclusively godlike power." (Stăniloae 1992: 257)

"The full love it means a total victory of the man upon himself, not in the sense that he would despise on himself, consequently to a discouragement, but in the sense that he positively affirms the life, but he considers that the true life in itself it experiences an infinity of the power of self-giving, which he obviously cannot have it from himself." (Stăniloae 1992: 257)

"The divine love has a firmness which no vicissitude can shake it, and this is stranger to the natural love. The one having this love he feels within himself a spring always gushing up light and joy. The natural love cannot have these virtues, for the natural love falls so easily and which is weakened by any evil thing it suffers." (Stăniloae 1992: 257)

"The godlike love descending within man it presupposes a victory upon the egotism manifested through passions and, by being a man's positive getting out of himself, it is the same time love for God and love for fellow humans. Of course, by being the power of this love received from God and by being obtained through aiming our soul - through prayer towards God -, it is correct to say that the love for God is the source of the love for people, and not the opposite. Not from the love for people one reaches to the love for God, but from the love for God one reaches the love for people, the last one being a prolongation of the first one. (...) This doesn't mean that the love for people can sometimes be absent." (Stăniloae 1992: 258)

"Of course, the man cannot comprise in himself the whole love from God. But it isn't less true that, having the love from God within himself, the man feels it like something endless. This love grows up on the measure of exercise and of the will to intensify it. This is for on the measure the man

opens his heart towards his fellow humans he widens his heart for the ocean of the godlike love.” (Stăniloae 1992: 259)

“The godlike love is drunkenness for it overwhelms with its enthusiasm the mind’s worldly reckoning and the body’s feeling. This love moves the one who is partaker to it on another reality plan. He sees another world, a world having logic that darkness the logic of the usual life, and he receives the feeling of other states overwhelming the feeling of the bodily pains or pleasures. That’s why the martyrs seem fools to this world, but they are the true wise men.” (Stăniloae 1992: 259)

“Amongst the ones who love one another there is not separation. On the other hand, it would be simplistic to conceive the love only as a communication of energy from one to another, and there would be totally wrong too, to conceive the love as identification of selves. The energy communicated from one to another amongst the ones who love each other, it hasn’t a physical character and it isn’t communicated in the form which the physical energies communicate it in. In a certain meaning, the loved one doesn’t send only an energy of his in the being of the one who loves him, but he sends on himself as a whole, without ceasing to remain in himself too. He projects the whole his being through his energy in the soul of the one who loves him. And the image of the loved one it doesn’t impose forcedly by itself, but it is received and it is kept with joy, better said it is absorbed by the one who loves, so that one cannot tell which of them sends together with his image a greater energy from himself to another: the loved one or the one who loves.” (Stăniloae 1992: 260-261)

“This reciprocal communication of energy takes place between two people as between God and man. Here, in the first place, God sends His energy within man. And the divine eros by descending within man it makes him absorb in himself the projection of the image of God. But it is not less true that the divine energy, since communicated to the man, it turns back towards God and in this turning back it has the form of the affection of the human subject, awakened by the divine energy. This is for not only God loves the man but the man too loves God, or, the man sends towards God energy of his own, or the divine energy dressed up and imprinted by the intentionality and by the affection of the human subject. If, as Saint John Climacus said, the face of the loves one it transforms us entirely according to its image and it fill sup our face with joy and charm, it means that his energy it is sent within us and it works within us, but not in a physical or subconscious manner, but by our will, affection, and conscience, all of these eased by that energy that works in a deeper mode within us.

This work of the loved one absorbed by the being who loves him and vice-versa, it was noticed and insistently described by Ludwig Binswanger. He called this absorption of the loved image and the transformation this

absorption causes it: *imagination* or *imagining* in the etymological sense of the words. This imagination isn't a simple fantasy or illusion, without a real object, but it means receiving within soul the image of the real being, an intimate connection between the two beings who love one another. The image of the loved one, or of the one who loves, it is lived as a true upholding or foundation of my life.

Binswanger wasn't content only by ascertaining this fact of the "imaginative" love, of the joy of always seeing the image of the loved being in thought, but he also searched for an explanation of this. And the explanation consists of a fundamental union accomplished by the persons who love each other. We have seen that we experience God in prayer as absolute and sovereign subject. We also experience as sovereign subject any of our fellow humans, and our subject too. Neither our own subject nor the subject of our fellow human cannot be captured, comprised, subordinated, or made object. While I cannot capture my fellow human's subject, and this happens especially in love when I do not even try something like this, so that I cannot annul his sovereignty, I still experience him in love as he gives himself to me; I do not feel myself as a lonely individual in opposition to him, or I do not feel him in opposition to me, for, if it was like that the love connection would be broken. In love I do not live only on myself, or through myself, but I also live my fellow human and through him, without him ceasing to be a subject independent from me. This still means that I do not have him as an object of mine, as part of my individuality, but he is in connection with me not as mine but as ours. His subject is given to me, or he unveils himself as given to me, as my subject does too, in as sovereign existence, but still depending on my existence, and lived together with my existence. He becomes more intimate to me than all things I possess, I feel him penetrated within me more deeply than anything, and I penetrate within him more than all things he has. The intimacy is fuller between me and him than between me and all things I possess, but I still do not possess him as a thing, I cannot reduce him to something mastered by my own "self" and I cannot possess him by myself.

If you give yourself to me but you still remain free and sovereign, namely not subordinated to me as subject, and if I give myself to you likewise, it means that neither me or you won't become the exclusive property of someone, but I will be yours without ceasing to be mine too, and you are mine without losing your freedom, without ceasing to be yours too. Namely, I am ours, and you are ours. Actually, neither I or you are ours in the meaning of some common objects, but both I and you experience us as a unity of free subjects who are so tightly connected than they cannot be separated from one another, as a unity lives by each one of the two subjects, your subject being equally intimate and necessary to me as mine is, or even constituting to me, or to my subject, the center of preoccupation and the source of living, like my subject constituted to you such a source too.

We are in a unity, each one looking at another. You are necessary to me, you belong to my experience, without being incorporated into my own self, and I belong to your existence without being incorporated within you. You are necessary to me not in order I to make of you my subordinate and servant, not because I would feel the need for such a subordinate and servant, but in order you to be my center of preoccupation and service. You are necessary to me as autonomous subject, and not as subordinate subject. You are necessary to me in order I to replace the care for me for the care for you, in order to place you in my self's place. You become so intimate to me, so much one with me, I attract you so much in the center of my existence, so that you substitute my "self". You hold the place of my "self", you hold within me the place of the prime person, but still remaining independent from me. (...) In the same time, you are doing the same to me, and in this is being manifested the independence of your subject from me, and just by this your subject makes me fully happy. This is a substitution of the selves. I was given, by you, the place of my "self", and I have taken the place of your "self" within you, by your will and not by constraining you.

But you have taken the place of my "self" within me by still remaining autonomous, and therefore there isn't about an absorption of you within me, but it is also about mine getting out of myself, mine living not around my own self, but around you, as there it is also about a living of yours around me. I do not experience only your living around me, but I experience my living around you too. For the center of my living is no longer me but you are, I experience you as center, but for I am the center of your living, my value is rewarded through you, so that through me I experience your value, but in the same time through you I take note of my value too; thus, even about me as value I know through you, or I have on myself in my own depth, through you. My conscience is not detached from the conscience of you, from the conscience of "us". (Stăniloae 1992: 261-263)

"Actually, neither belong I to you nor you belong to me, but both of us belong to a common "us". I exceed myself in the connection of love with you, I am no longer locked up in me, but now I am somehow between me and you, I am out of the circle of my property, as you too are out of the circle of your property, and we created a unity that is no longer reduced to the property of a single self, mine or yours, and which still isn't outside us both. It isn't about having us both in a common property, like we can have diverse objects in common, but as my singular self is above the quality as property of mine, but I still live it, likewise our *selves* are above an individual or common property, but we live them in common; both me and you we are living out of the unity of the two subjects, without these two subjects ceasing to be two; I live "us" and you live "us" too. That's why my report with you it cannot be expressed as incorporation of yours within me, or as mine incorporation within you, but it can be expressed as "encounter", as mine getting out of myself and yours getting out of yourself; I stand open before

you and you stand open before me. This reciprocal openness is appurtenance and freedom in the same time. I cannot exist without living you nor can you exist without living me. I grow up spiritually by living you, and you do likewise. It is a completion of mine through you, and it is a completion of yours through me.” (Stăniloae 1992: 263-264)

“I need to communicate you some meanings, and if you listen to me with understanding, I will gain a new understanding too of these meanings. I gain in depth, and I become transparent to me as subject, by the fact that I penetrate the depths of your subject, or by the fact that you open your depths voluntarily. You are my hope and my strength, and I am your hope and strength. Just by the fact that you know you are my hope and strength, you are getting stronger, and I likewise, just by the fact that I know I am your hope and strength. My and your appurtenance to a common “us” it determines me, when you shout out for my help, to feel that something belonging to me is suffering, and if I hit you I would diminish and lessen myself of something that is much more essential than losing one of my belongings. Maybe that’s why the French says: “Partir c’est mourir un peu”. Leaving you, I somewhat die, as you die too when leaving me. So it can be explained the acute feeling or conscience remorse for the evil I have done to others and the responsibility I feel for my fellow humans. Only by the fact that through love your appurtenance to the circle of my existence it is revealed to me, as part of “us”, as part of a common reality which both of us belong to, and only the fact that in this “us” which I cannot normally exist without, I have the role to receive from you, as you have the role to receive from me, it explains that thing which I feel like a wonder to: that you love me. Each subject understands what he loves the other subject for, for he sees in that one a series of features and helps, he feels that he couldn’t live without another. (...) No one can realize how much he means for another, but he can realize how much another means to him.” (Stăniloae 1992: 264-265)

“Love is the reverse of the pride and of the self-appreciation. Love reveals the fact that nobody can be happy without others, that one’s existence becomes rich and deep through other people. By exclusively living within myself, my existence gets exhausted of any content.” (Stăniloae 1992: 265)

“The Christian love is intertwined with the humbleness.” (Stăniloae 1992: 265)

“All the more difficult is to understand the mystery of God’s love for us and the God’s desire that we to answer Him with our love. The value granted by God to us it is amazing. The love is the proof of our eternal existence and the means for our consummation.” (Stăniloae 1992: 265)

“Sometimes, this sentiment of our lack of importance makes us hesitating to say some appreciation words to somebody who seems to us as being too superior to us in order to need that from us, some other times we address harsh word to the people, reckoning that our words cannot have any real effect in them. But later we are surprised by how much could those words hurt, or how much hurt the lack of a good word from us.” (Stăniloae 1992: 265)

“It would seem at a first glance that what determines us to not pay our attention to some persons who seem superior to us it is the same humbleness which our love must be accompanied by. But the true humbleness doesn’t hesitate paying other the whole attention; the sentiment of the own smallness, by being overwhelmed by the sentiment of other’s value, it must make us forget about the lack of importance our words and attentions could have, and to pay to another the whole our attention by no longer thinking at us but by exclusively thinking at him. The love is in this sense too, a surpassing of the self.” (Stăniloae 1992: 265)

“The humble feeling of this smallness of our being it doesn’t exclude an own growth through our fellow human’s love. I feel that if I lived through myself outside the relation of love with somebody, I would be nothing, but in the love relation which I am in I am growing up, but I reduce to him the whole plus that I am experiencing. I have the same sentiment when I am growing up in the love for God.” (Stăniloae 1992: 266)

“Love is achieved when two subject, in their quality as subject, they encounter one another in a reciprocal feeling, namely without reducing one another to the state of objects, but by unveiling themselves at maximum, as subject, and by reciprocally giving themselves to one another and into the whole their freedom. The love is the reciprocal penetration of two subjects in their intimacy, more than the interpenetration between a subject and a thing. The two persons do not cease, while loving each other, to be sovereign and autonomous. Through love you penetrate the intimacy of one of your fellow human, in the core of his being, more than you penetrate in the being of an object, even if you assimilate that object by eating it. You penetrate your fellow human without destroying him and without diminishing him, but, on the opposite, by giving him the occasion to grow up. That’s why the love is the supreme union and reciprocal promotion, and, just because of that, the love is the supreme knowing in which the fellow human isn’t passive, but he is freer than in any other state or relation. The more I love him, the more he reveals himself to me. The human subject can actualize such a connection with any other subject when he has noticed him through the mediation of the senses. So, virtually, the human subject is in such a connection and he is called to actualize it with anybody. But the possibility of this relation to be actualized it is more or less impeded by the attempt of

the subjects to reciprocally reduce one another to the state of objects, or by the lack of attention which a subject he passes by another subject with. The pride, the egotistic passions they atrophy the normal connection which a normal virtuality from within us it asks for to be developed within any individual. When we develop this connection or when we unveil ourselves in it, we place ourselves much more than ever before, in the interior of another, but also in our interior too. Now it is achieved and it becomes transparent our own depth and our fellow human's depth. It is revealed, it gives a considerable plus of reality. The other one reveals to us as having an amazing depth, an unsuspected richness. But what it is odd it is that this plus cannot be exactly defined. While by remaining in the contact with our fellow human, when the great richness of his subject if covered to us, we can formulate in definite concepts some features of his and we tend to define him exactly, and unveiling his subject places us, a contrary, in a connection with a unmatched greater plus, but which is impossible to specify, in its essence, in concepts." (Stăniloae 1992: 266-267)

"The love is a huge plus of knowledge, in the same time producing a plus of life in the loved one and in the one who loves him, by developing at maximum his being and my being. But one cannot formulate this knowledge in concepts. Here we can see the meaning which Binswanger gave to the term: "imagination". By realizing through a direct experience that within the subject of my fellow human there is a richness which cannot be delimited in concepts, I employ the imagination for the whole plus from within him, which I experience, but which I cannot formulate in concepts." (Stăniloae 1992: 267)

"This imagination has multiple grounds of truth. In the first place, the subject of each one, he hides indefinite potentialities, which can be valorized through love. That's why the one who loves notices in the one whom he loves, these potentialities increasingly more. This is for, in the first place, for he notices in his voluntary manifestations and in his soul's vibrations a multitude of nuances revealing latencies unnoticed by the quick or superficial look of the ones who are hostile or indifferent to him. In the second place, for the one who love he really beautifies by his love each trait of the one whom he loves, not only for he projects from himself a veil of light upon them, but also by the fact that the one who is loved, by feeling another's love, he lives that love as a power that brings forth from his depths everything he has better and in the same time it increases him considerably; actually, by our love we make other to be better and more beautiful, ads we do with ourselves too. And in the third place, the one who loves creates within himself some kind of image of light of the one whom he loves, and this is due either totally to the potentialities hidden in the traits of the loved one, or to the ideals which the tendencies of the one who loves aspire to in an unknown manner, or to the fact that there is a synthesis of the

aspirations of one of them and of the potentialities of another, which seems more probably to us.” (Stăniloae 1992: 267)

“By and large, the imagination is the product of some forces, of certain latencies, or of some possibilities from the common content of the two ones who love one another, out of the content of “us”. And if the one who imagines them, he strongly believes in them, and this takes place in the true love, the force at their basis - which the will is engages in too, being communicated from the one who loves to the loved one - it determines the loved one too, to strive himself towards actualizing those latencies of his, not to say that within him there works also the ideal image he has about another. The indefinite so rich in nuances of the loved subject, or the enriched duality of the subject who love one another, it comprises as potentialities everything that is expresses through their imagination, and the force of this imagination which is the force of the love, if it is true love, and steadfast, and strong, it succeeds in actualizing these potentialities in each of them. Thus, the image of the loved one, idealized by the imagination of the one who loved him, it becomes a model force transforming the loved one, day by day, while the one who love he actualizes increasingly more his idealized image created by another. Actually, between my image actualized by the one who loves me, and his image idealized by myself, there takes place a reciprocal fusion by communication, and I, being transformed according to the idealized image made to me by another, I actualize in the same time my idealized image which started to be the idealized image which the other one shapes himself according to. And by each one of them looking at another, in the light of the reciprocal idealized image - for by looking at another each of them sees an idealized image of himself -, each one of them sees an idealized image of himself which he shapes himself according to. Of course, the new image of both of them doesn't bear only the traits of one or of another, but it is a synthesis of both of them, for it isn't an egotistic victory of one “self” but it is “our” victory upon my and your egotism, and a growth of mine and of yours.” (Stăniloae 1992: 267-268)

“If the imagination had lacked, each one's image would have become callous, and it would have been lost its beauty. The imagination is the force which the one who loves he brings like a diver with, out of the infinite richness of the one whom he loves, new beauties and lights and transparence, on that one's face and then on his own face, or on the common face, and partially he enriches the one whom he loves in a real mode with them. If the love has ended, the imagination will stop. The imagination's force is the love, and the love's force is the imagination. And for the love is in contact with a deep and true reality, the imagination has at its turn a real basis. On the other hand, they have a real creator power.” (Stăniloae 1992: 268)

“We can go even further in clarifying the whole power of this imagination. As we have seen before, the one who loves, by unveiling the indefinite deeps of his fellow human subject, he also unveils his ones, without this meaning that he couldn’t descend through himself too, to these own depths, of course if he doesn’t lack the love for people by and large, but he will be able to have this power only if he has love for God. But we have seen that the one who descends in the indefinite deeps of his own subject he intuitively, in connection with his own indefinite, the divine indefinite too.

Of course, the way which, in such a case, the subject descends in his depths on, it is the way of the prayer. To the one who would reckon that, by admitting such a way of descending in the own depths, we contradict our affirmation that without other’s love we cannot unveil our own subject, we answer that the prayer does not stay in contradiction with the way of the love, but it is at its turn a way of continuous growing up in love. This is for by advancing through the Heart’s Prayer to the mental prayer within heart, what upholds us in this effort is our love for Jesus, a love that grows continuously, transforming us, by spiritually imagining His spiritual image, in His image, and by feeling Him increasingly united with our own “self”, in an “us” which I no longer am able to get out of, because of the danger of being lost. And not only I receive within me the “Self” of Christ, becoming in His image, but also His “Self” receives my “self” within Him, and He receives even my body in Himself, so that He frames me too, in His clean senses, and in His clean deeds. Thus, all of us who believe, we become one “body” with Him, and amongst us, a fact that will come to perfection in the future life.”

This is being done especially through the clean prayer addressed to Jesus. And the one who accomplished this substitution of “selves” between me and Christ, and between all the ones united in Christ, he is the Holy Ghost. He is the Ghost of this communion. For the Holy Ghost is the Ghost of communion in the Holy Trinity too. But until becoming capable of such a prayer which fills me up with Christ, I must have grown up considerably in the love for my fellow human too, and in the intervals which this prayer is interrupted on, I must feel increasingly fuller the love for them. The levels of the spiritual ascension aren’t so separated as we have described them due to methodological reasons, but they coexist several of them and the one who has reached a level he doesn’t remain forever on it but he descends on lower levels too, but he still brings with him new spiritual riches, and he still remains capable of ascending more easily on the levels which he has descended from. No one can be, while still on earth, always in prayer, or always in feeling an actual love.” (Stăniloae 1992: 268-269)

“The true love for any fellow human, the love that never fails, it cannot be born in the absence of the prayer and in the absence of the purifying of passions asceticism. It is true that without the fellow human subject’s unveiling in the true love, we neither unveil our subject’s depth, so that we do not reach the ultimate consummation in prayer; but neither can we achieve,

without prayer, the full love for people. We believe that the prayer as love for God, and the love for our fellow humans, they progress in parallel and in an inter-conditioning. But the faith in God prevails. The faith in God it gives power to our will of loving our fellow humans, as also in sustaining our effort in prayer.” (Stăniloae 1992: 270)

“We reckon that who unveils himself he loves the other one, helped by prayer too, or he has ascended on the level of the mental prayer, helped by love too. And by unveiling the indefinite of the own subject, he unveils in connection and in communication with him the divine infinite too. All the more is this as he unveils also in the deeps of the beloved fellow human and in inward communication with him the divine infinite. If so, the “imagination” of the love has an infinite source in dressing the fellow human up with the traits of the most ideal features, for our fellow human can appropriate all the things in an actual mode, by being in connection with Christ, either directly, or through myself, for I love him out of my connection with Christ Who is the source of all virtues.

This is the full meaning of the loving imagination. But the infinite that opens in front of the love it isn’t an infinite in continuity of substance with us. It is right that, in the loving form of “us”, the existence finds an indefinite overflowing in each one of the two selves as a flooding with joy, as an overwhelming drunkenness. But no matter how much we would feel the indefinite of our fellow human, we still realize that as our indefinite isn’t everything, but it stays in connection with a source differing from it and infinite, likewise the richness of our fellow human, or of the community between us, it has a source differing from him, or from “us”. Otherwise, the loving community doesn’t last, it quickly exhausts its upholding spring. The love places “us” in connection with the infinite, only when this infinite is godlike, when it differs from our nature, namely when we are imparted with this infinite as a gift. In the community of love between me and another there is God present too, without this meaning that the love for another it anticipates the encounter with God.” (Stăniloae 1992: 270-271)

“Binswanger reckons that the infinite of the love it is an infinite of the universal nature and that the road towards encountering this absolute leads only through a concrete “you”. That’s why in his opinion there isn’t a road leading firstly to the Absolute as Person, for Binswanger doesn’t think at an Absolute as Person. We, the Christians believing in the Absolute-as-Person, we reckon that we can encounter this absolute “You” and only Him can and wants to direct our love towards the persons created in His image.” (Stăniloae 1992: 271)

“We can spend a longer time in the drunkenness of the love for God at the end of the clean prayer. This is explained firstly by the fact that the long prayer, with the forsaking of the narrow forms of the images and of the

interests for the limited objects of the world, it has accustomed us to the: “wideness of the heart”, in order our heart to be able to comprise a joy that overflows our heart’s margins. Of course, on these culminant levels of the prayer the drunkenness of the love it doesn’t appear as a product of the preparation through prayer. The prayer leads to the mind’s “stopping” from any activity directed towards what is limited. But the drunkenness of the love for God it descends unexpectedly and suddenly from above. Of course, as we have seen before, we must specify here that besides this love as spiritual drunkenness, as overflowing joy, which expresses the total absorption of your face within another and of his face within you, there is also a calmer love, led by rational considerations, that grows up little by little. This is a preparatory condition for the other kind of love. This love too one gains it with the help of the grace he has received at Baptism, but without the own efforts to be excluded. The other love comes from above, and not as produced by the calm love, though still needs preparation through the calm love.” (Stăniloae 1992: 272)

“In our love for a fellow human we also distinguish this more prolonged stage and the overflowing joy of some moments as a gift from above. If we are engulfed sometimes by such a joy for a fellow of ours without us having prepared for it through a special love for him, this is due to the fact that our soul has been preparing, by and large, for love, through the prayer as loving road towards God and through the consequence following from there in loving any man. Anyway, the moment of ecstatic joy for a man, by not following to a special preparation for enlarging our heart by forsaking all images, concepts, and limited interests, it cannot last except much less than the drunkenness of the love for God.” (Stăniloae 1992: 272)

“A second motif making the ecstasy of the love for God to last longer, it is the fact that God Himself, being now in relation with us, and therefore close to us, He gives out nature a wideness capable of experiencing more steadfastly the love’s infinity. This infinity itself overwhelms our being so much than it seems that even our bones, which are the more resistant frame of our being, they are melted down. The spiritualized man no longer feels anything human in the love which he loves God with, but he feels exclusively the power of the godlike love poured within him, and he loves God with the same love which God loves him with.” (Stăniloae 1992: 272)

“The ecstasy of the love, namely, or the sentiment of the union with God, the sentiment that one forms together with God a “us” presently experienced, that ecstasy becomes longer, producing an increasingly happy joy and warmth of the soul. And the prolonged ecstasy makes also the intervals between one ecstasy and another to become increasingly fuller with the conscience of God’s actual presence, of His most calm love, intertwined with the mind’s work, so that the man’s life gains a continuity of uninterrupted

love. This continuity was expressed by Saint Apostle Paul when he said: "If we went out of our mind, it is for God, and if we are with our mind whole, it is for you" (II Cor. 5: 13), understanding here also: "but for God too". (Stăniloae 1992: 273)

"Only in the daily calm love, manifested in deeds and thoughts, in the Christian love in a wider sense, we can experience more or less a love for all the people. My interests, my passions, my contradictory opinions, as voluntary manifestations, they no longer tear apart the unity of nature between me and my fellow humans. On each moment I accept judging the things from the point of view of my fellow human, by renouncing to my own point of view. By doing this successively, with diverse fellow human whom I come in contact with, it is being strengthened the sentiment of my union, actual and virtual, with anybody. From my part there is no longer any division between me and them; I no longer see any division there. If they still see some, I don't." (Stăniloae 1992: 274)

"My steadfast behavior in love strengthens the sentiment of my unity with my fellow humans into God. This reliefs on moments of ecstatic love, on moments of contemplating the subject of any fellow human in what he has conquering, indefinite, and mysterious, and the living of a consummate union. At their turn these moments strengthen my full of attention and abnegation behavior towards any fellow human. My love's energy for one of my fellow humans, grown up also through the will's effort, but especially on those moments of ecstatic contemplation, it is then easily directed towards other persons too. And I gain everywhere a steadfast disposition of love for anybody, a rejoicing of everybody, a conviction that in each of them I can discover the mystery of some charming deeps. I feel myself as virtually united with everybody and on each concrete occasion this virtual and indirect union it will easily become actual and direct. And the love which I manifest for my fellow human it as well fills them up with its energy, and that has as consequence the coming back to me of that love and its propagation towards other fellow humans of theirs. The energy of the love descended from above it has the tendency of becoming a universal bond between people and God." (Stăniloae 1992: 274-275)

"The love for the fellow human it grows up out of the love for God and especially by living the love for God as ecstasy on the culminant level of the prayer, and the love for God it becomes easier to us by getting us accustomed to the love for our fellow humans. Our soul when filled up with love he behaves likewise towards God and towards all people. Our soul feels as being partaker to the universal "us", as partner of God on each moment, and ready to become partner on each moment with one fellow human or another, in the bond of the actual or ecstatic love." (Stăniloae 1992: 274-275)

“The discovered through love unity of the nature allotted in subjects it is differently valued, and that’s why it fuels up a ceaseless joy and affection. Binswanger says: ““We” achieved through love it is a sign, a salute, a call, a claim, embrace of the human existence in itself, with a word: meeting” (p. 70). We would rather call the encounter out of love, as “retrieval”. This is the sentiment experience by two human being who have opened their souls in love. The human nature retrieves through love its unity previously divided because of the sin. From here, the sentiment of the one who loves, that he finds his own “home” in the beloved one, after he was wandering outside. For the “home” is the interiority, the ultimate headquarters, the resting hearth, we can say that the man, as long as he is alone, even in state of “interiority”, he isn’t truly “at home” in himself, namely he still isn’t in his true “interiority”.” (Stăniloae 1992: 275-276)

“The joy we have for encountering god in love, it shows us that here too is about retrieval. The human nature, by being the work of the creator love of God, it stays in a kinship and in an original closeness to Him. The union achieved through love gives us the sentiment of retrieval, of coming back “home”, of entering the resting, according to the word of Augustine: “Inquietum este cor nostrum donec requiescat in Te”. We have the sentiment that in the love for God as ecstasy, God has opened His heart as we have opened our heart to Him in order Him to enter our heart. On the other hand, the coming back to God, to His heart, it means entering His house. The “house” of God wants to comprise all the people, for in His heart can comprised everybody, and when I enter His heart, I must feel that I am there unified with all the ones from inside it. By coming back into God, we come back in the “Shelter-Person” of ours, in the supreme parental “house”, together with all the sons of the heavenly Father. Being in the same parental “house” with all the beloved ones, it is the highest and the purest structure of the love. We will see what this structure revealed to Moses like, in the image of the “tent” from above, according to which he made the tent, the temple, and the Church from below. In this “house”, which is God Himself, one can endlessly advance, without being him able to enter the God’s Being Himself, namely to enter the “altar” (the Holy of the Holies). But the ones who love one another they dwell in each other. Not only us enter God, but God too enter us. The drunkenness of the love for God, experienced at the end of the clean prayer, it fills me up with the impulse of loving all my fellow humans, of receiving all of them in my heart, which is in God’s heart, the impulse of feeling that I am with everybody inside the same “house” of God, which is the Church.” (Stăniloae 1992: 276-277)

“We must notice that the stopping of the mental activity, imposed by the descending within soul of the godlike work, it doesn’t make useless the whole mind’s endeavor from before of sharpening itself and of widening itself

in ever thinner and more comprising understandings. This is for the exclusive work of God, inaugurate during the ecstasy moments from here and which will remain the only one in the future life, it is proportional to the state which the mind has reached with its effort at, namely it depends too on the purification of passions, without which the mind cannot become able to be elevated at the ecstatic love for God.” (Stăniloae 1992: 278)

“During the moments of the ecstatic love are opened, by becoming loving and smiling to our sight, the deeps of the beloved subject. This is a knowledge above knowledge, after our subject or our mind has gone outside itself. During these moments we are sinking in the loving indefinite of His heart, and we forget about ourselves. But tries retrieval of the nature, in the loving “me-you” unity, if fill up both of us with an infinite joy. The face of the beloved one, which is no longer actually only a material image, it seems to us as filling up everything and out of that face it irradiates a charm and a light filling us up with light, as well. Who hasn’t noticed that in ecstatic sight two human being are lightened in a smile? We would say that the experience characterizing this state it can be expressed by three things: love, a knowing by experience above the conceptual knowing, and the light which is the expression of the joy. The spiritual light always is the expression of the subject who love one another. But this light is projected on the material plan too, and it makes this plan to be luminous as well. The reciprocal unveiling of the subjects by being the work of the love, it is equivalent to their luminous or smiling radiation.” (Stăniloae 1992: 280)

“The mind’s exit out of itself couldn’t have been accomplished if God hadn’t got out of Himself too; neither could have been seen His deeps of mystery, as light. This fact is illustrated, analogically again, by the moment of the ecstatic love between two human beings. If the beloved being doesn’t open himself in a smile, but he remains closed, the unifier ecstasy of the love won’t be achieved. The lack of light on his face is a sign that he wants to remain closed, it is a sign that he doesn’t come out of himself, or he doesn’t receive the another in himself. At people the ecstasy is achieved through a reciprocal getting out of one towards another, a getting out that can also be called as ascension, as also the getting out to welcome a beloved one it can also be called descent, and the actual entering within another, when he opens himself too, it can be called as ascension. But god’s getting out of Himself, in order to receive the man, it is a kenotic descent. God must open Himself to us through love, in order us to be able to enter and to see Him. If God had remained closed in Himself, we couldn’t have entered at Him. At us, the closing into ourselves it is egotism, and that’s why it is an unnatural state. To God though, His descend to people isn’t necessary and the absence of this descent it isn’t egotism, for God has a life of Love and of light in the inter-Trinitarian reports. That’s why when a man gets out to welcome somebody through love, what he does isn’t only a gift but it is also an internal need for fulfillment. The descent of God to man, through love, it is a

exclusively a gift. That's why the divine love for man it is something else than a necessity of the God's being; it is only a benevolent work of His. Consequently, our union with God in love it isn't a union imposed by His being; if it had been so, this would have lowered God on our level, in a pantheistic sense." (Stăniloae 1992: 282-283)

"By opening us the access towards His interior, God doesn't give us His being, but he gives us only His work. That's why we do not become gods according to the being. God descends to the man in two meanings, though simultaneously. Through one descent He places within us the work of the love for Him, and through another He opens Himself in front of our love, that love from Him, which is now searching for Him. Firstly, God love us with such a love that He makes us loving Him too. Firstly, God searches for our heart, in order us too, to try after to enter at Him. About the second descend of God from Himself Saint Gregory Palamas said: "Our mind gets out of itself and so it is filled up with God, and so the mind becomes above itself. And God, at His turn, he gets out of Himself and so He unites Himself with our mind, but He descends. He gets out as driven by love and by the abundance of His kindness, but no living His deep, not getting out of Himself, out of His transparency, and He unites Himself with us through than above mind union" (*Word III, Triad I*)." (Stăniloae 1992: 283-284)

"This descent having as effect the mind's kidnapping from the relations with the created things and out of the order of its natural activity, on the divine's transcendent plan, it isn't actually a descent, but it means attracting the seer inside the darkness that separates the divine transcendence from the order of the created things. It is a descent only for it is a benevolence for elevating in His bosom a created mind." (Stăniloae 1992: 284)

"By loving you, I am experiencing you beyond any feature specified in concepts. When the love stops, I remain with your features; when I am loving you, I am not seeing except the light from within you and not the shadows too. I will see your features when I start judging upon your features." (Stăniloae 1992: 293)

"On that moment when I encounter you as a whole, you are light to me. When this ecstatic relation ceases, I have remained with a few superficial bits of you, cast in the concepts' drawers. The smile that light two persons on the moment they look a one another with love, it is the joy of the nature to find itself again in its intimacy, overcoming the allotting in different hypostases, or just because of that, for only thus it can be the love manifested in the nature. It is the joy of the nature in one person for encountering itself in another person. It is the joy produced by the awareness about this encounter, or by the awareness about the unity in love, or of the unity reflected and enriched in two consciences. Any human

creature living a normal existence it reflects a certain light.” (Stăniloae 1992: 294)

“Binswanger noticed that the reality of “us” achieved through love it has a certain organization at its turn, which the two subjects are aware of, or, in other terms, each subject experience the other subject as having a full of harmony richness, with the whole his indefinite. He called this organization or harmony as “structure” (Gestalt). For instance, in another manner it is organized the experience of the structure of “us” in love and otherwise it is the experience of the same “us” as simple association of interests, or as collision of contradictions, when we no longer experience a so-called unitary “us”, but a ‘me’ and a ‘you’, or a “me” against “you”.” (Stăniloae 1992: 297-298)

“John the Evangelist united the consideration of the Son as the Word, with the love characteristic, in everything, to God, and therefore shown also in the harmony amongst the created things. Behold how John the Evangelist strengthens, also by this name given to the Son, the teaching about God as a God of the love, a quality shown by the Son of God through His embodiment, through His sacrifice, and through His resurrection, all of these being deeds of untold love for people, this being shown also by the effect of the salvation, brought by Him, He referring to all the things, and to strengthening the harmony amongst all the things.” (Stăniloae 1993, 3: 37)

“The word expresses especially the love deeds, done by God to us, and then the word confesses also the love deeds done by a man towards the other people, deeds which, if lacking, the words won’t be really able to connect the people, namely the words no longer help people, in this case, to communicate their life.” (Stăniloae 1993, 3: 38)

“The Father, by creating the people through the Son, for a loving relation, he doesn’t impose the love to the people forcedly, but the people’s love for Him is a free answer. And this means that the people can also refuse to love God as the Father and the Son Who created them, and after the people refusing the love which the people were created through, God showed them again a love going all the way to the crucifixion sacrifice, a sacrifice brought for the people by the Son of the Father, as the people’s Brother. And this refusal of the Son’s Word of love, uttered towards them, it is manifested by people in not using the love words given them by God-the Father and the Son, and also amongst the people themselves, or in using those words cunningly and in a liar mode, in their reciprocal relations. The words of love, communicated through the prophets by the embodied God-the Word, the people no longer reckon as coming from Him and, consequently, the people disregard the urge to use the words towards love, an urge placed in their nature through its unity, and they use liar and deceiving words. Thus, the

sin as disregarding the God's life, it becomes also a weakening of the unity of their nature, and even an occasion of birth and developing amongst them and in the bosom of their nature, of reciprocally enmity impulses, due to the unloving words they say to one another. This unity's weakening and enmity impulse which is developed within the human nature, concretely live in the human persons, it has at its basis the egotism of the love for their self, egotism which is contrary to the people's nature." (Stăniloae 1993, 3: 40-41)

"The Word and the Light have between them and they communicate the life, for the Word and the Light have between them the kindness and the love. The Word, as Son of God, He loves the Father and the Holy Ghost and, as such, He can show the love and the kindness towards people. The love and the kindness of a man are reflected on his face as light, for he is open to the others, for he gives himself them as a gift. The kindness depends on the will of the person of self-giving himself as a gift, as the light is too. That's why, the one who lives his true nature he is himself happy, by giving himself as light and as meaning to others. If the love and the kindness irradiate from the man as light, all the more the love and the kindness will irradiate from the embodied Son and the Word of God, becoming thus the communicated, the revealing, the illuminating, and the loving Word, accessible to the people. His love, seen as love also on His bodily face, it shows that the matter can become communication environment for the spiritual state, namely it can be transfigured by the spirit. Between matter and spirit isn't maintained an impassable opposition or separation. If the light is communicated through itself, and this communication is done out of love and kindness, then itself the conscious existence will have in itself the communicative kindness as a light, or as a luminous impulse produced and upheld by love. And Dionysius the Areopagite said about God that, through infinity, he is in a continuous possibility of outpouring His life, though this is activated outside only through will. The one who is united with God he also communicates himself and, therefore, he illuminates out of love, and he gives as a gift, to the one whom he communicates himself, life out of his own life. But the egotist doesn't communicate anything of himself to another, and that's why he isn't either light or life for another. The egotist is an existence petrified in itself, lacking any movement, namely a "dead" existence. As such, he doesn't communicate life to other and he left them in what they have, and this will happen also in those ones' case if they lock up in themselves, and if they don't receive anything from others. And this locking up, motionless in itself, it is contrary to the man's nature and even to the created angel. They can go down out of the communication of their life, through the deceiving desire of affirming only on themselves, trying to exceed their limitation." (Stăniloae 1993, 3: 45-46)

"An endless love of a person for another person, it makes him going even to death for that person. Of such love is capable a mother for her child. In this

is involved the feeling that her son is of an eternal value and that she, by receiving death for him, she will defeat the death. But the desire surety, that her son has this value and that she, by proving a love to death, she will reach the resurrection, that surety had been given by Christ. He showed us and he has given us the capacity of receiving the death and of defeating the death, and not only for one person, as a mother does for her son, but the capacity of dying for all the people, out of love, and the capacity of defeating the death received thus, through resurrection. This is for the surety of our resurrection, shown through Christ's resurrection, but also the power given us by Him as God through His nature common with our nature, it is a surety and it is a power helping us too, to impropriate His love for every fellow human of ours, and it gives us too, the power of going, through love, to death, for that person's salvation and, therefore, the power of defeating the death through the resurrection to a happy eternity. This is for Christ wants to have the joy of seeing the people too, as loving one another so much, so that to be able to die, at their turn, for one another. In this direction our heart urges us to grow up. And we are helped to grow up in this direction by the power of the Son of God Who has made Himself man and Who loves us so much that he received the death for us." (Stăniloae 1993, 3: 152-153)

"The human person looks at his past with discontent. It is about the regret for the evil deed done to others, or for their manifested lack of love, a regret interwoven with a pain that do not quench even when we are about to die. Only by living the people, at least in the last moment of their life, their union with Christ, they gain the power to answer our regret with the whole their forgiveness, like Christ did. We reckon that only through this we will be healed, in the future life, of the torment of this regret. But the people cannot do this except by having an eternal live and by being in a full union with Christ and in a full impropriation of His love. This imposes to our being and to our rationality the need for the coming of the Son of God embodied out of love for us, showing us how much He forgives us for our wrongdoings against God, Christ being God made man and He received death in order to obtain from the Father forgiveness for us, and our eternal happiness, despite all our mistakes." (Stăniloae 1993, 3: 153-154)

"Only through the positive tendencies, our rationality waits for and it understands Christ, as the One Who fulfills our nature, a fact that we cannot accomplish only through ourselves. This helplessness doesn't come to us from God Who created us, but it comes because of a willing disobedience of ours, or because of the sin of our refusal to be united with Him. Consequently, by refusing the love from God we won't love our neighbor either, because we choose our egotism. That's why, God, because He saw our egotism, He made Himself man and He love us to death, in order to give us an example of power for us to defeat our egotism. And we wait for

Him and we receive Him for we are discontent with our egotism which can makes us joyful but only for a short while.” (Stăniloae 1993, 3: 154-155)

“Only the love gives meaning and value, and therefore light, to all the things. And there must be a supreme source of the love or of the light.” (Stăniloae 1993, 3: 157)

“This perfect love in Three or amongst Three, it is the supreme Light or the source of the whole light or the meaning of the whole existence.” (Stăniloae 1993, 3: 185)

“The one who enlighten another, through communication, it is natural that he doesn’t do that except for he wants a loving communication with that person. Only the one who really loves me, he gives my existence a meaning, by filling my existence up with a complete joy. And the One Who is enlightened and wise by Himself, namely from ever and forever and ever, he naturally has with the created one, whom He communicates Himself, out of love, such a communion for eternity.” (Stăniloae 1993, 3: 193)

“Only the love determines Jesus Christ to be close to each human person, as light.” (Stăniloae 1993, 3: 197)

“God is in Himself the Absolute of the free love, for He is the Trinity of Persons and, as such, he has nothing stranger to Him. He has everything within Himself, for He is the unlimited existence from Himself, and also for He is the interpersonal love in Himself. The Trinity-of-the-same-being it is shown in the love of each Person for each other Persons, love that is made perfect also through the communion between me and you, and with the third one, and through the joy of the third one for the love of each person for another person. This love is brought to us, by the embodied Son of God, by Self-giving Himself to us, through His body and blood, and Who has made through the sacrifice brought by Him to the Father, the love of the Holy Trinity to be accessible to us too, and working within us, in the most impressive and efficient form.” (Stăniloae 1995: 206)

“We are elevated into the love of the Holy Trinity, which the Trinity’s unity of being is shown in, by being helped by One from Trinity Who descended as man, to us. This One has been filled up, as man, with the love of the Persons of the Holy Trinity together, and He gradually has been communicating that love to us too, to the extent we have been capable of receiving that love, in order us to reach the supreme level of that love in the live to come, He has brought that love to us too, in order us to be able to love, at our turn, the Trinity’s Person, and in order us to love on one another, and Them, with the love which the Persons of the Holy Trinity love us with.” (Stăniloae 1995: 206)

“The love existing within universe and cherished as the most undeniable value, it shows that at the origin of the love there stays the love of the consummate communion amongst the supreme Persons, and it shows also that the universe it has been created in order to be brought, with its collaboration, towards the perfect love which all the things originate from.” (Stăniloae 1995: 208)

“Only the one whom I love, he receives to me new heights, when he loves another too, and when he is loved by others, but me too, I receive new spiritual dimension when I love others, according to the multiple situations and relations which the people reach in. By and large, the connection with any other person poses me new problems and asks me for new answers, and it actualized within me new possibilities and new feelings. And, in the love between me and another, not only I transcend on myself, towards him, but him too, towards me, even if I see only him and I don’t see myself too. He moves, at his turn, in multiple self-transcending, though he transcends, on himself, towards me, in a unique mode. Myself too, I transcends on myself in many ways, towards others, even if I transcend, on myself, in a unique mode, towards him. And the whole this transcendence, it has within, a thirst for infinite. A father love in a unique and absolute mode, each one of his children, but he transcends himself in another way, towards each one. Also, I wholly have the one who loves me, while I still feel him, with joy, as spiritually richer, when he increasingly transcends himself towards others.” (Stăniloae 1995: 102)

“We cannot cogitate that the supreme Subject makes, on Himself too, as object of His, as we do. This is for He is wholly directed towards another, in a love that, together with the love That One answers with, it makes That One too, only as Subject. That Another cannot be either Him an object, for He is live only as loving Subject in relation with Himself.” (Stăniloae 1995: 116)

“At the basis of the human being’s need for another human being, there stays, and its target is too, the love. The human being lives, as essential movement, the need to love and the need for being loved, no matter in how many forms that would be manifested. The need to love and for being loved is, on one hand, the need of a person for another person, for only a person can love, and one can expect love only from a person. And this need could never be quenched. This need is unlimited.” (Stăniloae 1995: 118)

“In God, the need for love is satisfied, from eternity, in a perfect manner, and in a reciprocal perfect Self-giving. God doesn’t love the people because he would need to find outside Himself a completion to His love; God love the people in a free pouring of His love and of internal His Self-giving towards

other persons created on this purpose, persons who aren't partakers to God's eternal existence. The people, by loving, they feel the need for growing up in an endless love for one another. That's why, the people's love in in a continuous increasement movement, endlessly. The people will have the full love only from God, when they will have grown up in love, as much as possible, in the conditions of their life in the material universe. Then, the love shown by people and the love from God felt by people, that love will have reached the consummation, or the resting, a fact that won't mean its ceasing, but it will mean a continuous tasting of its fullness." (Stăniloae 1995: 118)

"God is the God of the love – and only such a God is a true God -, and He created the human being out of His love, so that nothing was more natural than Him to go all the way in this descent of His, for His union with the human beings and for their eternal happiness in this union of theirs with Him. In this is shown that the humanity has been created capable of becoming the humanity of the divine Subject, a humanity marked by the divine Subject, and He thought through humanity, He manifested His will through it, He felt through it, and He expressed His words through it. In this it is valued at maximum the quality of the human being as image of God, with all its faculties. The image is a projection in which the original is the more seen and present as the projection is cleaner. (...) The human being, as image of God, he participated to God as to the supreme good. And one never gets enough good and one never stops advancing further into good. But when, through will, the human being weakens his connection with the Son of God, the Son of God makes on Himself, as the supreme Good and the source of the whole good, and as the Subject of the humanity, a humanity aspiring and participating to an ever-fuller union with the Good, for the humanity never to fall again from good, once reached at the greatest union and likeness with the original. And within us, as persons differing from the embodied Word, the maximum participation to Good, and the maximum union with Him, it takes the form of a loving dialogue with Him and amongst us into Him. This is for the ones who are animated by good, they tend just by that towards the unconfounded union amongst themselves." (Stăniloae 1995: 169)

"In Christ's humanity is imprinted a godlike love that is accessible to us too, a love for us, and also, by remaining the Son of the Father in this quality of His as man, He has remained too, in this quality, in the eternal love towards the Father, which He imprinted His humanity with, and that made that the love of the Father, from eternity, for Christ, to be also a love for Christ in his quality as man. This is for the Father to love all of us who are loved by His Son, as One Who has made Himself our Brother, and in order all of us to love the His Father as our Father. This is for the embodied Son, by gaining us to love Him, through the love He shows us, He gains also our love for His

Father, for it is nourished by the love He has for His Father.” (Stăniloae 1995: 186)

“In the embodied Son Who loves us, we see His Father Who loves Him from ever, and Who loves us too, and Who, out of His desire for gaining our love too, He has sent His Son to gain us through His love as man, in order us to love the Father too, and to gain our love for Christ too, as One Who has made Himself as our Brother.” (Stăniloae 1995: 186)

“The Christ’s love for His Father, it doesn’t annul the specifically human mode of the love of the embodied Son for the Father, neither the human mode which we live the Father into His Son in, and according to which the Father loves us too. This is for the Son and the Father want us to be human being forever, and They love us in this quality of ours. The Son Himself has descended, for us, to this quality of ours, but thus He has elevated us to His quality as beloved Son, from eternity, by the Father, and at His quality as loving His Father. The Son and the Father show they joy for loving us in our quality as human beings, but in an absolute degree, and They want us too, to love Them in our quality as human beings, but as on Absolute. We keep the human mode of the love and the Son impropriates this human mode to His love for His Father, and the Father rejoices for our human love for Him, a love impropriated by His Son, and the Father loves us too, as He loves on His Son.” (Stăniloae 1995: 187)

“But like *I* feel, in relation with others, the desire of existing eternally, for I to be as much as possible accomplished through them, likewise feel others, in their will of having me endlessly as *you* and as *him*, cherished by them, in their desire that I to be eternal. I feel that, if they lose me, they will fall in an irremediable pain. And I feel that, if I do not have them forever, I will fall in an irremediable sadness and in an incurable reduction. I live a reserve of eternal and imperishable love in them, for me, as they feel within me a reserve of eternal and always new love for them, by being *I* lived like *you* and like *him* by them. Although, this feeling of their love for me and of my love for them, thirsty for being eternal, it is united also with the sentiment of the impossibility of eternally being with one another, as we wish, and of the impossibility of giving eternity to one another, as we are thirsty for. But this shows the need I live for a *Me* Who can give us the comforting reassuring of being with Him and with one another for eternity. This value of *yours* and of each *him* close to me, and my value for any close *him*, it shows also the uniqueness of each person, even if it has, in the same time, the role of *me* and of *you* and of *him*. None of them can be replaced by any other. And no one will be able to rejoice of each one of others, if he isn’t unique and differing from any other one.” (Stăniloae 1995 I: 68)

“The human being’s freedom in fulfilling the responsibility towards God, from the part of God made man (Christ) or from other people, it determines

the human being to fulfill his responsibility too, in full freedom. Neither God nor my fellow human place me in an inferior situation, by asking me to fulfill my responsibility, when they fulfill theirs, but God has given me, anticipatedly, the example of this fulfillment, and my fellow human gives it me, if not anticipatedly, almost sure consecutively, and that makes me feel how much they respect my freedom in fulfilling their responsibility for me. At the basis of fulfilling the responsibility, and at the basis of the joy caused by this fulfilling, there is, actually, the love. And through this fulfilling, it is the love strengthened. And in love, there is freedom.” (Stăniloae 1995 I: 82)

“Each person is conveyed his uniqueness through the uniqueness of his body and soul, in different life circumstances. The warmth of a special connection is conveyed to the child through his parent’s special communion, they being united in their love for their child.” (Stăniloae 1995 I: 86)

“Our death has been defeated by Christ through His death, for in His death was working the supreme love of the Son of God for us: His supreme love, as man, towards the Father, and His supreme love as God Who has made Himself man for us. The life of the resurrection, which comes of us out of that, it is the live of our consummate communication with God and therefore of the most vivid and endless communication of His with us and of our communication with Him. And this is also the most real mode we known God. This is for only in this dialogue with somebody you really know that one. And the most real direct dialogue is the dialogue of the love.” (Stăniloae 1995, I: 19)

“The Creator Conscience must be a Person. And if the Creator Conscience is consummate, the reason why He created the world must correspond to His consummation, consequently that reason must be a totally irreproachable reason, and not a caprice, not a desire of having fun because of a boredom He would have wanted to escape, not a passing whim trying to get out of monotony. And the most irreproachable reason cannot be other than the love. Within the Creator Being there must be a previous love, from ever, for a conscious joy as it is the joy produced by love, couldn’t have come from exterior, by totally changing the Creator Being’s life and showing Him as submitted to the change, namely to imperfection, or to the thirst for perfection, a perfection that we couldn’t find within world. But there is no love where there is only one person. Even if a lone person is able to love, that person cannot love except another person.” (Stăniloae 1995, I: 24)

“The Christian faith connects tightly the creation to the Holy Trinity. The Christian faith teaches us that God created the world for He is a loving Father Who has a Son from eternity. For, by being a loving Father, He wanted to extend His love upon other conscious persons too. But He doesn’t bring these conscious persons to existence by giving them birth out of

Himself, because this would have relativized the value of His unique Son, and the love for Him, which the love for creatures to be nourished from. The Father's love for the Son, it is an absolute love, for the Son is unique. Only through this love it can be explained the love directed towards other conscious beings, who do not belong, though, to the Father's own being." (Stăniloae 1995, I: 24)

"For all the created conscious beings are endowed with freedom, in order to be able to freely answer the Creator's love, they have exited out the communication with Him and by that they have fallen in a rather dead than alive existence, or into an existence reduced to extreme. The Father went even further in His love and He made His immortal and of-the-same-being with Him Son, as man, in order This One to overcome the humanity's death by assuming it within Himself, and through His connection with the people to get rid the people too, from death, and even to elevate the people to the quality as sons, equal to Him in humanity." (Stăniloae 1995, I: 24-25)

"One's rejoicing of Another, if hadn't been communicated to a Third One Who is connected to both of Them, it would have been a locked-up joy. Not communicating the joy and the love, it would have been accompanied by a fear of not diminishing the love for One Another, by communicating it to a Third One. This fear is manifested amongst people. The beloved one fears that the one who loves him will love him less, if that one communicates his love to a third one too. Not communicating the love to a third one, it means that each one of the two fears that the other one has too much intimacy with a third one, namely a too much openness of one of them to a third one. Here occurs the jealousy phenomenon. But this occurs only in the non-full love of each of them." (Stăniloae 1995: 17)

"The human persons do not communicate, to one another, only their content and the content of the universe as thought by them, but they also influence on one another, by uniting increasingly more, through words, and in nature they make possible, through words, the coworking in together discovering the energies hidden within nature, in combining those energies in new modes, towards an ampler usage. One can see in this that not only the human being is, as intellectual and biological unit, in unitary and multiple movement, but also the nature is a whole maintained as such, through a unitary and multiple movement of its components. In this too, it is shown the dynamic character, never reaching the end, of the human rationality, as also the fact that the whole universe is in movement, but its components remain the same, and in the same rational harmony. In this is reflected the fact itself that, the Word Himself Whom the universe has been created through, and Whom the universe is being maintained in the same harmonious whole through, He upholds the unitary and multiple movement in the universe's parts, through His work manifested in countless works.

And He also upholds a movement of knowing and organizing the universe's forces, corresponding to those works. He upholds this not only for He is Word or supreme creator Rationality, but also as Son of the Father Who wants to gather, increasingly more, the whole Creation, in His filial feeling towards the Father, by tying the universe, through the conscious persons, to God and through love. The unitary rationality of the universe makes possible the love amongst people and it gives everybody's unity with God and amongst themselves, the love's joyfulness." (Stăniloae 1995: 49)

"The universe's origin and target, it isn't an impersonal essence out of which the universe would have come and within which all the things will melt down meaninglessly, or which would uphold by this a rigid unity united with the death, but the universe's origin and target is a loving Father-Person. The whole existence has its origin in a loving Father and it tends towards union, through the human beings, with the Father, in the love's joyfulness, but without merging within the Father." (Stăniloae 1995: 49)

"The people can, by their free thinking and actions, to discover and to combine, through coworking, the universe's movements which the universe's energies are manifested within, or these energies themselves, in other and other forms. But the people are often tempted by that, to pull the universe's energies out of their harmony, or to use the universe's energies against one another, and that has an unfavorable effect upon nature and upon people's lives connected to nature. The people do that relatedly to promoting within themselves some inferior, unilateral movements, some purely biological and producing of pleasures movements, by untying those movements from their spiritual life, and that impedes the love amongst themselves and also their love for God. Thus, instead of setting in harmonious work, through spirit, the nature's physical powers, and the biological organism's powers, by keeping the nature in its harmony that promotes health for people and the healthy biological organism, and by being overwhelmed by the human creator spirit, to highlight a greater light in universe and an irradiation of loving-power at distance, of the persons, it brings disorder within nature's forces and the human biological organism's forces and, by that, it brings a decomposition of their harmony, and that brings the death of the biological wholes of the human persons. Thus, the harmonious unity of the universe and of the human wholes, it gives room to disorder. The unifier rationality gives room to a false rationality of the decomposition, which some individuals justify their egotistic impulses through. This is a rationality emptied of love, of emptied of the harmony of the true rationality; it is a rationality making the people to reckon about themselves as not being brought to existence by a loving God, in order they to be united with the Son, and in order they love the Father together with the Son, but they see themselves as produced by an essence which they cannot feel filial love for, as they neither can feel love for their fellow humans

who are brought to existence towards death, by the same essence.” (Stăniloae 1995: 49-50)

“The love is a freedom’s deed and it is addressed to freedom.” (Stăniloae 1995: 60)

“By gathering us within Himself, Christ unites us within Himself with all the human being created through Him and who accepted to be gathered again within Him, and he fills us up with His godlike eternity, and eternity lived by His humanity and bearing the traces of His temporality, and He makes us feel ourselves even closer to Him. He will reunite us, thus, in Himself, forever, with Him and amongst us, in a universal love, but which each person brings his/her personal characteristics in, and which the peoples bring in, their specificity too.” (Stăniloae 1995: 66)

“Thereby, itself the love God, like a love to the end, it must approve the sufferance of the man like a condition of his rebirth, or, because he cannot provide it, in order to pass himself through it, the embodiment of the Son of God it wasn’t intended only to give Him the legal quality to represent the people into the removal of a juridical conflict between them and God, but it was itself the beginning of the communion with the people. It wasn’t only a passing means in the service of God’s love, but it was the supreme showing of the love itself. Through it, God placed Him into the role of the Subject of the communion with the people. But, in order they to be able to place themselves in this report, at His calling, there must be produced their fundamental shaking through the sacrifice which will have to reestablish the moral order’s prestige in their conscience.” (Stăniloae 1993)

Who experiences the love of Jesus, he is unable not to love Him. But the love of Jesus is present together with His authority, and this makes us to lean upon Him with the whole confidence. The love of Jesus is a love which went to death for us. At our turn, our love for Him is capable to go to death for Him. Jesus has come to conquer us, to move us through the power of His love. That’s why it is told in the Apocalypse that Jesus is the King-Lamb, that He reigns not through violence, but through gentleness and through His sacrifice. This thing seems a paradox to us, because we know that the lamb is humble and disregarded; and, though, the Lamb is a king in Christianity.” (Stăniloae 1993)

“The power which we notice or which we of increase this closeness though, it is the love. The love helps us, consequently, to feel responsible for the sin of our fellow human, to consider that sin like being ours. This power unveils us our solidarity with the fellow humans and it produces a certain

identification of our self to the one another, responsible for committing the sin. Love notifies, after it partially produces and increases, the intimacy, because where the love is, the closeness is so great that there exists a mysterious identification and substitution of the selves in what regards the responsibility. The prerequisite condition for notifying or for producing this closeness to the identification through love it is, in any case, the participation at the human nature. The simple presence like man among people it is, for a sensibility sharpened through love, the sufficient reason to feel the own guilt for the sins of the others.” (Stăniloae 1993)

“But, because of His love, through maximum closeness which He placed Himself in, towards the intimacy of the human nature, it absorbed all the sin upon Him, His identification to the center of the humanity it must attract upon Him the entire reaction of the divine opposition towards sin. For Jesus really felt all the human sin upon Him, and for He really substituted all humane selves into the bearing of the sin, He must felt Himself as substituting all the people in front of the divine reaction. If the possibility of really assuming the responsibility for the others it is the expression of a divine order, indicating a certain ethical communication hidden among the selves, then this order couldn’t be sustained in all its gravity and seriousness but only if it is rounded by the correspondent conclusion which is pulled out by God, letting the sufferance to descend upon the One Who took the responsibility. All the expiatory sufferance for sin, of the mankind, it must concentrate upon Jesus Christ. Through the same sensibility of the maximum love, through which He feels the responsibility for the entire human sin, He feels also the expiatory “punishment” for it. Into the sensitiveness of His limitless love, through which He attracts upon Him the entire human sin, so, in that sensitiveness is comprised the end the dreadful sufferance which melts down this sin.” (Stăniloae 1993)

“One could object that, if the world and the man are created as creatures, they cannot be except the work of the love of God, and then the love cannot explain the existence of the Son and of the Holy Ghost, from ever, from the being of the Father. But the Son and the Holy Ghost do not come to existence after the Father, but They exist from ever together, but also the Son is born from the Father and the Ghost proceeds, eternally, from the Father. They cannot be except together, from ever. The love didn’t exist before Them, neither Them existed before the love. They are the eternal structure of the love. The love is one with the existence. Otherwise, how could have been like the love, everywhere? The love is the eternal mystery of the consummate existence. It turns out that God is a common being in a Trinity of Persons, and that makes possible that Him to create, out of love, a

world from nothing, and God to place the world in the service of human persons, at their turn created out of nothing, for a loving communion amongst themselves, and they loving God. The creation out of nothing it shows also the God's almightiness, but, by this too, it is explained also the possibility of the human creatures to manifest themselves against God, and to be in enmity amongst themselves, but without being the people and the world abolished by God because he would have feared them." (Stăniloae 1993, 3: 10-11)

Luminous Light

“The matter itself of the bodies and of the things in its present form, it is actually material light. Their material light will be penetrated and overwhelmed at that moment, by the immaterial, uncreated light, making the individual separations to be overwhelmed and to lose their sharpness.” (Stăniloae 1997: 264)

(At the transfiguration of the world, E. l. t.’s n.) “The whole that light which will fill up the world and which will overwhelm the world, it will irradiate out of the Christ’s body. The ocean of that light as godlike light, it will overwhelm the entire creation.” (Stăniloae 1997: 264)

“Saint Simeon the New Theologian reckons that even the sun and the stars will be overwhelmed together with all the forms of the world - but not abolished – by Christ, the Son of the Righteousness, by the light irradiating out of His body. This is for that light won’t transform only the world in a luminous reality, but it will be the world’s permanent content. The light of the face of Christ, especially, as the light of That Person Who, as consummate God, he has shown Himself as consummate man, that light will overwhelm all the lights from outside. Right from the human person it comes out the whole light that illuminates the things from around with a meaning, and it gives the existence of the close persons an increase meaning. Out of the Christ’s human face, which is the environment the understanding and the endless kindness of the divine Person irradiates through, it will be spread upon all things and upon everybody who have opened their heart to see and to feel, the light that will overwhelm all things, or it will unveil the full meanings of the existence.” (Stăniloae 1997: 264)

“The day that Sun will appear on, it will be the “Lord’s Day” by excellence, the day of the undying light. Himself will be that day, for He is its Light. All the things will walk Christ’s light (Apoc. 21: 24). The material sun itself will be covered by the brightness of the Master (Mt. 24: 29), like the seen things are fading in front of the sun and they can no longer be seen. The stars themselves will be covered too (Isa. 24: 4); they will be winded up like a scroll book, namely they will give room to the Maker’s brightness. And only Him will be day and God concomitantly, Him Who is now invisible to everybody’s eyes. He Who dwells in the unapproachable light (1 Tim. 6: 16), He will reveal Himself on that moment, to everybody, as He is, and He will overwhelm all things with His own light and He will become for His saints “the day of the eternal, undying, and endless joy”.” (Stăniloae 1997: 265-266)

“The resurrected bodies will be of light, but not without an internal structure, and not as some inconsistent manifestations. If the resurrected body had been a simple luminous inconsistent manifestation, to must have been the renewed world. But this isn’t the Christian teaching. The world will

be luminous, but it will have a pneumatized structural richness of the present world. The present world is a light at its turn, as its name (*lumen*) it shows it too. But what complex is this light like, and of what various and multiple forms doesn't the present world burst out as a unity like! Likewise, in the future age, the complex luminous structure of this world won't be dissolved, but it will be increased at maximum through the Ghost's light." (Stăniloae 1997: 279)

"There must be harmonized the apparent contradiction between the insistent recommendation of the Holy Fathers not to consider as godlike any apparition of light, with the other affirmation that the grace of God fills our soul up with light (Diadochus, *The Romanian Philokalia*, vol. I, p. 355). The apparitions which we must look at with mistrust are the defined "forms", the defined images, be it even luminous; as such can be considered even the light bearing the features of the physical world, or closed between some margins. But the light that fills the mind up and which overflows from the mind over all things, light which we realize about that it has a spiritual character, or evidence, of joy, of universal holyday, it no longer is a defined shape, an idol, but it is rather a "feeling" and an "understanding" spread within the whole our being (a mental "felling" as it was called by: Diadochus, Isaac the Syrian, Simeon the New Theologian, Gregory Palamas), produced not by a subjective state but by the presence or by the experience of the godlike presence." (Stăniloae 1992: 295)

"The Holy Scriptures sees God in Himself, as the Self-standing light, namely without beginning and without end, but also as the source of the light. But, especially in the Old Testament, God is seen in some texts as the One Who creates the light in the world. The physical light irradiates especially from the sun, as from the burning star, or as a thinned matter spread on the earth's side directed towards the sun, and in the people's sight, who are souls dressed up in bodies. But this light makes possible that the man's rationality, as conscious light, to notice the rational organization of the physical nature's components, the harmony amongst them, so, as spiritual light. Thus, the physical light too, it is made for the use of the man's spiritual sight, as the second level of the light. And both of them are created." (Stăniloae 1993, 3: 5)

"The man sees in the light of the physical universe, that each thing has a rationality according to its measure and fitted to him. The man sees the air and the water in their physical componse, given for the benefit of the man's life, he sees the herbs provided by the soil and the trees with their fruits, and he sees any kind of animal, fish, and bird, again being diversely beneficial to him. But the man can as well bring his own contribution, in order to make beneficial, to himself, the rationalities of certain parts of the nature." (Stăniloae 1993, 3: 6)

“If the nature’s noticed light and the man’s noticeable light hadn’t been coming from the superior source of light, they would have been submitted to a law, which, it should have been seen as the supreme light. But Who has created that light? Because of not having that light a freedom in itself, it should be submitted to a free superior existence. And, in the last analysis, there must be a free and supreme existence, out of which comes any dependent light and which is the supreme target of all things. The light which the world’s noticeable light comes from, the world’s light being created for the man’s noticeable light, it must have another motif for producing these two lights than that of a necessity. For, if that had been the case, that light too, it would have ought to be submitted to a superior existence. This motif cannot be except the love of that superior light for the man brought to existence by it. That superior light showed - by the fact that it created the man not only as rationality but also as rationality dressed un in a body and, as such, needing also a material nature – that wanted not only to give birth to a spiritual world but a material world too, but a material world capable of being filled up with the light of the human spirit and, through man, even to be filled up with a superior light. The Psalmist directly affirmed that the world’s light comes directly from God: “Yours is the day and Yours is the night. You created the light and the sun” (Ps. 73: 17185). This shows that the supreme light has in it also the love. This is for that supreme light wouldn’t have created human persons who to know through their rationality the rational light of the world, if hadn’t had the love which it wants to elevate the people through, through the world’s physical light, to knowing Him as Light. It wouldn’t have done that without His love for them and without instilling them, in the same time, through the light He shared them, their love for Him.” (Stăniloae 1993, 3: 6-7)

“God, by giving the man the will of disposing himself of the mode of his relation with God, He made the man’s happiness dependent on how the man uses his nature, and his will in accordance with the God’s will. The man cannot be happy except by opening himself, by his own will, to the God’s will, for God doesn’t want anything else but to communicate His life, through love, to the man, and He want this for the man’s good. This is for the good cannot be anything else except the Self-giving of the One Who has and gives by nature, to the one who needs Him as source of the life. That’s why, in all the Orthodox ascetic literature, as a condition of the eternal happiness of the man through the communion with God as source of the life, the man is asked for “cutting off his will”, and for fulfilling the will of God, and that means putting the man’s will in accordance to the will of God Who doesn’t want else but to give the man increasingly more life, out of His life. In order to help the man to conform himself to His will, the Son has

185 In KJB we have: Psalm 74: 16. (E. l. t.’s n.)

made Himself man in Christ, in order to give the man - through the communion with Him according to the assumed nature and through the model of His life as man - power to accomplish this conformity. This fact had been accomplished into Christ. Christ has shown the man's way to the eternal happiness, and He has given the man power to advance in his life on earth on the way to that eternal life. Christ is, thus, the full light of the man, a light showing not only the target which the man has been created for, but giving the man also the power to advance towards that target." (Stăniloae 1993, 3: 12-13)

"The full Light cannot be except a Light without beginning; the full Light cannot be except the existence of a being without a beginning, of a love communicated amongst Three Persons." (Stăniloae 1993, 3: 185)

"The Perfect Light, explaining and giving, creator and completing light, to all the existence degrees, it cannot be except the supreme or godlike existence in Three Persons or in Three Shines." (Stăniloae 1993, 3: 185-186)

"The human person is, thus, a spreader of light and a searcher for light and a receiver of light. The human person spreads the light and he aspires for increasingly more luminous light. The light the human person receives it consciously, from other persons and from diverse things, he spreads it, at his turn, to other persons." (Stăniloae 1993, 3: 189)

"The continuous searching for and receiving and communicating of the light, it shows that the person too, he is in the same time an endless mystery wanting to be known by himself and wanting to make known his mystery, as much as he can. The light comes to him from all quarters and, so, he searches for the light in all directions, but he also spreads the light in all directions, consciously, as an own light, adapted to his person. This means that the human person is, by himself, luminous light and searcher for light endlessly, and that's why the human person is a mystery too. He wants to enlighten on itself and to enlighten all the things through himself, as luminous light." (Stăniloae 1993, 3: 189-190)

"All the things are destined to be luminous light for the human person, in order that, by gathering their light into his own light, to spread his light and their light, as light for everybody, without ever ceasing this work." (Stăniloae 1993, 3: 190)

"The godlike light which the ones who believed in Christ will be dressed up in, fully in the future life, it is the love, the meaning, the happiness of the full communion of everybody with the Holy Trinity and amongst themselves. But the light which they will be dressed up with it will increase not only the communion amongst them but also their mystery, since they will have

within them the Holy Trinity, the infinite light and mystery. We must specify here that between the light and the mystery of the persons who have become dwelling places of the Holy Trinity, there is no opposition and there is no opposition too, between the light and the mystery of the divine Persons. The light itself is within Them a mystery, through its endless depth and the mystery itself is within them an endless light.” (Stăniloae 1993, 3: 200)

“The effect of His love upon us, it has been shown by Christ in His resurrection, which He will make us partakers to resurrection through. That’s why, even by death, we cross not into the darkness of the nothingness but into the full light of the eternal life. This is expressed by Christians when they ignite the candle when a man dies. This is expressed by all the churchly religious services done in the ambience of the lit candles. All of us are luminous light through the resurrection of Christ, and all of us live with the hope for being endless lights in union with the resurrected Christ.” (Stăniloae 1993, 3: 200)

“From God comes to us the light of the understanding of God as the source of the life, says Saint Simeon. God isn’t a passive object of our understanding. He is the origin of the light, for he is the conscious and free Creator of our existence and of the world. And the existence itself is a light, made for the man in order him to know the light and in order the man to know God. God is the supreme light for He isn’t lightened up by anybody else.” (Stăniloae 1993, 3: 217)

Mercy

“Christ liberates the souls from hell, for His soul irradiates the power of the Holy Ghost consequently to sacrificing His body, or to the total surrender to God. The power Christ manifested in hell is not totally untied from His sacrifice, neither from His body, though Christ didn’t descend to hell without suffering the hopeless torments of the souls from there, because otherwise He would have been unable to save them. And in His sufferance on the cross it was involved also a compassion for the people – this compassion remaining to the end of the world – Christ was able to have a compassionate sufferance for those souls even in hell. But this compassionate sufferance is, in the same time, a savior power. Christ is everywhere and at any time accompanied by His mercy. Let’s ask for His mercy, therefore, all the time. But because of having His mercy also as man, His mercy cannot lack a tint of sufferance too.” (Stăniloae 2006: 71)

“After Adam’s sin, all the people were hiding themselves from God. That’s why came the Son of God, into body, at them, out of mercy. But He showed His mercy on everybody, for otherwise He wouldn’t have come, into body, at them. But, even now, not all the people open themselves to Him. But in the frame of His mercy, that means coming into body at the people and offering them the godlike grace, it is exercised His justice too, and that’s why the ones who do not accept His mercy they won’t be saved. In this consists His justice. And amongst the ones who open themselves to his mercy, not all of them do that on a due time, but some of them do that late. But the last ones they are often helped by a greater repentance. That’s why Christ helps them too, with His godlike grace. Thus, upon all of the ones who are saved are exercised both Christ’s justice and mercy.” (Stăniloae 1993, 3: 117)

Mind / *Rationality*

“The divine Rationality has a hypostatic, personal character, and it is always directed towards other hypostases, like the human rationality is directed too. But this doesn’t exclude the rationality to have a meaning of *usia* (being) common to several persons. It is life and it is meaning and it is inter-hypostatical relating in the same time. The “Word” of the Saint Evangelist John was “life and light”. As life and power. And the meaning isn’t separated from life, neither the life from the meaning. Any real unity is a unity of life or of power, having in it a meaning and a relationing to another unity of life and meaning. The rationality as *usia* it always subsists in the form of some persons in reciprocal relationship. The Holy Fathers maintain, through this meaning, of Word, of the Rationality, the character of Person of the presence of the Logos into creation, by following the way of the Saint Paul and of Saint John. Through this, the rationalities of the Logos are totally different from the “Platonic-Philo-nic” ideas.” (Stăniloae 2006, 15)

“The reality necessarily attracts the mind towards itself and, through mind, it attracts the being himself of the one who contemplates its image or who hears its word, or its description.” (Stăniloae 1997: 235)

“The connection between rationality and word we know it from a long time from the Greek philosophers and from the Eastern Church Fathers, to whom logos means both rationality and word. As the Holy Fathers, at Ebner, the connection between rationality and Word it is all-comprising: the word is the rationality’s expression and by its purpose o maintaining the communication the word is the expression of the relation of *me* with *you*. But through this it has been highlighted a new meaning of the rationality, corresponding to this aspect of the word: the rationality isn’t only a organ searching for meanings, but it is also searching for communion which, actually, it comprises in it the true meaning itself of the existence. The rationality corresponds, in both senses, to the word; the rationality is the entire word. And of course, between the two meanings there is a close connection. The rational creature searches for meanings in order to communicate those meanings; in communication the creature’s existence it finds its supreme meaning. The meanings interpret the communion, and the communion is done out of the meanings’ ambience. The Eighth Day will be the day of the undying light, for it will be the day of the light of the endless meanings maintained by the endless communion; the hell, a contrary, it will be the place of the eternal darkness of the lack of any meaning, because of being the place of the lack of any communion.” (Stăniloae 1997: 307-308)

“The godlike work that sows within us the need for word as answer to His appeal, the supreme Rationality Who endowed us with rationality in order us to be able to speak meaningfully, in order Him to restore in man the word and the rationality, he has made Himself man Who meaningfully answer all

the God's and people's appeals, in order Him to be a role-model to His brothers into humanity, in order they help one another too, through their meaningful word and deeds, and to become full and true human beings. But the Word and the Rationality by being Person, he is also a source of deeds, and therefore He makes the man source of righteous deeds, through which the man develops himself as it is due and he sensitizes other people's humanity, through the love he shows them. Only thus their subject becomes a true man, and also the one whom they address to. The Son of God, by making Himself man, he has also made Himself direct source of loving deeds and of transmuting of knowledge words on our level, by proving Himself as the true man and forever sensitizing the other people humanity." (Stăniloae 1997: 308-309)

"The Church Fathers, when speaking about the "mind's feeling", they affirm a mind's direct contact with the spiritual reality of God, and not a simply knowing Him from distance. This is analogue to "understanding" a person whom you are in contact with (see Saint Simeon the New Theologian, *The Romanian Philokalia*, vol. VI, p. 185). Even the word shows us as being, since the beginning, in a connection with God, ontologically, through a power of His and through the nature which he has been given with. The spirituality makes us aware of this connection." (Stăniloae 1992: 21)

"The Holy Fathers discern between mind (*νοῦς*) and rationality (*λόγος*). The rationality is the faculty cogitating at the things and comprising them in diverse concepts, at their turn called as rationalities (*λόγοι*) for the fact that they can be the cogitation's object. The mind is the faculty cogitating at contents without delimitating them in concepts. The rationality emanates out of the mind, like the divine Logos is always being born out of the Father, Who is the prime Mind (*νοῦς*). Therefore, like the divine mind is the principle of all things, likewise the mind from within man it is the ultimate principle of all things from within him, and therefore of the rationality too. The mind is therefore the basis of the human subject, who is beyond all the delimited contents, beyond the rationality catching them in concepts. The mind is the undefined basis of the subject who uses his rationality too. The mind cannot be noticed by the rationality through any concept, because of being beyond rationality and beyond any concept. We must leave all concepts and we must ascend above the rationality that forms concepts, in order to notice the indefinable basis of our subject. Only the mind can cogitates at itself, but the mind must remove the things and the concepts, which, through the mind's determinative (rational) cogitation have been placed between mind and the mind's cogitation at itself. While the mind sees itself as in a mirror (in order not to be doubled), the images and the concepts, on the opposite, they will cover this mirror like with a wall that must be crossed through with much toil, in order to penetrate within heart, or within the own being." (Stăniloae 1992: 239)

“Saint Maximos the Confessor called at his turn the mind as *subject*, and he called the acts starting from the mind as *accidents* (G.P. 90, 332). And N. Lossky says: “By being the most personal part of the man, the constitutive principle of the human nature and of the freedom, the mind (*vous*) it corresponds the most in the human nature to the person. One can say that the mind is the headquarters of the person, of the human hypostasis, containing in it the nature’s ensemble: ghost, soul, and body” (quoted work, p. 198).” (Stăniloae 1992: 239)

“Both out of the human mind’s character, as image of the divine Mind, and out of the object’s definition as realities cogitated by the mind, it comes that God too is Subject, namely Subject in the highest meaning of the word. This is for by ascertaining us the things, though they are objects to us they still aren’t totally such – in the sense that we neither fully know all of them nor we created them by knowing them, and they cannot exist by themselves since they do not exist for themselves – we deduce that there must be a supreme Subject Who the things depend absolutely on, and He know the thing and He creates the things, and the things are by no means take out from under His power. This Subject Who has all the God’s attributes, He is the only one existing absolutely by Himself, and He is the sole basis (substance) in the full meaning of the word, while all the others are created and are phenomena and accidents in report with Him.” (Stăniloae 1992: 239-240)

“The human rationality cannot be understood except as rationality searching for the meaning or for the light of the existence, especially of the human being and of the history. But the human being cannot see the meaning and the light except in its satisfaction. And the satisfaction cannot come to the human being except into the endless love of other persons. But the human persons cannot be eternal except into the union with the divine Person Who has made Himself man, namely in union with Christ. That’s why was natural that that Person to defeat the death through His resurrection.” (Stăniloae 1993, 3: 147)

“The human rationality waits for Christ and it considers Him, once He has arrived, as fulfiller of the human being, by the fact that the man feels, on one hand, the need for loving another man and to be loved by another man in an unlimited manner, but, on the other hand, he sees that no man has in himself the limitlessness which to correspond to his need for limitless love. So, it was necessary to appear a man Who to be, in the same time, Son of God too, in order to love the man in an unlimited degree, but still as a man and as a fellow human. Thus, our love for Christ, and His love for us as our fellow human, but also as God, it can be accomplished also by the people Who Christ unites with, and whom Christ dresses them up with His value

and with His power, according to Matthew (25: 32-40).” (Stăniloae 1993, 3: 150-151)

“The things’ rationalities are discovered by the human being through their common rationality, a knower rationality. The things are created in order to be perceived by the people’s rationality, that has the capacity of understanding the things’ rationalities. This shows that the things’ rationalities are made for the human being’s rationality, and for being possible to unite the people in their knowledge, the people being spiritually enriched by that, and also by the what each human being brings to their understanding. The human being wouldn’t have been able to discover and to express the things’ rationalities in their great variety, if he hadn’t used the things in an increasingly complex and creative mode, and if he had used the things without the collaboration with other human beings and without communicating to one another, on the other hand, by using constantly enriched words, the way they understood the things.” (Stăniloae 1995: 126)

“The human being can use the rationalities from universe also in another mode. And in this case too, he may reckon that he uses them according to his rationality, as they have been given him by God. Or, in his striving to discover the real rationalities of the things, through his rationality, he can use those rationality on diverse levels, and their good use can find diverse modes. In this is shown the human being’s capacity of own contribution. God, by creating the things with His rationalities and by creating the man with his rationality in order to know the things’ rationalities and to discover Him through them, He endowed the man with the freedom of using the things in diverse modes. But in this can be manifested also a discrepancy between the rationalities of God referring to things and the shapes taken by these rationalities which are incorporate into things, in their use by the human being, or in the human being’s rationality as thought by God, and the shape taken by its image, within the human being.” (Stăniloae 1995: 128)

“God has given the man this freedom or this decision position in using His rationalities. Saint Maximos the Confessor said that the “rationalities” are thought by God from ever, but the “modes” which the rationalities are used in, they depend on the human beings. But these modes, even when they differ from the modes which are according to their rationalities, they still do not exit the frame of their rationalities. The human being remains a human being, even when he doesn’t develop as the human being wanted by God, through the rationality given to him. In the last case, the human being no longer transcends, really and positively, towards being developed according to the positive virtuality of his rationality, and of the things’ rationalities, as God wanted him from ever and ever, to be actualized. But the human being still remains in a dependence on the divine transcendence. This is a crooked

actualization of the human being, which he doesn't develop the things' rationalities through, according to the virtuality included in the things." (Stăniloae 1995: 128)

"The Creation has been brought to existence as a harmonious whole, upheld thus by a unitary rationality, a rationality that unites within itself rationalities belonging to all the Creation's parts." (Stăniloae 1995: 47)

"The accomplishments of the human rationality within the universe's purely material frame, they were often impressive, for they came out of a rationality having its origin in the Supreme Rationality. But the human rationality, because of closing down its relation's horizon with its origin in the divine Persons, it has locked-up the horizons which can give the human spirit the relation with the living and infinite God, as Source of the love, horizons which would have allowed the human spirit to see the mysterious depth of the universe into God. By wanting to remain to the rationality comprised by the narrow limits of their own understanding, the people haven't seen the endless dynamism of the rationality. By breaking up the relation with God, the people have been no longer seeing except the immanent universe. That's why the people weren't able to open themselves to the all-comprising hypostatical Wisdom Whom all the things have been created through, and Who is being revealed in the rich and harmonious harmony of all things, but Who also exceeds all the things. Only seen like this, the rationality isn't unilaterally manipulated by the human being, ending to reach all sorts of division and fight amongst people. Only seen thus, the rationality is the power that unifies all the things, and that is undetached from the love amongst everybody." (Stăniloae 1995: 64)

Monasticism

“There is another way which eases the ascension towards God. This is the way of a more radical detaching from things and from marriage, for the greater love for God.” (Stăniloae 2006: 151)

“Often, some Christians, aware of not being able to fulfill the Christian’s general duties, they take for themselves the task of accomplishing other things, in order to gain the mercy from God for the things they know they won’t be able to accomplish. To their conscience, accepting these advices which they feel they can more easily accomplish than the ones of general Christian order, it becomes an obligation. The monasticism is, thus, a vocation. And the one who discovers himself as having this vocation, he must take it seriously and, by fulfilling it, not to take pride of it like for he would do more than the other Christians owe to do.” (Stăniloae 2006: 151)

“Maybe the fact that the monks, through a charisma that overcomes their nature, they succeed in maintaining themselves outside the relation of marriage and of the complex necessary relations and of the problems the marriage impose, by maintaining themselves in a direct and somehow personal relationship with Christ, it explains why the Church doesn’t consecrate through a Mystery the entering in monasticism, but only through a special religious service.” (Stăniloae 1997: 120)

“The monk, though unmarried, he stays though in relation with God as person, though in a relation of acute responsibility. That’s why the patristic literature calls the monasticism as “the true philosophy”. (Stăniloae 1997: 120)

“The monks take the surer, the more radical, and the shorter road. They know that the passions get installed within human being and therefore the human being must fight against himself through restraint. They also know that the human being’s will is weakened by these passions and it is better to be eased your fight against passions by taking away from passions the occasion of being born and stirred up, namely by taking away the substance that allows the passions to be formed and to be light up. That’s why the monks chose to get out of the world. By doing this, they cut off to the passions, from the beginning, any possibility for the passions to be born and stirred up. The whole problem to them is from now on to persevere in this withdrawal, for the lust by lacking for a long time the substance that satisfies it, or by being deprived for a long time of being prolonged by deed, it withers and it no longer leads to passion, or it weakens the passion.” (Stăniloae 1992: 118)

“The monks breaking with the world is strengthened through three votes: the vote for poverty, the vote for chastity, and the vote for obedience. Through these, they compel themselves to persist the whole their life in this

renunciation to the addiction to the world, namely to persist in restraint. In these three votes it is concentrated their promise to restrain themselves, not only from the eight passions, but also from everything that can cause the passions: through the vote for poverty they compel themselves not only to renounce to love the riches, but even from any possession that can them an occasion towards manifesting the lust for wealth. In the same time, through this vote the monks keep themselves sheltered against the external possibility of manifesting the belly's covetousness, for they lack the means. Through the chastity vote they compel themselves not only to restraint from fornication, but also from the conjugal bond that can urge them towards fornication. And through the vote for obedience, they compel themselves not only to restraint from pride, but also from the right of expressing their opinion when they reckon that they see the things more justly, for this too can be an occasion for stirring up the pride. By cutting off the covetousness of the belly, the passion of fornication, of the love for money, of the pride, they implicitly cut off from them the passions of the pride and of the sadness too, which are upheld by the first ones." (Stăniloae 1992: 119)

"By giving his votes and by observing them strictly, the monk must restrain himself radically from each passion in part. Namely, from seven passions: the love for money, the fornication, the anger, the sadness, the laziness, the vain-glory, the pride, and even from what can cause each of these passions. In what regard the foods, the monk isn't asked for a radical renunciation, not even for an exaggerate diminishing, but they are asked only for a temperance. The monk must run away only from eating too much, from what is beyond measure, and even from getting fed up, by leaving from the table a little before that. But in what concerns the quantities and the types of foods there isn't given a uniform rule, and this is for the weak ones must nourish themselves better, and the ones who are full of vitality they must eat less. The principle is that the food to uphold the body, that is regarded as tool for spiritual work, and therefore the body not to become an impediment either by weakness or by having too much stum in it." (Stăniloae 1992: 120)

"By and large, all the Holy Fathers recommend the monks to eat fasting food, and from time to time to eat only on evening or to totally abstain from food. The fasting foods have at their turn the purpose of weakening the unrestrained power of the lust, which enslaves the man, and it deprives the man of the possibility to see in what he eats something else than the consumable substance. By weakening the lust, the eating becomes an act which is present both the thinking at God in. The rationality is no longer a servant at the lust's will, but it regains its role of leader. Around the act of eating it descends a spiritual light; the eating it is no longer an irrational act closed up in darkness. But the fasting means also an act of extolling God, for it is an act of restraining our own egotism that has grown up through

spiritual and bodily lusts, in such a measure than nobody has room around us, not even God, this giving us the illusion and making us living so that only our person exists and all the things are for our person. The man suffers a monstrous inflating of his ego, because this egotistic extending isn't a real growth, but it is a sickly inflating wanting to stretch itself over everybody and over everything. This is caused by the convergence of all passions, and it is the manifestation of the works of all the spiritual microbes dwelling in our self. The fasting is an antidote against this pathological extending of the lusts and of the egotism. The fasting is the humble gathering in the self, but through his transparency he sees God, and he is filled up with the consistent life of God. This is the growing up of the ghost from within man, out of the godlike Ghost. Only in God and out of the infinite God the spiritual man can grow up in harmony with everybody and with everything. But the egotistic, by wanting to grow up outside God and outside the loving relations with the people, he only apparently grows up and only for a short while." (Stăniloae 1992: 120)

"The decisive moment in the passion's manifestation it is the assent given by rationality to the passion, and therefore the battle starts here, and not later, when the passionate thought is about to become deed. At the beginning of our spiritual life, we do not obtain the success in this stage, at once. But even if we lose the fight there, we will still be able to stop the sin to become deed, by diverse means, amongst which a main one is to take measures in order to lack the occasion to commit the sin, namely to lack the substance that tempts us. And the monk has taken such measures radically, by getting out of the world. Even if he persists only in this state, he has reached the first target. But he is for now only an external monk. In order he to become an internal, spiritual monk, he must reach at least the cleaning up of passionate thoughts, namely to be able to stop his mind from assenting to the passion stirred up in his conscience. Once he has reached here, the dispassion of the first level it will be maintain by itself, no longer needing external means or artificially. We must notice that the struggle for this second level of dispassion it isn't totally separated from the struggle for the first level, though having a phase of its own, and this is for the ones who maintains himself perseveringly in not committing sins with the deed he weakens in the same time the sinful thought. Wanting or not, he also build up arguments for the state of impeccability with the deed, and these arguments weaken the arguments which uphold the thought of temptations in conscience. Likewise, it happened with the third dispassion, by being partially obtained by persevering in the first dispassion and in the second dispassion. This is for by avoiding the sin for a long time and by weakening the sinful thought, the tendency of the lust for passion it gradually is withered." (Stăniloae 1992: 122)

“Withdrawing from the world it doesn’t spare the monk of continuing his effort to restrain himself from sinning with the deed. This is for despite he has exited the world he still hasn’t exited the world totally. Partially, the world still goes with him; he still remains in his withdrawal an *In-der-Wlt-sein*, as Heidegger would say. For instance, the monk takes with him the need for food, and this imposes him a continuous restraint in order him not to become greedy. But besides this, he can be proud, namely haughty for his successes which he has achieved through his cleaning efforts, or he can be lazy even in the most complete withdrawal. In addition to this he must live in a monastic congregation, if not all the time, at least for a long time after his withdrawal from the world, in order to learn some restraints from others and in order to habituate himself in obedience and in humbleness. But there he is exposed not only to the mentioned passions but also to the danger of getting angry, of gossiping, of much-speaking, and of laziness; and the lie, when isn’t the other’s gossip, it is an excuse for the own laziness, or for self-praising, as on the other hand the much-speaking can be too.” (Stăniloae 1992: 122-123)

“As all the restraints, e them even only from the external sinful manifestations, they aren’t only negative actions, but they have positive and inward effects too, likewise the restraint from gossip makes the soul to focus upon himself and thinking at his own tendencies and shortcomings.” (Stăniloae 1992: 123-124)

“The monks must restrain themselves from sleeping too much, by forcing themselves to take vigil. The sleeping makes the spirit lazy, and it weakens the spirit’s powers of self-disciplining, of focusing, and of dominating the body. And the taking of vigil is a sign of a victory; it keeps the mind’s attention strained at the thoughts from within mind and it makes ever higher understandings to arise within heart.” (Stăniloae 1992: 124)

“In all their writing the Holy Fathers ask the monks for, in addition to their many ways of restraining from the sin with the deed, a string of toils. Thus, in addition to taking of vigil and to holy readings, they recommend the sleeping on the floor and diverse bodily works. Through these the lust is being withered. All these, together with the range of restraint ways, they constitute the toils of the willing torments, assumed out of own initiative.” (Stăniloae 1992: 124-125)

Motion / Movement

“The movement used by the rational beings in order to reach from existence, through good existence, to the eternal and happy existence into God, it is a movement through will, and this movement is called in the rational beings as work. Through work, these rational beings advance towards God, for they purify themselves of passions, they achieve the virtues – amongst which the highest one is the love – and thus, being liberated from passions, these rational beings know the godlike rationalities of the things, or they know God in all the things. This is a road towards ethical consummation, of enrichment in knowledge. At the end of this road God appears to them, or He enters the loving communion with them.”

“Saint Maximos the Confessor understands through movement, which he reckons it as road towards God, the movement of the man’s spiritualization, a movement through which the man increases through the strengthening of the power of the Ghost upon man’s inferior impulses. The stages of the movement are: the purification of passions, the dispassionate noticing of the meanings or of the divine rationalities from within things, and the understanding of God in a simple act, an understanding which is in the same time a full union with Him. The human spirit’s in growing up in power it is an ethical growing up, given the fact that somebody won’t be able to come close to God as Source of the power if that man doesn’t love Him as being the Good.”

“If God is always in the absolute consummation, or in the endless love due to the non-changeability of His nature, our created nature can move, due to its changeability, either from good to evil or from evil to God, or to even more evil, or from good to better too. We cannot be immovable, except in the sense that we move ourselves only within good and towards the highest levels of the good. Thus, we can be imparted with this immovability of the movement all the more into good, and in this sense, we are partakers too, to infinity. And properly-said, our nature tends towards this, and through this our nature is authentically accomplished. This is the movement conform to our nature, for it unites us all the more with the model of our nature, with the Logos become man, the most fully accomplished man in the fullest conformity with godlike Logos, with its Logos. And within our nature’s aspiration of endlessly advancing into good, or in love, it hides the mystery of our connection with God the One Who calls us to advance in the infinity of His love.” (Stăniloae 2006: 143)

“The human nature is always in movement and it is always the same human nature in its essence. The substance-energy bipolarity it is valid here as well. The human nature is in movement through itself, but it doesn’t cease to be always the same in essence and to not become exhausted in any of its movements. What comes to our human nature from Christ it is the power of moving according to that rational will conform to the Christ’s will, namely not to move ourselves without Christ’s will, in an unfree mode. And the power is greater in the movement conform to Christ’s will. Through the movement that was thus strengthened and brought back to its normal, we do not extol only Christ, but we grow up ourselves too, or we accomplish what we must be, and by our know though and by our manifested deeds, we become, in the same time, an image of Christ Who is within us in an unseen manner; or we become transparent for Christ.” (Stăniloae 2006: 148)

“The detractors affirm that the Orthodox spirituality would urge to an indifferentism regarding the life, to a withdrawal from the life’s unfolding, to a premature eschatological attitude. This opinion is totally wrong. Saint Maximos the Confessor, especially, he highlighted the movement of the creation build up by God and the necessity that each man to participate to this movement, if he wants to reach the consummation represented by the mysterious union with God. This is for the movement, by and large, it is meant to elevate the man on a level of greater kindness and consummation.” (Stăniloae 1992: 24)

“Palamas gave the definition of the work as movement, according to Damascene, whom he quoted: “To be known that something else is the work and something else is the worker, like, again, something else is the accomplished thing: *the work is the active movement*, and existential, of the nature; the worker is the nature which the work comes from; and the accomplished thing is the result”.” (Stăniloae 1993, 2: 133)

“The movement which the created conscious beings are summoned to, it isn’t only a movement towards God, but it is destined for Him to have all the things increasingly united with Him and alike Him. To the extent that all things are increasingly dwelling in God and in one another, they increasingly more find their “resting”, or their steadfast settlement in God, and in one another, getting rid of fears, of restlessness, and of insufficiencies, which justify or which are caused by the struggle amongst them. That “resting” means that nothing attracts, any longer, the created conscious beings to exit from the happy union with God and amongst themselves, for they have within God everything that satisfies them. It is a consummate satisfaction, an endless one, in this union with God and amongst the created conscious beings, and in this satisfaction, everyone has everything. In this union everything is identical and still always new. And

both of them provide the created conscious beings with a consummate and endless satisfaction.” (Stăniloae 1995, I: 38)

“The Church’s Fathers know in God not only a power giving birth to movement within creatures, due to His plenitude, but also a movement in Himself, namely in His quality as Trinity.” (Stăniloae 1995: 7)

Nothing - Nothingness

“Only the “nothing” is not defined in any way.” (Stăniloae 2003: 95)

“God differs from *nothing* incomparably more and more definitively than any other existence, for He is not menaced by *nothing* in His existence. But through God the man is called to distinguish himself, in a total a definitive mode, from *nothing*.” (Stăniloae 2003: 95 / footnote 46)

“In His radically differing from *nothing* existence, it is given the infinity of His existence. But in His report with us enters our possibility of defining His work. In His radical border to *nothing* it stays the infinity of His existence and our impossibility to fully understand that existence. And in the fact that we too receive a real and definitive border to *nothing*, we too are imparted with an infinite in development, and inexhaustible in knowledge, existence, in a characteristic human form.” (Stăniloae 2003: 95-96 / footnote 46)

“The nothing isn’t a real void, next to God as plenitude of the existence, or as a limited existence; the nothing isn’t a void which God would be limited by, by nature, or by some constraint upon God, in order God to pull out of nothing, the created universe. This would have given the nothing a positive meaning. If that had been the case, we would have ascertained a certain diminution of God, in favor of the universe He created.” (Stăniloae 1995: 34)

“The nothing means only that God didn’t pull the universe out of Himself, neither out of anything else; the nothing means that before the creation’s act there didn’t exist some substance which the universe would have been brought to existence from; and God neither have given the universe’s existence out of His own Being. According to Thomas Aquinas “the creation isn’t the production of a thing according to its total substance, because there didn’t preexisted anything (*nullo praesupposito*) uncreated or created”. The Eastern Holy Fathers said that the universe has been brought to existence “out of what doesn’t exist”. (Stăniloae 1995: 34)

Numerology

“The body’s limbs are anointed for seven times in the name of the cross, after the reading of the seven evangelical pericopes and from the Apostle, and after reading seven prayers, for seven are the gifts of the Holy Ghost, and for seven were the evil ghosts cast out from the sinful woman, and for the number seven symbolizes the totality of the evil’s forms, but also of the gifts from God. After the number seven there comes the number eight which symbolizes the endless resting and happiness.” (Stăniloae 1997: 140)

Obedience

“The deed of the obedience evokes only an external juridical relation. It doesn’t imply yet a union with God, for which it is necessary the total renunciation of the creature to the autonomous existence. Only the human being’s total surrender to God it is both union and obedience. This obedience is required by God from us, for He wants us to unite with Him. This is for only in the union with Him it stays the salvation of the creature. The union doesn’t come as a reward for obedience; juts in the content of the obedience, understood as surrender, it is implied the union. And the union as consented by God it is also His love for us; likewise, our surrender is love too, as the obedience without surrender it isn’t, for it may have its cause in fear. God doesn’t find any content in our obedience because of fear, but in the obedience united with the love, which is manifested in surrender. And the salvation which He makes us partaker to, it isn’t only our liberation from death, consequently to the satisfaction we give Him by obeying Him as standing before us and thus we restore His offended honor, but it is the answer to our will of union with Him, which is actually His union with us, also carried by love. Karl Rahner reckons that the death was necessary for salvation, only for in death Christ’s obedience went to the end, and we must do the same. He pretends that the Holy Scripture understands the death like this. But Saint Paul sees in death the occasion for us to fully unite with Christ (Phil. 1: 23). And so did the martyrs too.” (Stăniloae 1997: 156-157)

Orthodox Apologetics

“The theology has as object of interminable reflection the all-comprising and infinite content of the dogmatic formulas, which delimitates and strictly ensures this infinite in the unmistakable richness of its aspects of inexhaustible depths and complexity.” (Stăniloae 2003: 98)

“But the theology, at its turn, it must remain in the frame of the general and yet precise formulas of the dogmas, just in order to maintain the dogmas as object of interminable reflection and deepening.” (Stăniloae 2003: 98)

“The whole theology that makes explicit the infinite content from the frame of the dogmatic formulas, it is a widened expression of these dogmas.” (Stăniloae 2003: 98)

“When the theological explanations are organically making explicit the dogmas and they are useful to reinvigorate the churchly life – and as such they enter in the general and permanent preaching of the Church –, they sum up the teaching of the Church in a broad sense.” (Stăniloae 2003: 99)

“Between the dogmas and the teaching of the Church there is, on one hand, a background identity, and on the other hand there is a distinction of form.” (Stăniloae 2003: 100)

“The Church adds to its teaching, but in the same time it preserves the fundamental dogmatic terms from ever. It adds to its teaching through theology, for it highlights these terms for each believer generation, corresponding to that generation understanding determined by the stage of spiritual development that generation is in.” (Stăniloae 2003: 100)

“The theology is the reflecting upon the content of the faith, inherited out of the initial witness and living of the Revelation, which we have it in the Scripture and in the Apostolic Tradition, on the purpose of making that content efficient as salvation factor for each believers generation.” (Stăniloae 2003: 100)

“(…) not all the theology becomes churchly teaching, but only that that is absorbed by the Church through its unanimous consensus in time and space. And the Church absorbs only that theology proved by the time as being organically assimilated to the previous Christian living of the content comprised in Christ; the Church absorbs only that theology that is proven over time that it interpreted the same living of the Revelation concentrated in Christ.” (Stăniloae 2003: 100-101)

"(...) the Church's teaching is constituted of what the Church, in its quality of body of Christ, it retains as permanent value from the thinking of the individuals, even if this thinking was caused by the needs of a certain époque." (Stăniloae 2003: 100-101)

"The theology is being made within Church through the personal thinking of the Church's members, and the Church's teaching is constituted of what remains permanent out of the individuals' thinking that became common and proven as theology of the Church as unitary body." (Stăniloae 2003: 101)

"(...) all the Church's members do theology, more or less. Out of their inter-conditioning within Church it results the without mistake teaching of the Church, but which is proven only after it passes a certain period of time." (Stăniloae 2003: 102)

"The progress of the theology is made possible by the divine infinity in the human form put at peoples' disposal, but it is made necessary by the need for making this infinite accessible to the believers of each period of time, to whose level of understanding and of spiritual life contributed the spiritual efforts of the previous generations." (Stăniloae 2003: 102)

"(...) the personal theological thinking must be animated not by the desire for originality at all costs, but by the applying of that common inheritance and to serve to the salvation of the Church's believers from that époque; the individual theological thinking must stay in close intimacy with the Church's life of prayer and ministration, in order to deepen and reinvigorate this ministration. Without this, the Church can become formalist in its ministration, and the theology can become cold and individualistic." (Stăniloae 2003: 102-103)

"A theology feeding itself out of the Church's life, it is a theology presenting and deepening its spiritual thinking and living and its sanctifying and ministration work." (Stăniloae 2003: 104)

"The theology is, willy-nilly, tied in its different periods, to the concepts of those periods. That's why, the locking up in concepts which lost their validity since the period they were used in it passed, the will of maintaining those concepts as basis of the theology, make, out of the formulations of such a theology, dead and stranger pieces for the life of the Church and for the believers from the succeeding periods." (Stăniloae 2003: 105-106)

"The progress of the theology is also explained through the mankind's spiritual progress over time, and through the new problems the mankind faces, depending on which this progress is being achieved. Shortly, the real

progress of the theology, and with this also the justification of the theology as living theology – because without such a progress the theology seems not to be justified, because it remains an insufficient repetition of the old formulas – it depends on three conditions: on the faithfulness towards the Revelation in Christ, presented in the Holy Scripture and in the Holy Tradition and uninterruptedly lived in the Church's life; the responsibility for the believers from the time the theology is being made; and the openness to the eschatological future, namely the obligation of guiding the believers towards their true consummation in that future. Not fulfilling even one of these three conditions it gives birth to an insufficient theology, and useless in an extended measure, or even damaging for the Church and for the believers. This theology was guilty of a threefold infidelity: towards the unlimited character of the Revelation, towards contemporaneity, and towards future.” (Stăniloae 2003: 106)

“Even more damaging is a theology that totally forsakes the Revelation in Christ, preserved in the Holy Scripture and in the Tradition of the Church, and it is led by the will of adapting to what that theology reckons to be exclusively the spirit of that time.” (Stăniloae 2003: 106)

“Equally damaging and generating disorder, it is the theology that doesn't pay attention except to the future, a theology dominated by an exclusive eschatological spirit, a theology neglecting the reality of the present life and the help the present life must be provided with.” (Stăniloae 2003: 107)

“The theology must be as the Church is: apostolic, contemporary to each époque, and prophetic-eschatological. But the theology must not break itself from the Church in its progress, but to advance together with the Church, which is led forwards to the Kingdom of Heavens. The theology must be apostolic because it must ceaselessly be a witness about Christ – the complete Revelation – as the preaching of the Apostles was also a witness about Christ – the definitive Revelation. The theology must be, in the same time, eschatological, for in Christ and in the apostolic preaching is comprised the eschatological too. But the theology must be prophetic too, not in the sense that the theology would predict a future state superior to the Revelation in Christ, but in the sense that it hints towards future steps in discovering the treasures hidden in Christ.” (Stăniloae 2003: 108-109)

“The Christian theology (...) promotes the progress and as such, it makes easier the efficiency of the revelation in uninterrupted continuation. In this sense, such a theology is a theology of the faith, of the love, and of the hope. Through faith, the theology manifests the certitude of the real revealing of God in Christ; through hope, the theology opens to the believers the perspective towards the complete assimilation of the good things of the revealed Christ and it leads to advancing towards Him; and through love it

upholds the participation to the good things of Christ in an always increasing communion with Christ and with the fellow humans. Through these three characteristics, the theology is traditional and, in the same time, it is contemporary and prophetic-eschatological. The theology is faithful to the past, but it is no longer locked in the past; the theology is instead faithful to the mankind of today but it has its sight open beyond its present phase.” (Stăniloae 2003: 109-110)

“The theology is part of the human spirit’s progress towards the full union with God, having an especially efficient role in this movement, by its role of explanatory of this movement.” (Stăniloae 2003: 111)

“The theology (...) is called to help, generally, the whole movement of the creation towards God. But the theology succeeds in doing this by opening the sight towards God, today, and a fuller sight towards God, tomorrow, by taking power out of God who has given the man this impulse through creation, and He has given the Church and the theology this impulse through the Embodiment of His Son, through his Crucifixion and Resurrection.” (Stăniloae 2003: 112)

“The theology will be efficient if it will always be before God, by helping the believers to be at their turn, the same in the whole their work: to see God through the formulas of the past, to explain God through the explanations of the present, and to hope and to urge to advancing towards the full union with God in the future life.” (Stăniloae 2003: 112)

“A big part of the newer theology puts on the first place the idea of the hope. Any idea of God Who cements the existent social order is now left behind. Today it makes sense to speak about God only if he opens a future and has a function of transforming the world, only if Him, by leading the human being towards Himself and towards salvation, He leads the human being towards ever higher stages.” (2003: 513-514)

“This ascension towards God and towards our fully accomplished consummate state, it wouldn’t be possible without a foretasting, still from here, of the living of God and of our authentic consummate life in God. A part of the Catholic theology, that was in the past totally trusting the scholastic abstract definitions and doubting any affirmations about experiencing God still from the earthly life, today it affirms, at its turn, that such anticipated experiencing of God, it is real. But some of their representatives see this experiencing possible only in the loving relation between *me* and *you*. Likewise think also some of the representatives of the Protestant theology, who want to replace the name God for the term ‘co-humanity’ (Mitmenschlichkeit). In both theologies one can ascertain a strong influence of the existentialist philosophy.” (2003: 516)

“In Catholicism, this weakening of the union with Christ through Mysteries has led to raising the pope as vicar, or as deputy of Christ. Obedience to the pope has become thus the means of maintaining a unity, a rather formal and institutional one, of the Church. The Protestantism, being discontent with such a non-spiritual and rather exterior to the Church unity, it has reduced the connection with Christ to a simple connection the believer has with Christ through faith. But this faith, no longer having as source the presence of Christ with His body within Church, it has become mostly emptied of power and content, becoming rather a subjective voluntary act, with a very reduced content, decided by each individual, by himself.” (Stăniloae 2006: 109)

“The Orthodox theologians, Karmiris and Meyendorff, of the Occidental theologian H. Schultz, they are right when saying that the foundation of the Church’s unity in Orthodoxy isn’t from beneath, from the believers’ agreement, but it is from above, from Christ. But from here one cannot draw the conclusion, as those ones did, that the separations of the Christians in diverse Churches are only superficial and not touching the Church’s actual unity.” (Stăniloae 2006: 109)

“The question is: What are the other Christian confessions which do not confess such an intimate and working union with the integral Christ within them? We reckon they are not-full churches, some of them closer to the fullness, some of them farther away.” (Stăniloae 2006: 111)

“Contrary to the Metropolitan Plato, who reckons that all the confessions are equal divisions of the same unique Church, the spirit of the Orthodox teaching and tradition imposes us to reckon that the unorthodox confessions are divisions which have been formed in some connection with the full Church and there is some connection with the Church, but they are not imparted with the full light and power of the Son Christ. In a way, the Church comprises all the confessions separated from the Church, for they haven’t been able to totally separate themselves from the Tradition present within Church. Besides, Church in the full meaning of the word it is only the Orthodox Church.” (Stăniloae 2006: 111)

“A certain church subsists outside Christendom even today, for there still are certain ontological connections of the human forces with one another and with the godlike Logos. All the more this church exists in the other Christian formations, given their connection through faith, with Christ, the embodied Logos, and given the fact that they partially have a common belief with the Orthodox Church, the full Church.” (Stăniloae 2006: 112)

“Given the situation of churchly non-fullness of the diverse Christian confessions, the question is: how will their members be saved? Or: is there salvation outside the Church which is only *one*, in the full meaning of the word?” (Stăniloae 2006: 112)

“In the diverse Christian confessions there are Christians whose life hasn’t been reduced to the official doctrinal formulas of their confessions. The old Christian tradition has been more powerful than the innovations brought by those confessions’ founders and officially affirmed by those Christian formations and by their theologians. For instance, in Catholicism, there have been practiced until nowadays the Mysteries with the believers’ conviction that, by doing so, they are intimately and unmediated united with Christ, and that Christ is working *in the Church’s bosom*, though the theological theory has given a deputy to Christ, and it conceive the salvation brought by Christ as done through the simple satisfaction Christ gave to God on Golgotha, or it declares that the grace received in Mysteries it is a created grace and not a work springing out of the uncreated godhead of Christ and as prolongation of it within the believers’ being.” (Stăniloae 2006: 112)

“One must take in account also the second factor: the believers of the diverse Christian confession found themselves, without their will, in the frame of these denominations which have a belief about a Christ Who is not present with the whole His savior efficiency within those denominations’ bosom. They not-fully participation to Christ – and this is mostly not their guilt – might have as consequence a not-fully participation to Christ in the future life too, according to the Savior’s word: “In My Father’s house, there are many dwelling places...” (Jn. 14: 2).” (Stăniloae 2006: 112)

“Without any doubt, are guilty the heresiarchs, who, without studying too deep the faith they inherited, and by guiding themselves rather according to the passion of their haughtiness, they proceeded to tearing apart the Christianity, and they caused so much damage to it.” (Stăniloae 2006: 112)

“The Church’s holiness, as its unity too, has its source in the Holy Christ Who is present within Church. Where there is the unmediated and intimate relation with Christ and in Him with the other believers, there is the holiness too. In Protestantism, where the faith in the intimate and working presence of Christ within Church, it has weakened, in the same time with the Church’s unity until its disappearing, the Church’s holiness has equally weakened too. The preoccupation for sanctifying the body through restraint it has weakened very much in Catholicism too (the lack of the fasting, eating before the Holy Impartation etc.), due to the same fact of non-highlighting the impartation with the sanctified body of Christ within Church and, by and large, due to the same reduced accent put on the important of the

Christ's body and of its holiness and of our body in the salvation work." (Stăniloae 2006: 112-113)

"The Church's holiness, as its unity too, coming from the tight union with Christ, they are features which the savior power of Christ through Church is manifested through. If the salvation is the participation, through the transparency of the body, to the godlike infinity into the Holy Ghost, Who spiritualizes our bodies, one can understand why some of the western Christian confessions, evading the efforts necessary for spiritualizing the body, they conceive the salvation as a juridical solving of the conflict between God and people, a purely forma solving, which will bring forth it fruits, in the believers' being, only in the life to come." (Stăniloae 2006: 113)

"Christ is saint, in the first place, for He is God. His holiness is a characteristic of His, as God. The creature doesn't have holiness except through participation. That's why, where the participation to God isn't affirmed, there neither is affirmed the holiness of the creature (Protestantism). Anywhere God manifests Himself, there His holiness is lived, as something totally different from the world, and that communicated the energy of the grace for purification, with a shiver of shyness, of veneration, or of fear the man experiences before God, due to the man's own sinfulness which impedes the full participation to the holiness of God (Isa. 6: 5-57; Exodus 3: 5). In the Old Testament it is continuously mentioned the holiness of God, but also the communication of the holiness of God. This holiness fills up the place where God appears, it shines through persons who are close to God, and it leaves behind a trace within these persons after God has come close to them." (Stăniloae 2006: 113)

"This teaching about the grace it has the quality of placing the man in unmediated connection with God Who work within the man, unlike the Roman-Catholic teaching which, through the doctrine about the created grace it leaves the man alone with an impersonal power added to his natural powers, or put at his disposal." (Stăniloae 2006: 126)

"In Occident, out of conceiving the grace as an impersonal force, there have been born the disputes concerning who is stronger in the relation between grace and freedom. In this case, the impersonal force of the grace cannot be but either weaker or stronger than the man's force. But between God as Person and the believer as person, there cannot be a competition in manifesting their power." (Stăniloae 2006: 131)

"The theological disputes from Occident have started from a very equivocal notion of the freedom: from the so-called free will or from the freedom that would be absolutely neutral to good or bad. They raised the question: in the encountering of the divine grace with this freedom, can there be victorious

the grace or the freedom?: in case the liberty wins, it would decide, somehow by itself, for doing good deeds; in case the grace wins, this freedom is brought to do good deeds good, somehow forcedly (predestination). In both cases there isn't accomplished a real collaboration, or it is not achieved the real liberty - which would mean both by grace and by our own will." (Stăniloae 2006: 132)

"As we can see, in "gift" is implied not only the work of the Holy Ghost, but there is also an act of impropriation of the Holy Ghost from the man's part, and sometimes there is even a predisposition of the man for that gift, which implies a man's effort too, in order to develop, with the help of the Holy Ghost, that predisposition or capacity of his. This determines that in the gift, as effect of the work of the Holy Ghost, to be inserted something characteristic to the human nature too. The uncreated godlike work it doesn't remain alone. When speaking about the uncreated work, we mean that the gift the Christian rejoices of, it cannot be explained without the causality of a uncreated godlike work; and we do not understand that this causality is not a supra-natural one, but a created one, as the Roman-Catholic theology affirms. The Holy Ghost Himself moves the believer towards collaboration and he strengthen the believer in order to receive and to use a gift, or to develop that gift through a natural disposition." (Stăniloae 2006: 137)

"Amongst the numerous terms expressing the salvation state there is a full solidarity, or a complementarity. The meaning of each term implies the meanings expressed by the others. In the Occidental Christendom, it has been highlighted, out of all the terms, that one of "justice". But in East, the meaning of the "justice" is seen in solidarity with the other terms." (Stăniloae 2006: 138)

"The Western Christendom conceived the justice state as a relation of external peace the man has with God, in which God exempted the man of His anger, due to the satisfaction Christ has given to the honor of God previously offended by the man's disobedience. The man's state of righteousness into Christ it has become thus, in scholastics, a man's "justified" state, acquitted of the punishment from God and accepted in a relation of peace with God, consequently to the juridical act of satisfaction accomplished by Christ through His willing death for the offence the man brought to God. The Protestantism brought this conception to its last consequences. Whether in Catholicism the received man, after justification, in relation with God, he enjoys on the basis of this relation of the gift of the created grace, which helps the man to live a less sinner life, to the Protestantism the justification has no consequence in the man's life. The man only knows that he is justified, namely forgiven for the expiation endured by Christ on his behalf, but the man further remains with his being

as he has been, namely a sinner, totally untransformed.” (Stăniloae 2006: 138-139)

“Willing to imprint to the salvation this reduces and exterior meaning, the juridical spirit of the Western Christendom has chosen from the richness of terms which Saint Apostles Paul, John, and Peter used for describing the new state of the man into Christ, the only term of the *justice*, used for a few times by Saint Apostle Peter, and this term has been understood in a main (the Catholicism) or exclusive (the Protestantism) sense. The salvation reduced to this juridical meaning it was possible to be obtained by the man could obtain it from God by himself. That’s why it has been reckoned that the Church as body of Christ is no longer necessary (the Protestantism); or the Church has been lowered to the role of a distributor institution, distributing the created grace, through which the individual are distributed the quality as justified for the satisfaction brought by Christ, Whose merit in the form of created grace the Church has been entrusted with in order to distribute it.” (Stăniloae 2006: 139)

“The teaching about “justification” it has become thus a main chapter of the western dogmatic doctrine regarding the subjective feature of the salvation.” (Stăniloae 2006: 139)

“In Catholicism, the created grace being in a deposit, at the disposal of the Church – but not intimately connected to the Church’s being as mysterious body of Christ, full of the body of Christ and of the Holy Ghost Who irradiated out of Him and within and around the Church -, it was possible to be treated as a self-standing reality.” (Stăniloae 2006: 139)

“The juridical spirit of the Western Christian thinking disregarded the fact that Saint Apostle Paul expressed the teaching about salvation in Christ as attributing the justice of Christ, to the man, only in the polemic he had with the Judaizers who – by maintaining the Judaic tradition of the Pharisees – they reckoned that they were saved through the justice they earn by themselves through their deeds. Even Christ opposed the *justice* the Pharisees reckoned they were earning to themselves to “the justice of God” (Mt. 6: 33). Following to this example, Saint Paul opposed to the “righteousness from the law” (Philip. 3: 6), of the Judaizers, the “righteousness from God” (Philip. 3: 9).” (Stăniloae 2006: 139)

“The Protestantism wanted to highlight the fact that the Christian is saved depending on Christ as Person, and not depending on a law fulfilled by the man by its own efforts, individually. But by reckoning that the salvation a simple man’s judicial declaration as a right, for the payment paid by Christ on the cross, the Protestantism too has weakened the connection of the man who is being saved with the eternally living and loving Christ. The man’s

salvation has been no longer conceived as being done through the man's continuous relation with Christ, but as the cost paid through a past act for the continuous sins of the people." (Stăniloae 2006: 140)

"The whole salvation refers to that past act, valuable in itself, and not to the Person of Christ in permanent communion with us. This lowering of the salvation from the meaning of man's transformation, transformation accomplished in the man's relation, as person, with Christ, it has taken place also in Catholicism, where the Church valorized the Christ's "merit" as an impersonal thesaurus of grace, gained by Christ through the satisfaction Christ gave to God, on cross." (Stăniloae 2006: 140)

"The followers of diverse Christian sects, they thing this preparation as being everything and they no longer received the Baptism or they reduce the Baptism to a simple ceremony, through which they make know their internal and external "conversion"."

"Concerning the Baptism, the Orthodox teaching – as inheritor of the teaching of the early Christendom – it differs fundamentally from the protestant teaching; according to the last one, the ancestral sin isn't abolished, because neither Christ dwells within man, but there takes place only a declarative forgiveness of the man of this sin and of all the man's persons sins, a justification of an external acquittal of the man's guilt for sins, but the sins remain still remain within man, with the whole power of the egotism implied by them." (Stăniloae 2006: 145)

"The climbing into consummation is endless, and no one can tell that somebody has passed beyond his consummation, so that what he does is no longer assimilated to his person, but it is a surplus that he can put it at the disposal of the ones who haven't accomplished as many as they should. This is not egotism at the ones who ascend on very high levels of consummation. But the benefit others have it from them, it is due to the direct irradiation of power from the higher one to the lower ones, not needing an official intermediary which to take this surplus in its own administration, in order to later distribute it as merits detached from the persons who have earned those merits. Besides, all the Christian can gain from one another, each of them having something to be communicated to the others and to be received from the others." (Stăniloae 2006: 151)

"The Protestants contest the need for good deeds, on the basis of a few places from the Apostles of Saint Apostle Paul, about the salvation by faith without the deeds of the law (Rom. 3: 20, 28, 30; 2: 4, 6; Gal. 2: 16; Ephes. 2: 8). This contestation of the deeds is solidary with their teaching about justification, as juridical acquitting of the ones who believe, for the guilt for sins, without abolishing the sins and without seeding within them a new life

in Christ. But we have seen that Saint Apostle Paul understands the “righteousness” the man in whom Christ is dwelling is imparted with, as a new life, manifested in good deeds which can lead the man to the spiritual stature of Jesus Christ, the consummate man. This can be seen in all the places from the Epistles of Saint Apostle Paul, where he speaks about the new life in Christ, in continuous growth, in which is implied the appreciation for the good deeds. But Saint Apostle Paul speaks also in numerous places about the need for good deeds.” (Stăniloae 2006: 152)

“It is clear that the good deeds whose importance is contested by Protestantism, are the deeds the man reckon the as justifying him without the union with the sacrificed and resurrected Christ. Regarding this mentality, Saint Apostle Paul placed at the foundation of the salvation the faith in Christ, but not the faith in the juridical importance of Christ’s death, as equivalent for our sins, but the faith as relation, as persons, with Christ, through which irradiates within man the power of Christ; it is a faith which equals to a gradual union with Christ, out of Whose sacrifice and Resurrection, we receive, at our turn, power to die to the sins, namely to die to our egotism and isolation, and to resurrect to a new life which stays in intimate communication with Christ and which will bring us to resurrection, out of His power. Not the deeds committed outside Christ are the ones which save us – namely not our deeds committed on the basis of a normative impersonal law, but the deeds springing out of the power of Christ, Who dwells within us, are the deeds necessary for achieving the personal salvation, for these deeds increase within us the union with Christ and the likeness to Him. In those deeds it is shown the fact that we have achieved the salvation in Christ. Not only in Protestantism it is avoided the pride for deeds, but in Orthodoxy too; but, while in Protestantism they renounce to any kind of deeds, even to the deeds of the communion with Christ - because they do not believe in this communion -, in Orthodoxy these deeds can be seen as fruition within us, of the Christ’s presence and of His power.” (Stăniloae 2006: 152)

“Some of the Protestant theologians argue that after death and before the general resurrection there is no life of the soul, and that the soul is destroyed together with the body, or it sinks into nothingness, out of which the soul will be called, together with his body, to the general resurrection, if he believed in Christ. This is an opinion that has left the teaching about the dualist composition of the human being.

This theory is the last Luther’s conclusion about the sleep which the souls fall in after their death, except few of them, waiting for the final judgment. From Luther have these sects and these theologians taken the idea that the man no longer can have a life only through soul and without body.” (Stăniloae 1997: 158-159)

“By and large, both the Lutheranism and the Calvinism, they kept the general conviction that the death is only a separation of the soul from the body, and the soul continues to exist after death too.” (Stăniloae 1997: 159)

“Though Althaus, one of the Protestant representatives of the theory of the human being’s total destruction through death, until the universal judgment, he argues that the death must be understood according to all its three aspects: as relation of creation, as anger, and as reconciliation with God, this theory (as also the theory about the souls’ sleep until the final judgment) it retains from death only its aspect as punishment, and not that one too of ontological crossing of the creature to God, and that one of granting forgiveness, namely of escaping the consequences of the sin. In this theory it is extended the Protestant doctrine about the complete ruining of the man through falling and that one about justification or juridical salvation. If the man remains wholly a moral ruin during the whole his life on earth, there cannot be chosen out of him a personal-spiritual core which to be preserved, but the whole human being must be destroyed, because of being equally affected by sin.” (Stăniloae 1997: 159-160)

“The conclusion of some Protestant theologians on the destruction of the soul through death, it come out from the Protestant doctrine about the not-dwelling of Christ within believers during their life on earth. Althaus argues that the belief in the soul’s immortality it takes from death its character of judgment from God. But it doesn’t totally take this character, for the spirit of the righteous stands the judgment as well; only if it is ascertained his illumination done by God, he goes to happiness. And besides this, the earthly human being still is punished through death.” (Stăniloae 1997: 160)

“Althaus argues the theory on the destruction of the whole human being through death, with the today’s frequent theory that the human being hasn’t an indestructible soul, differing from his body, and that the man has a monad constitution and affirming that the man must realize that the future life is due not to the indestructible nature of his soul but to an act of godlike almightiness and mercy; therefore the human being must be totally destroyed, in order to see how God alone gives him again life. He also thinks that only this theory makes of death a serious event, as actually it appears to the human being’s conscience, an event which doesn’t decrease its importance through the continuation of the life with the soul.” (Stăniloae 1997: 160-161)

“The teaching on the judgment of the soul after death is opposed by a theory about an endless evolution of the souls after the human being’s death. This theory has two forms:

a) A form consists of the affirmation of the indefinite variability of the human will and fate. According to this, the man can change his direction

during his future life. The will doesn't definitively ossify itself in a direction or another, and therefore neither during this life, in order a judgment upon the man to possibly be uttered immediately after his death. The eternity will be an indefinite succession of happy or unhappy existences of the people, they being free to live a good or a bad life. A concrete form of this doctrine is the theory of the reincarnation or of the metempsychosis, upheld by anthroposophist adherents and by spiritism adherents.

b) A second form, called *universalism*, it argues that, at the end, all the souls will reach some kind of happiness, for a free being can repent whenever, and in the end all the souls will repent. The end will once come to an end, because of any evil is medicinal, and therefore it is temporal.

In its generality this theory opposes, in principle, to any judgment from God, either particular or universal, which would divide the people for eternity, on the ground of the decision made during the short life on earth. Amongst the upholders of this theory, we mention especially Lessing, who, on behalf of the idealist pantheistic philosophy he replaces the double finish of the mankind for a ceaseless evolution. In the frame of the theology, this evolutionist theory has been upheld by: Schleiermacher, O. Pfleiderer, E. Troelsch, R. Seeberg, H. Ludemann, and Hellpach."

In order to uphold this theory, there are brought three mainly arguments: a) the indecisive character of the present life for determining the eternal fate of the people; b) the eternal freedom of the human being; c) the impossibility of reconciling the divine judgment with the divine kindness." (Stăniloae 1997: 165-166)

"Only the theory of reincarnations seems to take into account the need for body in order to man's consummation. But it actually deprives of decisive character any life which a soul crosses through, in his successive incarnations. This is because of this theory sees the world eternally going up and down, without any final target, and therefore meaninglessly. There is no absolute state of the existence the world would tend to, and which will stop the incarnations forever. If there had been such an absolute stage, it would have been touched by the eternity out of which the ascension of the stages is being done towards it. Then, these reincarnations do not keep the same person in a real continuity. I am not interested in the consummation of some future *selves*. Properly said, all the persons are lost, if they can be called persons. What joy could I have of my superior future incarnations, if I won't record in my conscience my progress from the present reincarnation to the future ones?" (Stăniloae 1997: 167)

"Actually, the anthroposophy argues that the chain of the reincarnations brings the beings to their confounding, one by one, into a supreme essence, and then to be detached out of these, again, as material individualizations, which gradually are again spiritualized. This theory combines the Origen's doctrine – related to the theory of forming some successive worlds, by falling

into those worlds and by ascending out of those worlds – with the successive incarnations of this world. So that it is matched, besides the critique of the Origenistic relativism, the critique of the reincarnations too, which make the human person even more ephemeral.” (Stăniloae 1997: 167)

“The indefinite evolution of incarnations in the same form of the world, or without those incarnations, manifested in the fallings and in the raisings of other worlds, or in the same world, it implies a world without eternal persons, a world in pantheistic sense.” (Stăniloae 1997: 169)

“The idea about a new falling for a new repair, namely for a new ascension, it implies an irreducible equivocal: the evil of the falling and the good purpose of the falling. And then, whom will the repair be done to, if there is no God as person? And how can be called a repair that one done not in freedom, but on the basis of a universal law? Then, it could be called as personal repair something done for mistakes from a previous existence, which somebody no longer feels himself responsible of, for he do not know those mistakes as being his? We have to mention here that, most of times, even they say that you must be crossed from eternity through infinite incarnations, we do not live a good life, so that we do not show that we have learnt something from the previous infinite incarnations.” (Stăniloae 1997: 169)

“All the reincarnations will seem to be inutile for person, if they are for fulfilling a meaningless law of the universal substance. Only a unique temporal existence, destined to bring us in eternity, it makes a full sense for this life, during which we have enough time to decide ourselves. For we learn during it, not only out of our experience, but also out of the experience of the whole history that preceded us, out of the experience of all the previous generations and of so many people who we encounter with. Out of these we learn endlessly more than out of previous lives which we do not remember about, or out of this chaining of lives that breaks us from all solidarities of unique and absolute importance. We are learning out of the good teaching made available to us by the Revelation of God, as supreme good Person. The whole eternity is concentrated, through God, around me and it determines me to decide myself, during the present existence, in favor of good. We learn, in the atmosphere that surrounds us from above and from around us, and which obliges us through so many love deeds towards us, of God and of other people, an atmosphere making out of this life a life of ceaseless and unique responsibility. That one who doesn’t allow himself to be penetrated by so many reasons of responsibility during this life, that one wouldn’t allow this in no matter how many other lives he would have, all of them lacking a unique responsibility for achieving the eternity. If the eternal existence of my fellow human it depends exclusively on this life, how much won’t this increase my responsibility towards them? (Stăniloae 1997: 170)

“We learn, finally, in the supreme degree, from the Son of God Who has made Himself man Who was crucified, and Who has resurrected for us, and Who dwells within us with His love, by giving us the godlike power to die to the sin and to live in Him, or in God Himself, and to follow His words in the good we are going to do to others. Therefore, the human life is directly open to the godlike life, so that we can be directly elevated in the godlike life, without the ladder of the endless incarnations, which still doesn’t take us in the absolute life of God. Then, nobody can save himself by himself, no matter how many lives he would live, and no matter how many evolutions he would cross through, if the salvation means participating to the godlike life, and not ascending on relative stages which never reach the absolute and which never gives us the whole. The salvation isn’t the result of observing some law; nobody gains his salvation by himself. The salvation is a gift which we do not receive it except from God Who comes to us by making Himself man, by this coming in maximum closeness to us. The life on earth receives by this a decisive importance for the direct communication with God, Who, through His embodied and resurrected Son, He establishes Himself in our life on earth, opening thus our temporality directly to the eternity in Christ.” (Stăniloae 1997: 170-171)

“We have suddenly entered the intimate relation with the godlike Person, Who is an infinite source of love, Who is beyond any movement in the relativity of a monist reality; we have entered the relation with the divine Person Who is above any relative infinity composed of stages, considered in itself, by being the source of the absolute infinity. If the communion in love with a human person it brings us on a plan of life totally different from that one with the objects, or from that one of increasingly thoroughly fulfilling some life norms in our individual isolation, all the more entering the communion with Christ-God, Who is an absolute Person, Himself in communion with other two absolute Persons, it takes us by grace on the plan of life which is infinitely deeper than the one of the relation with all the objects and with all the human persons, than that of any individualistic experiences. The compensation law, or the repair law, or of an evolution by itself, it can mean a process of gradual improvement (though this is very problematic too), prolonged in countless existences, or on an endless ladder. But in the communion with a person who is powerful in his love, it suddenly is poured within me, on a totally reviving degree, the life which I do not have out of that evolution, or out of those efforts made by myself, as a new beginning that has no continuity with the previous existences. I live it like a breaking, in the same time with the helpless monotony of the former man, as a rebirth. But infinitely more and totally consummately I live such an event in the communion with the Person of endless love and power, of God, that come into Christ on the plan accessible to me.” (Stăniloae 1997: 171-172)

“Against the divine judgment and in favor of the final universalism of the salvation, or of the indefinite variability of the souls, it has been brought also the argument of the essential freedom of the spirit. Even Origen argued this theory by using this argument. But a freedom that brings all the souls to salvation or that gives the souls the possibility of a eternal crossing from good to evil and vice versa, it actually is no longer a liberty. If everybody reaches the salvation either by the will of God or by a law intrinsic to the evolution, where the liberty will be? Likewise, if the souls are drawn without their will, in others and others incarnations, or in others and in others fallings, where the liberty will be? And if never and nobody reaches a consummation in the infinity of the divine life, and if everyone remains in a movement on the plan of the eternal relativity, what the liberty will be good for? (Stăniloae 1997: 172)

“But not taking in account the necessity of the human being’s openness to the communion with God, the adherents of the salvation’s universalism, or the ones who believe at least in an eternal variability, they reckon that an eternal hell, founded on a judgment of God it is incompatible with His kindness.” (Stăniloae 1997: 173)

“The adherents of the salvation’s universalism they do not take seriously the existence God as Person. This is because of that eternal evolution towards a universal and increasingly higher good, or the eternal variability, it takes place on the ground of a universal law, which God cannot intervene in. They do not take in account, somehow, that this salvation or universal variability without God, it actually isn’t a salvation, but it is some sort of hell, or some sort of death in the boredom of the eternal relativity, which, on the measure that it is prolonged and it is proven as an eternal condition, it becomes unbearable tormenting.” (Stăniloae 1997: 173)

“Paradoxically, the ones who reckon that God institutes the hell through an act of external justice (Thomas Aquino and Dante) and the ones denying the hell, they prove to have the same misunderstanding of the happiness as communion with God; and by this, the ones who deny the judgment of God they affirm like the ones who recognize the judgment of God as an act of external justice, the same universal inferno. This is for a happiness given as an external state (the created supra-natural), and not as a communion, it is at its turn some sort of hell of the eternal relativity.” (Stăniloae 1997: 173)

“The ones who deny the inferno by founding themselves on the idea of divine justice, they fall into affirming the hell instituted through the lack of any efficient presence of God. This mistake is made by Berdyaev too, who considers that both the affirmation and the denial of the hell’s eternity they represent a forbidden rationalization of the mystery. But neither him

escapes this rationalization, by denying the hell. This is because of him getting closer to the position of the ones who affirm the certain exit of the ones from hell, through an unavoidable logic of the soul's movements, which cross from sufferance to regret." (Stăniloae 1997: 173-174)

"In Catholicism it has been developed a different conception about the state of the soul after death, a conception that appears to be fully crystallized in the scholastics period. It has been developed the conception about a state of the souls which is for the saints consummate happiness immediately after their death, which is for the ones guilty of deadly sins a full torment immediately after their death, and for the ones who repented for their sins but they hadn't the chance to give, during their life, the satisfaction for the temporal punishments, it is a purgatory fire which, after it cleans them up, it elevates them to the full happiness before the universal judgment, by enduring some punishments without their will." (Stăniloae 1997: 205)

The fact that after the universal judgment the happiness or the torments will be endured not only by the souls but also by the resurrected body, namely by the person as a whole, it is not taken into account by Catholicism, a fact that diminishes the person's importance as a concrete whole. In an odd way, in the Catholic teaching there which doesn't discern between the state from after the individual judgment and the state from after the universal judgment, on one hand there is felt a tendency towards individualism and, on the other hand, a tendency towards the abstract spiritualism, a supra-personal one, a fact that means a certain contradiction." (Stăniloae 1997: 205)

"The abstract note of the Catholic theology in this point it is shown also by the fact that in Occident, starting with the scholastics, the righteous' happiness it has been seen in the contemplation of the divine essence. In this contemplation, the persons itself is erased in a certain degree, a fact that means also a certain disinterest in communion. This disinterest in communion is no longer a derivation of the individualism, but it belongs to the person's exiting on a plan of the existence, or to the abstracting, because of the essence not existing concretely except as hypostasis also in the case of the spiritual essence as person. And as the essence cannot be contemplated in real time except in hypostasis, contemplating it in itself is much an abstract thinking at it. But it is possible this fact to take place in the life on earth too and therefore after the individual judgment, not being necessary for this the universal communion from after the universal judgment. On the other hand, the essence cannot be contemplated either in hypostasis. This is because of contemplating means comprising it. But the divine essence cannot be comprised, because of being an abyssal reality. The introducing of this teaching at the Synod from Florence compelled the delegates of the Orthodox Church to specify that, according to the teaching

of the Holy Fathers, no creature can see the divine essence, but only the glory of God. "This is for what it is known according to the essence – said Mark the Ephesian – for it is known, it is comprised by the one who knows it. But God isn't comprised by anybody, by His nature, for he is infinite". One can have with God a communion as Person, but He cannot be comprised by an exhaustive knowledge." (Stăniloae 1997: 205-206)

"The Roman-Catholic Church manifests, through the teaching regarding the contemplation of the divine essence, rather a confidence in the full recognizability of God's essence, namely a cataphatic affirmation nigh to the natural rationalism and to treating God as an object submitted to the natural rationality; secondly, it manifests by this a static idea about the knowledge of God; thirdly, the idea that the knowledge of God, by being a matter of correction reasoning and not a matter of communion, it no longer depends on accomplishing the communion amongst all the ones who believe, after the final judgment. Therefore, the full happiness of the perfect knowing it can be achieved by the soul immediately after death, in an isolation of the rationality, or in some sort of crossing of the spirit from the category as person on an impersonal plan." (Stăniloae 1997: 206)

"Through the teaching regarding the contemplation of the divine essence, the Roman Catholic Church tried to uphold the Catholic teaching that the souls' fate is definitely and fully established at the individual judgment: the saints receive the whole happiness, the unrepentant sinners receive the whole punishment, and the sinners who repented for their sins and who confessed their sins, but they still have unpaid temporal punishments, they go to purgatory where, after being automatically cleaned up by a material fire, or quasi-material, endure by them like they would be some objects, they will surely surpass their sufferance; this is for during this cleaning up they are in the state of grace and they are sure that they will reach at the contemplation of the divine essence. Fixing the definitive fate of the souls through the individual judgment no longer grants any role to the idea of communion in definitely determining the souls' faith" (Stăniloae 1997: 206-207)

"The reason why in the Eastern teaching the happiness and the torments from after death, they cannot be full before resurrection, because of the absence of the body, it loses at its turn the importance for the Catholic theology, by the fact that the souls who suffer in hell, in addition to the spiritual torments they also suffer physical torment, and the soul's from purgatory can suffer the external torment of the cleaning fire concomitantly to a state of grace. This means considering the soul as a physical element, an objectual one." (Stăniloae 1997: 207)

“Thus, besides individualism and abstractionism, the third implication related to the Catholic teaching about not discerning between the happiness and the torments receives by the souls without body, and those received after resurrection, teaching based on considering the happiness as a rather philosophical-rational contemplation of the divine essence as object, it is some sort of general materialization of the soul.” (Stăniloae 1997: 207)

“In the teaching of the Roman-Catholic Church, the relation between man and God ceases to be a relation of communion or of non-communion, namely a relation characteristic to the person. Some souls contemplate God as essence, through an impersonal, transcendent rationality, in which the spiritualization culminating in love it has no role. It might be that in connection with this teaching it has been developed the apparition of the transcendental impersonal rationality of the occidental philosophy. The happiness of this contemplation is on an impersonal order, while the eternal material punishments suffered by other souls, or the cleaning up through a quasi-material fire, proportional as time and intensity with their stains, makes those too as some objects. This mentality sees everything in an objectual spirit. The cleaning fire of the purgatory ceases automatically when the stain has been erased, but it cannot be made by God to operate the cleaning more quickly or more slowly, accordingly to some modifications occurred in the conscience of the souls submitted to that fire. This makes out of God too, a less personal reality, nigh to the pantheistic essence submitted to some laws. The man’s character as subject and the God’s character as Subject, it is, by and large, gravely disregarded. The sin is reckoned rather as an external stain than an attitude of conscience namely as a relation between the human subject with the divine Subject. It is curious that this fire which action God cannot intervene in, it can be made to act more quickly through the papal indulgences. But it might be here too, on the measure that not the prayer, but the decree from distance eases the fate of these souls without entering a personal communion with each of them, it appears the force of a supra-personal institution which works through the intervention of its representative.

Summarizing, we can say that in this case the man contemplates God as object and God lets the man to be treated like an object, and therefore they make one another as object, meaning that they are conceived in essence as objects.” (Stăniloae 1997: 207-208)

“Out of the Catholic conception it turns out that the souls’ fate is established through the individual judgment of God – done at its turn according to the strictly juridical criterion – as a state not giving, after that, the possibility either for a manifestation of freedom both from God and from the souls. The ones condemned to hell they remain in hell in the same full condemnation, while the ones sent in paradise they eternally remain in the same state of perfect happiness, granted them through a judgment of

judicial character. The ones who die after confessing their heavy sins, which eternal punishments have been forgiven of, but who hadn't enough time for paying for the temporal punishments, required by their light or heavy sins, they go to purgatory, where they come out from automatically after they will have paid in the purgatory's fire for these sins. Being established in a juridical manner, immovably, in hell, subjected to an automatic juridical-objectual purification in purgatory, philosophically-impersonally lost in the contemplation of the divine essence in paradise, any connection between those souls and the believers from on earth, any influence of the people from on earth through their prayer it is excluded, as it is excluded also any help of these ones through the prayers of the saints, and consequently any relieving of the fate of the ones from hell or from purgatory through the prayer of the saints and of the believers from on earth." (Stăniloae 1997: 208)

"Unlike this Catholic fixity of the hell and automatic processing represented by purgatory, in the report between God the souls, after the individual judgment, the Orthodox teaching is characterized by a certain fluidity, in which the freedom which the freedom keeps a role in, for the love keeps a role too. The souls from paradise can help the souls on earth and from hell through their prayers many souls from hell being possible liberated through the prayers of the saints and of the ones on earth, and the purifying machine of the purgatory doesn't exist." (Stăniloae 1997: 208)

"To the juridical-objectual fixity and lacking of movement state of the soul, the Eastern teaching opposes with a personal report, a spiritual one, a dynamic-communitarian report between God and man, and amongst all the ones who passed away, and the people on earth, a fact that has as consequence a state not-fully established in a full happiness or unhappiness of the souls after the individual judgment and, that's why, a difference between this state and the state from after the universal judgment, which will be a definitization in the full happiness or unhappiness. The communication between the living one and the departed ones, between the believers from on earth and the saints, it is reflected in the Liturgy too." (Stăniloae 1997: 209)

"Because of the saints do not like to be honored and praised, it doesn't mean we mustn't do this. We honor the saints in order to praise Christ, Whose work has proven its efficacy through its fructification in the saints; we honor the saints by honoring the criterion according to which we must work ourselves too. The Protestant world by refusing to honor the saints, it manifests a total mistrust in the man's capacity of making through the human nature fruitful and shown the work of Christ and the obligation of everybody to co-work with Christ in order His work to fructify within them. It is manifested through this a skepticism not only referring to man, but also

to the efficacy of Christ. The people's salvation isn't done without the active encounter between God and man, through an act of God's power upon man, as upon a log, either in this life, or in the future life. The total depreciation of the man, as creature of God, it cannot be accepted by God." (Stăniloae 1997: 213)

"Berdiaeff, (...) influenced by the existentialist philosophy, he separated too much the order of the relation of the human subjects and the order of the objects. He doesn't see the possibility that the human subjects to communicate with one another in a full mode through the reality of the objects, within their frame; he doesn't see the possibility to transfigure this frame through spirit and to contribute in order this frame to become transparent to God. We are mentioning here that a mode of making the objects transparent to communion it coincides to considering them as gifts and words of God's love for us and with using them commonly, as such. Beside this, Berdiaeff reckons that the human subjects are being accomplished especially in the creation acts as that of literature, philosophy etc. But we must recognize that each believer can transfigure the objective order through all his deeds having as source his faith and his love; and through all of them, he can die to a life submitted to the objects. It is what Saint Apostle Paul says: "Together with Christ I has crucified myself, and since now not I, but Christ lives within me" (Gal. 2: 20); or: "For always we the living ones are given to death for Jesus, in order to the life of Christ also to be shown within our body" (2 Col. 4: 2). This death and this resurrection one cannot be accomplished only through the power of the own spirit which is within man, as the mentioned thinker tells us, by the fact that he exclusively values the artistic creations, the literature and the philosophy, but by the power of the Ghost of Christ. And this is shown in any deeds of love towards God and towards our fellow humans. "Always we bear the death of Lord Jesus within our body, for the life of *Jesus* to be shown within our body" (2 Cor. 4: 10). Without appropriating the Lord's death by dying for God towards everything is evil and egotistical within us, we cannot achieve the new life with Christ; the less we can prepare ourselves for the resurrection with Christ." (Stăniloae 1997: 245-246)

"It is curious that Berdiaeff, by denying the value of the objective order from history, he grants so much value to the artistic and philosophical achievements which at their turn take place in history. Actually, these ones are, at least partially, a common work of transfiguration of the objective creation, making the creation transparent to God and to our fellow humans. That's why the history will be judged as whole, on the measure which it contributed to this transfiguration of the world in. And each individual will be judged according to the measure which he contributed to this transfiguration in, transfiguration consisting in making the structures of the love and of the divine spiritual beauty transparent in the inter-human

relations in the cosmic frame. These beauties discovered in this sense by individuals and by peoples within world, they will become eternal as consummate in the future life: the paintings of Voroneț¹⁸⁶, the Occident's domes, the Beethoven's symphonies, or the relations of profound humanity and righteousness performed by people as expressions of the divine-human spirituality, taking place in history. "And the gentiles will walk in the light of the Lamb's torch and they will bring in the stronghold of the Lamb their jewels and their treasures" (Apoc. 21: 24, 26). Thus, the waiting for the universal judgment is an important stimulation factor of the creation within world, of each one's participation to the common work given to the world by God, in order to make the relations amongst people and the creation transparent to God." (Stăniloae 1997: 246)

"P. Florensky says that like the future life is a life unveiled in the Holy Ghost, likewise its anticipations in the existence on earth are also elevations into the Holy Ghost, but elevations which cannot have either duration or fullness as long as the life on earth lasts. It cannot be otherwise." (Stăniloae 1997: 246)

"Afanasieff has the same dualistic vision upon history as Berdiaeff does. In his vision, in history's bosom permanently coexist two eons. Neither according to him history advances towards an end. But he identifies in a more accentuated manner one of the history's components to the life in Christ. Properly-said, this component isn't a part of the history, but it is beyond history, though it is concomitant to it. He affirms the existence of two "eons": one "new" and one "old, or of the world, which do not influence on one another." (Stăniloae 1997: 247)

"Today, the Protestant theology discovers at its turn through some of its representatives, a positive dynamic aspect in the history's movement, as for instance Jurgen Moltmann does. Though the fundamental Protestant teaching is that during this life we have nothing out of the Christ life of grace, but we only have a promise (*promissio*), the Protestant theologian Moltmann no longer draws out of this teaching the conclusion of a resignation in the conditions of a life obeying the evil, but that of a struggle with the evil's structures from this world." (Stăniloae 1997: 247)

"The conception upon history as reality advancing towards the Kingdom of God through increasingly righteous social orders, it is upheld by some Catholic theologians, but not in such clear terms as some of the Protestants theologians do, as for instance Moltmann. It seems that these theologians leave the irreducible dualistic vision upon history, inherited from the Blessed Augustine." (Stăniloae 1997: 247-248)

¹⁸⁶ A holy Romanian monastery painted on the external walls with exquisite paintings.

“This new Protestant and Catholic understanding of the history isn’t too far either from the Orthodox understanding. It comprises some worthy to be mentioned elements: 1) The history is led by Christ, as a whole, towards the Kingdom of God, through the social progresses and through the reforms of the history’s institutions. That’s why the Christians are compelled to contribute to these progresses and reforms. These progresses and reforms aren’t indifferent for the history’s coming closer to the Kingdom of God; 2) The history still won’t reach the eschatological perfection through itself. This is for in the earthly duration of the history there lasts the death with many of its worries and sadness; therefore, one cannot reach within history’s frame either to the consummate communion with everybody. That’s why the creation needs an end. 3) That’s why the Christians owe to participate to all the actions of improving the relations amongst people, not only in a particular frame, but also on the social general plan. The Christians must develop a sense of their historical responsibility in addition to their sense of responsibility for their individual fellow human, for through this they help the entire mankind to advance towards the eschatological perfection. But because of this perfection won’t be obtained except at the end of the history, into God, and the history’s advancing towards that perfection is upheld by God Himself, the Christians must accomplish in the frame of all the social relations and structures, even of the most advanced ones, the connection with God, by overcoming the pure human aspect of these relations. They must place just in these relations and structure the sentiment of being responsible in front of God, for their fellow humans, in order these relations not to remain with a character of external, formal equality, or, simply, a human-sentimental equality. This is for this one doesn’t fill their life with fullness and it doesn’t escape the people from death.” (Stăniloae 1997: 248-249)

“Unlike the general Christian teaching and its mentioned interpretations, which in principle see the on compatibility between eschatology and history, there are conceptions seeing the eschatology as an even taking place within history, namely in the final part of the history. These visions reconcile in an impossible manner the history’s relativity with the absolute appeared within history. These conceptions reckon the Christ parousia as an event from the end of the world, but not beyond the present world (*die entgeschlichtliche Parusie*, P. Althaus). The representatives of these conceptions affirm that as the world was the place of battle for Christ and for His Kingdom, so the world must be His place of victory too; as that he has shown Himself humiliate within world, so he must show Himself triumphant too; that the history would receive its full sense only thus, and it would reject its enigmatic character, by being lightened at the end by the apparition of the Lord in glory. These conceptions affirm that if the work of God within world it means a continuous affirmation of the world, he will have to appear at the

world's end too, bringing a final *yes* for it and showing that God can appear within world, in the whole His brightness, that the world is able to show God, His kenosis not depending on the time's structure, but on the will of God to abstain Himself from His full manifestation in order to let the man the possibility to decide himself, in full freedom, for Him." (Stăniloae 1997: 250-251)

"Saying that the sense of the creation's history it will be unveiled only through the divine revelation of Jesus on His second coming, and only through the judgment He will utter upon history and that only that judgment will fully show the importance of the history, it is right. But on what ground they deduce that this full unveiling of the history's meaning, and so this clarification of the God's position towards everything that has been done within it, it must be at its turn an event in this history, while any event in this history must borrow the history's relative character?" (Stăniloae 1997: 251)

"The theories reckoning the Parousia as an event in the final part of the history, which seen the eschatological, the consummation as a phase of the history, they conceive the Kingdom of Heavens as a developed mode of the present world, or they conceive this world as an undeveloped mode of the Kingdom of Heavens. They do not see the transcendent character of the Kingdom of Heavens, or the irreducible dualism between this world and the Kingdom of Heavens." (Stăniloae 1997: 251)

"More accentuated is the mistake of the so-called *Chiliasts* who are waiting for a kingdom of Christ of a thousand of years on earth, before the final judgment. In their conception, only the righteous will enjoy this Kingdom, both the dead ones who will resurrect when this Kingdom will begin, and the living ones, who will be added to those ones. The sinners who won't be died they will spend one thousand of years, lock up in a dungeon – though, according to another opinion, the righteous ones will spend that time with Christ in heavens, while satan and with its angels and the living sinners will spend that time on the deserted land. At the end of the millennium satan will be released and the sinners will resurrect. Satan with its angels and with the sinner will rebel against Christ and against the righteous ones but they will be utterly destroyed. According to another opinion, the dead sinners will resurrect for the final judgment only after the last rebellion of satan and of the sinners from earth it will be defeated." (Stăniloae 1997: 251-252)

"In all the millenary variants, the Kingdom of Heavens has a historical character according to the mode of the present life. The sinners will start against the citizens of this Kingdom a physical or spiritual fight, on earth, so that on a given moment they can clash, because of taking place, at least

then, some sort of coexistence between the righteous and the sinners. The sects arguing this, they aren't content only with the spiritual happiness of the spiritual life, but they want at least a thousand years period before that, while there will be a happiness as close as possible to the worldly one." (Stăniloae 1997: 252)

"The Chiliasts' teaching means a reiteration of the hopes of the people of Israel who were waiting for Messiah in order to reestablish His earthly kingdom destroyed by the Babylon's Kingdom. This teaching wrongly interprets the prophecies from the Old Testament which speak about a future reestablishing of the glory of Israel through Messiah. One can say that after the return from Babylon that kingdom hasn't been really established again, as predicted Isaiah (49: 23; 61: 5-6), Daniel (chapters 2 and 7), and Ezekiel (chapters 40-48). Therefore, these prophecies must be fulfilled. This teaching hasn't been adopted only by some sects, but also by some Protestant theologians, as for instance: Coccejus, Bengel, Öttingen, Merken, I. Th. Beck, Auberlen, R. Rothe, Martensen, Hoffmann, Delitzsch, Frank etc." (Stăniloae 1997: 252)

"The Chiliasm means, by and large, the waiting for a future provisory consummation of the Kingdom of God on earth through an unmediated intervention of the Ascended Christ. Its multiple variants can be reduced to two general forms: the moderate Chiliasm and the strict Chiliasm. The first one is waiting for the coming of Christ at the end of the history's consummation period, while the last one is waiting for this to take place at the beginning. The moderate Chiliasm is represented by Spener, with his hope "in better future times"; by Bengel, with his waiting for a time of Church's victory and flourishing; and by Delitzsch and Martensen, who speak about a "spiritual" coming of Christ." (Stăniloae 1997: 252)

"According to the moderate Chiliasm the people of Israel will convert themselves to Christendom, and there will come a great time for mission, the Christendom will gain power to dominate the world, and the Christian ideas will cross through the human life and institutions. All of these will be the effect of the Ascended Christ and of His reign, which He will exercise in an unseen manner from heavens, through His spiritual parousia. But His personal visible coming hasn't taken place yet, and neither the resurrection nor the transfiguration of the Christian community." (Stăniloae 1997: 252-253)

"According The strict Chiliasm of Hoffmann, Frank, and Auberlen, the millennium starts with the coming of Christ, with the resurrection and with the transformation of the believers, and with the transfiguration of the community on earth. The returned Christ will exercise an imperial mastery on earth. This Christ's mastery on earth it will coincide to the kingdom

promised to Israel. "The Chiliasm and the waiting for Israel they belong together" (Auberlen). Israel will return from diaspora, in Canaan, and through Christ who is now returned, the kingdom will be reestablished. Israel will exercise the reign "under a messianic king, promised to Israel" (P. Althaus). Israel will be the center of the kingdom of a thousand years. Israel will walk again in front of the entire mankind. Like the priest relates to the believers, so Israel will relate to the world: by mediating the mankind's reports with God. Thus, the Jews are our teachers in the godlike things. For they are too in the New Testament." (Stăniloae 1997: 253)

"Some theologians, especially the Catholic ones, they believe that the sinners' resurrected bodies won't be elevated in the sky, but they will remain on earth like for being submitted to some sort of despise. But Saint John Damascene says that "the eternal fire won't be material, as the one we know". It is hard to us to believe that God uses His creation as means of eternal tormenting. We have shown that the "world" which the sinner will live in it is a hallucinating weakening of the world, a covering of the world in the total individualistic darkness which the sinners sunk themselves in. Of course, this hallucinating disfiguration of the world must have some connection with its material reality, since the sinners' bodies themselves, as resurrected bodies and having a material consistency it cannot be lacking any external material basis." (Stăniloae 1997: 287)

"The Orthodox Church consider the salvation isn't ended in Christ's death on the cross, as juridical equivalent for the offence which the mankind brought to God, but it consists in the union with the crucified and resurrected Christ, of the people who believe in Him, in order they to be able to die to the sin and to resurrect. Consequent to this, the Orthodoxy grants the Holy Mysteries a place of great importance in the salvation's oikonomia, as means this union of the people with Christ is done through. In this the Orthodox differs from Protestantism, in which the word about Christ it is almost sufficient for the man to be able to decide to believe that Christ exonerated by His death our salvation, for through this faith the man to personally benefit this salvation. The mistrust in the possibility of the man's union with Christ, namely in the importance of the Holy Mysteries, the Protestantism has inherited it from Catholicism, because this one no longer saw in the Holy Mysteries but the means through which it is granted an equivalent of the merit achieved by Christ through His death, in the form of a created grace, stored and administrated by the Church." (Stăniloae 1997: 4)

"Some representatives of the Occidental Christendom feel the need to turn back to the understanding the early Christendom had for nature, as means which Christ works upon the man through. But in order to do that, there is necessary an understanding of Christ as Logos of the things, and of Subject

of the sanctifying action of the things, through the Holy Ghost. The nature as it is after the sin it cannot be an environment for Christ's working upon the man, but there must be a nature sanctified through the Holy Ghost, a transfigured nature, which in its energetic essence – as the modern physics have discovered – to be filled up with the energy of the Holy Ghost, liberated from the energy of the evil ghosts.” (Stăniloae 2006: 12)

“The Holy Ghost works the sanctification especially in the man's favor, by conveying him the purity of the spiritualized body of Christ, necessary to be appropriated by the man. Can the Occidental man to come back to this holiness live that implied an asceticism? The power of Christ irradiates out of His sanctified body upon our body and therefore upon our soul as well, through a nature which He sanctifies right through His body, either at the moment of committing the Mystery, or before, as in the case of the Baptism of the Anointment, when the water of the Holy Chrism are have been sanctified through previous prayers.” (Stăniloae 1997: 13)

“If the matter which the Ghost of Christ works through, in Mysteries, it is a matter He sanctifies it, then one won't see any separation between the Mystery's matter and the grace or the power of Christ which is being imparted through it. This dualistic conception has been introduced in the Occidental theology after it separated itself through scholastics from the thinking of the Church Fathers and of the New Testament, by no longer seeing the intimate connection of the Logos, or of the embodied Word and of His work, with the nature. The matter isn't only a symbol separated from grace, which occasions and intuitively interprets the unseen work of the grace, but it is itself full of the godlike power. Only out of this understanding of the ontological connection with the divine Logos and with the human body of Christ and of ours, the Protestantism ended to totally separate the work of God within the soul, from the material means, and therefore they ended up removing the Mysteries.” (Stăniloae 1997: 13)

“The scholastic division of the Mysteries in their *external par* and *internal part* it is only the product of an abstracting process and it must be regarded like that, and it mustn't be understood in the sense that the external part can be thought as separated from the grace of from the work of Christ. What one can see it isn't only how much one can see, but it is also the unseen grace working through the seen matter and gesture.” (Stăniloae 1997: 13)

“Base on the fact that through Mysteries, the Church it is extended, it is being maintained, and it is growing up, in the Catholic theology it is highlighted lately the fact that the main role of the Mysteries is their function of unifying all the believers within Church. This role is sometimes even so much accentuated so that the union with Christ passes on the second plan – despite the fact that the union with Christ, according to the

Church Fathers, being a union of the human subject with the Christ's body, it produces within the believer a common feeling with the Christ's one, Christ becoming the content of the believer's feeling." (Stăniloae 1997: 14)

"The theologian Karl Rahner goes all the way to reckon that not Christ was the one Who has instituted the Mystery, but the Church has done it. According to him, Christ has founded a sole sacrament: the Church, with its power of activating its sacramental nature in diverse sacraments. The Church is the continuation, the persistence of the real eschatological presence of the grace's victorious will which has been once for all introduced within world through Christ... As such persistence of Christ within world, the Church is actually the original sacrament (Das Ursakrament), the origin point, of the sacraments in the proper meaning of the word." (Stăniloae 1997: 14-15)

"The actualization of the victorious eschatological salvation which the world is given to, by the Church, and which all the people are offered with, it is effected for a man taken individually, in an act of the Church, on behalf of that man, which the Church heralds through, the character of grace of this salvation; and this act of the Church bears, necessarily, in itself, the essence of the Church's structure. This act is sacramental for it corresponds to the Church as original sacrament of the creation. Starting from Church – as original sacrament – one could see that the existence of the real sacraments in the most strict and traditional meaning, it is not necessary to be daily founded on a specific word the historical Jesus spoke to us with, explicitly, about a specific sacrament... Instituting a sacrament comes also from the fact that Christ has founded the Church with its character of original Sacrament. Rahner just draws the logical conclusion out of the apostolic teaching about the grace as grace's created effect, of Christ's death, put at the disposition of the Church, and therefore being detachable from Christ." (Stăniloae 1997: 14-15)

"It is true that the children cannot offer to Christ the confession of their faith as openness of their being for Christ to dwell within them. But they belong to a Christian family which lives within Church. Between their soul's life and that one of the family and of the Church, it hasn't been raised yet the barrier of an individualistic conscience. This spiritual life penetrate unimpeded increasingly more within their being. This life penetrates as well the children of Neo-Protestant denominations, who do not receive the children's Baptism, for being preoccupied with Christ Who exists in those denominations. If the children of those denominations decide for the faith belonging to those ones, they will do it on the basis of the faith which has penetrated them starting at their youngest age." (Stăniloae 1997: 41)

“The Christian Occident, by letting itself to be led by the same exact rational divisions of the stages of the human life, which led in some denominations to the postponing of the Baptism until an individual conscious age – better said an individualistic one –, so that they postpone the confirmation, as they call this Mystery, until the beginning of the adolescence, when the man can actually start - as they say – to militate for Christ; they do not notice that a child before this age he can irradiate around himself Christ, through his spiritual beauty according to Christ. Actually, who can indicate the precise moment when starts the co-working of the human being with God in order to walk the road of the man’s consummation and, by this, in order to make Christ knows, according to his power, to the people whom he lives amongst? It doesn’t start this dialogue of the man with Christ in a phase still hidden to the mature ones, only because the child doesn’t have the possibilities of expressing the experience he lives, by using too rich words, namely since the earliest phase of his childhood? Doesn’t the child pray to God often cleaner than the adult does, isn’t the child lit up by a holy impetus and of a wonderful cleanness against the evil, and doesn’t the child become enthusiastic for the good things more than the majority of the adults? Mustn’t be the child helped from his early childhood to become habituated to the good things? What if we would refrain ourselves from any advise we feel necessary to give it to the child in order to accustom him to the good things? If we reckon as necessary and useful such advises, it means the child will be able to follow them. Considering as too much to postpone the Impartation until after Confirmation, namely until the child is fourteen years old. Considering that it is too much to wait until the child is fourteen years old, the Roman-Catholics impart the children starting with seven years old, namely before Confirmation.” (Stăniloae 1997: 48-49)

“In Occident they use to officiate this Mystery through the bishop’s laying of hands, according to the example from Acts 8: 15-17, where the Apostle Peter and John by laying their hands, they impart the Holy Ghost in Samaria, to the newly baptized ones by deacon Philip. In East it has been inherited still from the time of the Apostles, on the basis of the places mentioned before, the practice of officiating this Mystery through the anointing with the Holy Chrism. The last one has the advantage that makes possible the officiating of the Mystery immediately after Baptism, because today the bishops can be found at great distances – as actually it has been committed after Baptism either by the Apostles Peter and John in Samaria. But the last one lets the bishop too, a place in committing this Mystery, for the Chrism the priests anoints the baptized ones with, it is sanctified by the episcopate of a autocephalous Church, as a manifestation of the unity or of the catholicity of the Church into the Ghost of Christ, as it was shown at the Descent of the Holy Ghost on the Day of Pentecost, upon the apostles who were there together. Besides that, through anointing it is more adequately imagines the

imprinting of the Holy Ghost in man's bodily limb and organ, and the persistence of this imprinting." (Stăniloae 1997: 53)

"Christ is present, in a real manner, in Eucharist, with His sacrificed and resurrected body and blood, for only by this we can die and resurrect together with Him; and only through this death and resurrection together with Christ we become partakers to the eternal life. If this dependence of our salvation on the together-dying and resurrecting with Christ hadn't existed, the Lord's presence within us with His sacrificed and resurrected body wouldn't have been necessary, so that the Eucharist wouldn't have been necessary too. That's why, through the theory about our salvation through the juridical expiation of Christ, for us, the Protestantism has removed the teaching about the presence of Christ in Eucharist and, anyway, the Protestantism doesn't recognize the presence of Christ, in state of sacrifice, in the Eucharist; and the Catholicism doesn't succeed in giving a complete and clear explanation to the necessity of the Eucharist." (Stăniloae 1997: 65)

"Some Catholic theologians spoke about three bodies of Christ after the Eucharistic transformation: His body as Person, His mysterious body or the Eucharistic community, and the Eucharistic body. But other Catholic theologians noticed, rightly, that in reality it is about only one body, for the mysterious body is only a prolongation of the personal body, and the Eucharistic body is the body itself of the Word, Who offers Himself in the continuity of the churchly community, as a prolongation of His mysterious body, which annuls the distinction between the churchly community and the body of Christ as Person, out of which His mysterious body is being continuously formed." (Stăniloae 1997: 69)

"The Protestantism, by reckoning that the problem of our salvation has been solved in a juridical manner, by the fact that Christ endured death on our behalf, it is natural to them not only to no longer admitting the Eucharist as sacrifice, but also to take away the foundation of all the Mysteries, of which interior content it is the power of the actual state of sacrifice of Christ." (Stăniloae 1997: 71)

"The Catholicism, by considering the problem of the salvation as solved in a juridical manner, it has still maintained the Eucharist as Sacrifice and all the other Mysteries, on the basis of the old Church's tradition, but it no longer places the Eucharistic Sacrifice in connection with the actual state of Sacrifice which Christ is in, but it employs all sorts of unconvincing explanations of the character of Sacrifice of the Eucharist and it no longer sees the tight connection between the impartation of the believers with Christ and His state of Sacrifice; but it sees it only like union, out of love, with Christ, as source of power, of joy, and of resurrection. Thus, the Catholicism separates the Eucharist's character of Mystery from its

character of sacrifice and, in accord to that, the Catholicism no longer sees either in the other Mysteries the aspect of sacrifice. And this is related to the elimination of the ascetic efforts from the believers' life, being affirmed only the importance of the signs of power, by not noticing that *a power lacking the ascetic feature it becomes a power of worldly, non-spiritual character.*" (Stăniloae 1997: 71)

"Not knowing about this state of sacrifice, because the juridical theory of the satisfaction it doesn't comprise this aspect, the Catholic theologians searched for artificial solutions and not-engaging for our life, for answering the question about the essence and the moment of the act of sacrifice in Eucharist; namely placing it at proskomidy or at impartation, of reducing the sacrifice act to the countenance of the body and blood separated on the way of the bread and of the wine, of the intentional destruction through transformation, of the transposition of Christ in the state of food etc." (Stăniloae 1997: 77)

"The priest gives firmness to his feeling and to the believer's feeling that through him works Christ, through the importance had in his religious service by the Church's prayer for community. The importance is implied in his humbleness, manifested in the prayer authorized by Christ and by the Church. In this is felt the presence of Christ. Through the Church's prayer the priest obeys Christ, by expecting everything from Him, but the priest unites himself with Christ too. And the priest doesn't obey and doesn't unite himself as private person, but as representative of the community, for he prays for community and the community prays in him. He widens his heart in prayer so that he feels that he comprises the community which prays in his prayer. That's why, in the calling of the Holy Ghost upon gifts, there is also the community in the priest, a community which offers itself, through prayer and through Eucharistic gifts, to God. Therefore, it is necessary the community's unity in the right faith and in the prayer resulting from the right faith, and therefore it is also necessary the community's unity with Christ into the Holy Ghost, unity expressed and upheld by the priest's prayer and by his belief that the Holy Ghost performs the transformation of the gifts in the same time with the sanctification of the community. That's why **the Orthodox Church cannot admit the religious service of the Eucharistic transformation and the impartation with the people belonging to other faiths.**" (Stăniloae 1997: 79)

"Eliminating the epiclesis from the Catholic liturgy it is related to the diminution of the importance of the priest's and of the community's prayer, in the Eucharistic transformation. And together with this, it came the diminution of the role of the Holy Ghost too. This is for the Ghost works through prayer. The transformation has become the automatic consequence of uttering the Christ's words of instituting the Mystery at the Last Supper,

so of some words uttered in the past. Through epiclesis it highlights the importance of the priest's or the bishop's prayer, as expression of the feeling in humbleness of the work of the Ghost of Christ Who works through them, and as means of vibrant living of the community's prayer, united in them and with them, in prayer. The Church's unity is lost where the individuals pray separately, or where they search for a unity of their prayer in the vague momentary feeling, and where the transformation isn't tied to the community's prayer united in Christ, the community that lives this unity in a representative person and who is seen as objective center of the community's convergence. This is the case in Protestantism. The unity weakens also there where the members of the hierarchy use foreign means of prayer in order to maintain the Church's unity in Christ, because in such a case the unity is conceived rather as an impersonal and anti-personal unity, untied from Christ, as in the case of the Catholicism, where also the transformation isn't tied to this unity of the Church, through prayer, with Christ." (Stăniloae 1997: 79-80)

"In the Orthodox Church all the Mysteries are committed through the Holy Ghost, invoked through the priest's prayer as prayer of the Church, and as expression of the humble conscience that everything comes from God through the Church's prayer, and therefore his prayer is the Church's prayer and the prayer of each believer, done with the power of the Holy Ghost present within Church, and coming within Church. In the conscience of this humbleness, the priest or the bishop ascertains the fact that the Mystery is being committed consequently to this prayer, by the Ghost of Christ, and they do not declare themselves as the committers. They say: "It is being baptized", and not: "I am baptizing" etc. Although, this humbleness doesn't mean that their persons are annulled, because without person there is no prayer and without person in whom everybody's prayer is being concentrated there isn't concretely accomplished the community's union." (Stăniloae 1997: 80)

"In Catholicism they pass from affirming the individual role of the priest - who rather works through declarations than through prayers - to reckoning that his role in Mysteries isn't indispensable, the Church's unity being seen in a far away person. Related to this, they do not accentuate either the relation of the Mystery's receiver as person with the priest who commits that Mystery as seen organ of Christ. Thus, the Baptism can be committed without priest, outside the Church, even if there is no case of necessity. The Confirmation is committed by the bishop. The Mystery of the Wedding it is done by the ones who marry, the priest being only a witness to it. The ordination is done by the bishop. In Confession the penitent lives a relation with the abstract divine and churchly laws, and not with the face of the priest representing the loving face of Christ. The Holy Unction, as extreme unction of the moribund, it no longer has in the moribund a conscious

partner or the relation with the priest. There remains only the Eucharist, in which the priest's role preserves its necessity, but without epiclesis as prayer which accentuates the priest's quality as person who is the center of the community's prayer, the transubstantiation taking place somehow by itself, through the repetition of the Savior's words for instituting the Mystery." (Stăniloae 1997: 80)

"Being the priest's role diminished as person, it decreases also the importance of the receiver's relation and personal engagement with the priest; the receiver is no longer called by his name. The priest only declares: "I am baptizing you", "I am forgiving you", and "the body of Christ". These words can refer to any individual from a uniform and indistinct mass. Exercising a power upon a Church which unity is conceived like that of a mass of people, and not as a unity of the persons who meet each other in prayer, it is related to this way of administrating the Mysteries to some individuals not indicated by their names. The jurisdictional power of the pope, not having it origin and not being instituted by a special Mystery for being exercised, even when it wants to consider itself as a primate in serving, it isn't a primate in prayer, for if this was the case it couldn't be a primate in jurisdiction. And, there cannot be any other sort of primate. This is for the priests and the bishops who are ministrants in prayer they do not reduce the people they are praying for, to a unity of a mass of people. Even more, they pray themselves for one another." (Stăniloae 1997: 80-81)

"The Protestants deny the special ministering priesthood, because they do not consider the presentation in continuation of Christ as sacrifice before the Father, for the believers, and the believers' need for bringing their sacrifice which to be received by Christ Who to unite their sacrifice with His sacrifice. They contest the necessity of continuing the sacrifice of Christ and the necessity of the believer's sacrifice, because of reckoning that the salvation has been obtained through the sacrifice brought on Golgotha, which is the juridical substitutive equivalent of the mankind's sins, once and forever. To them, such an actualization of the sacrifice it isn't necessary for the ones who want to be saved to unite themselves with Christ, the One Who continues to be in state of sacrifice, by no longer living as man to Himself, but to God." (Stăniloae 1997: 81)

"Denying the ministering priesthood, it has at its basis the conception about a salvation accomplished in an exterior mode, in a past moment of the history, the faith being accepted as purely subjective act of the one who want to impropriate this salvation, without any engagement in the stream of the savior work of Christ, as objective work in continuation." (Stăniloae 1997: 81)

“Only the acceptance of the salvation as depending on the objective savior work of Christ, in continuation, it renders the priest necessary as seen organ through whom Christ commits this work in continuation, a work the believer too is involved in with the whole his - seen and unseen - being, or Whom the believers must open themselves, to subjectively as well. And only this acceptance leads to a primacy of jurisdiction. Our salvation depends on the continuation of the work from above, of God, and not on our simple subjective decision of accepting that Christ has saved us on Golgotha, neither on an attribution of Christ’s merits on behalf of us, without prayer. This fact must be concretized in the visible objective work of the priest, through which the Christ’s work attracts in it us too.” (Stăniloae 1997: 81)

“Far from weakening the conscience of the believer that he is in front of God, the priest’s presence within Church with his objective work give firmness to this conscience, by the fact that he makes God felt as real objective instance in front of the man, an instance that is not shaken by the instability of the subjective feelings, about which the one who has them he doesn’t know whether they have or not a corresponding objective content, and therefore an objective reason. But this unmediated presence of Christ with His sacrifice before the believers, and within them, it is, on the other hand, weakened by a primacy of jurisdiction within Church.” (Stăniloae 1997: 82)

“The Mystery of forgiving the sins by the Church’s bishops and priests, it has been practiced since the beginning of the Church. The case of Ananias and of Sapphira proved, by deviation, the rule of confessing the mistakes in front of the apostles (Acts 5: 3). It is true that the Epistles of James advise: “Confessing to one another your sins and pray for one another, in order to be healed, for much is able the prayer of the righteous in its work” (Jas. 5: 16). But in this text, as one can notice, it is not said that through this reciprocal confession the believers are liberated from sins. For this, it is necessary forgiveness from God, and this can be granted only by the bishop or by the priest as being chosen and sent by God. The believers only heal to each other, through the reciprocal confession and through the prayer they do for one another, the weaknesses which lead them to the sins they show to each other. Beside this, within Church there is practiced also a forgiveness of the believers amongst themselves, for their spiritual growth. But this is only a condition, for God to give the last forgiveness (*The Lord’s Prayer, The Parable of the Two Debtors*, Mt. 3: 23-25). The untying the sins it was shown by Saint James in the previous verse as being produced through the priests’ prayer.” (Stăniloae 1997: 84)

“The Church condemned the Montanans, who contested the Church’s right to forgive the killing, the fornication, and the idolatry: the Church also condemned the Novatians, who considered as unforgivable not only the sins mentioned before, but also all the grave sins, and, according to some

historians, even the light sins. The Church also condemned the Donatists who affirmed that the traitors (*traditores*) from the time of the persecutions mustn't be received back in the Church." (Stăniloae 1997: 91)

"In the light of this fact it is understandable what the Orthodox Church cannot accept the *intercommunion* for. The Eucharist isn't only the Impartation with the Christ's body but, especially, it is the bringing of the sacrifice in common by the ones who are imparted. But this means also their bringing, as sacrifice, in Christ. For this, they must totally identify themselves to Christ and to one another in faith. That's why, before bringing the sacrifice, the community confesses its common faith, and on this basis the community manifests its love in union. After the Creed, the priest says: "May the grace of our Lord Jesus Christ, the love of God-the Father, and the Impartation of the Holy Ghost, to be with you all". The ones who bring themselves as sacrifice, they already are in the communion of faith, and therefore they are in the communion of the Holy Ghost, on the basis of the communion of faith. The penitent must be at his turn reestablished in this communion in order to be able to take part to the bringing of the sacrifice to Christ and to be imparted with the sacrifice." (Stăniloae 1997: 92)

"By any means the presbyters mentioned at the beginning didn't have the meaning of *elders*, namely of aged persons, or of elected by the community without having a special grace, as the Protestant worlds understands the term, for they had the ministration of shepherding the other believers and they were receiving the Holy Ghost from the apostles, and not from the community (Acts 14: 23; Tim. 1: 6; Tit 1: 5). (The Greek word for "old man" – referring to the age – is: γέρονς)

"It is right that in the New Testament the believers ordained by the apostles, and later by the bishops, they are called "sacrificers" or "sacerdotes" (ιερείς), as there were called the ones from the Old Testament. They are given later the name of priests. The Protestants draw from here the conclusion that they weren't properly-said "priests" (ιερείς), because any sacrifice on which the ministration of "priest" was related to, it has ceased in Christ. In order to justify their refusal of the priesthood, the Protestants were forced to contest the character of sacrifice of the Eucharist. But Saint Apostle Paul declares that the Christians too were having an "altar" on which they were bringing sacrifice (I Cor. 9: 13: θυσιαστήριον). He considered as sacrifice the body and the blood of the Lord, which he opposed to the animal sacrifices, and also to foods and drinks brought to the idols. "The things the pagans are sacrificing, they sacrifice those to the demons, and not to God. And I do not want you to be partakers to the demons. You cannot drink the cup of the Lord and the cup of the demons; you cannot be imparted at the Lord's table and at the demons' table." (I Cor. 10: 20-21)." (Stăniloae 1997: 106)

“The early Christians called the ministrants as “presbyters” and not as “sacrificers” (ιερείς), because the second was name too tied to the idea of bringers of animal sacrifices with blood. The Christian wanted to distinguish themselves through this new name of the servants of Christ, from the Judaic cult.” (Stăniloae 1997: 106)

“Unlike the Jewish and pagan animal sacrifices, the sacrifice of Christ was actually a spiritual sacrifice (willing self-sacrifice). For it was a permanent spiritual bringing of the Person of the resurrected Christ, and the ones through who it was visibly brought this sacrifice, they must bring themselves spiritually as sacrifices too. That’s why Christ brings Himself as sacrifice in continuation, in order these ones to be added to his sacrifice like Him. And not only them, but all the believers as well. This *bringing* consisted in a dedication of theirs, to God, in a spiritual mode, towards praising God through words and deeds. But this praise sacrifice of theirs, through words and deeds, it cannot take place without the sacrifice of the Lord’s body and blood in continuation, and without us being imparted with it. Both these things are said in the Epistle towards Hebrews: “We have an altar out of which the ones who minister the tent aren’t allowed to eat... Therefore, through Him, through Christ, let’s bring to the Lord praising sacrifice, namely the fruit of the lips, which extol His name. And let’s not count the benefaction and the generosity” (Hebr. 12: 10-15, 16).” (Stăniloae 1997: 106-107)

“For they have in common with the believers their spiritual bringing forth out of the power of the sacrifice of Christ, *the Christian ministrants are no longer separated like in the mode the priests from the old law were, or like the pagan ones were*. This is another reason for it was avoided at the beginning of the Church to call them with the name of sacerdotes, used in the Old Testament and in paganism.” (Stăniloae 1997: 107)

“Preserving and preaching the integral teaching of Christ it depends on the ministration of the Ordination stages, so that the Orthodox Church cannot recognize as valid the ordinations of other Churches which have altered this teaching.” (Stăniloae 1997: 112)

“There cannot take place either a succession of the grace, to the ordained ones, from the bishops who have fallen from this teaching. Otherwise, we would fall in a magical understanding of the grace; the grace would not be a spiritual force united with the true knowledge about God.” (Stăniloae 1997: 112)

“If the Orthodox Church recognizes as ordained the members of the Catholic and Old-Oriental hierarchy (the problem of the old Catholic hierarchy would deserve a special analyze after our church would make sure that that

Christian formation hasn't deviated from the integral teaching), it does this on the basis of the *oikonomia*, namely in the case of those ones entering the Orthodox Church and completing their faith somehow chipped, from the moment of their ordination." (Stăniloae 1997: 112-113)

"More difficult is to recognize the Anglican ordinations, given the great variety and fluidity in the Anglican Communion, not only in what concerns the teaching, but also in what regards the Mysteries. This is for to some of them the teaching about Mysteries has got diluted, so that the Priesthood isn't reckoned as necessary by all of them. For now, the Orthodox Church waits for the Anglican Community to advance towards more unity and firmness in teaching, in a spirit of closeness to the Orthodox teaching." (Stăniloae 1997: 113)

"The fact that the Ordination makes the ones who have it capable of conveying to other Church's believers the grace of the Mysteries not out of a personal worthiness, but due to their quality as representatives of the Church and as confessors of the faith, it is one of the explanations of the Church's teaching about the non-repetition of the Mystery of the Ordination and about the coming back of the priests and of the bishops who fell in heresies and who were defrocked, and who now enter back the Church's bosom. The capacity of validly committing the Mysteries which they have been invested with, through their getting out from the Church's ambience of grace, that capacity has become non-working, but it hasn't been totally abolished within them." (Stăniloae 1997: 113)

"What deserves to be memorized from Karl Rahner, it is the finding out of a positive purpose of the death upon the human nature itself, a fact that was absent to the Catholic and Protestant theologies from before, which were understanding the death as simple payment or juridical expiation granted to God. The Anglican theologian E. L. Mascall says regarding to this new understanding of the death, done by Catholicism: "what often it was absent it is the recognition that the death is an act that fulfills the person who dies, an act that includes everything and it engages us personally". (Stăniloae 1997: 151)

"One must notice that this power of restoring the whole cosmos through death, it is due to the fact that through it, one reaches not to a material foundation of the cosmos, but beyond cosmos, through the spirit penetrated by God, which still remains in a connection with the material foundation of the cosmos. Although, this understanding of the death presented by Rahner and especially by Boros, it doesn't seem to us as totally corresponding to the Christian understanding of death, especially to the Orthodox understanding, it still comprises elements worthy to be noticed." (Stăniloae 1997: 151)

“From Orthodox point of view there can be formulated some objections to the Rahner’s and Boros’s vision upon death. Firstly, understanding the death as accomplishment of the earthly life it needs some completions and nuances, keeping in mind that the trajectory of the earthly life and the end of the earthly life, they present a large variety. Not all the people reach to take themselves in their own mastery, as persons, in an actual manner. Very numerous people do not have the possibility to do this, not even on a lightning moment of supreme conscience when facing their death, because of being caught by death unexpectedly, or after they have entered a helplessness of their conscience, they no longer being able to think at what is happening to them; or they have reached the total disregarding of it through faithlessness. That’s why the spiritual writings recommend us to always be prepared, namely accomplished as person, masters on ourselves on each moment of our earthly life, even if we can always deepen this state. But not all the people do this.” (Stăniloae 1997: 151-152)

“Karl Rahner reaches somewhat this interpretation of the death with Christ, as the force that consummates the man, prepared by a death with Christ during the whole life on earth. He does this, by declaring that the scholastic theory of the sacrifice of Christ as satisfaction brought to God for the ancestral sin it is insufficient. Because of, in this case, our salvation wouldn’t be understood as our achievement. But Rahner doesn’t go in understanding the death as total surrender to God, surrender prepared through a gradual death to the sin, during the life on earth. He sees the death’s value only in obedience. In this sense, Christ dies during the whole His life on earth, or He prepares His final death through a death in development. But through this Rahner remains at the half of the road, between the juridical theory of the satisfaction and the one that sees in death a means for union with God, of the ones who die with Him. The understanding of the death, as proposed by him, it leaves unanswered that question considered by him as unanswered either by the theory of the satisfaction: why it was necessary that Christ’s obedience to the Father to be manifested specifically in the acceptance of the death?” (Stăniloae 1997: 156)

“In the newer Protestant theology, we encounter various judgments on history, but all of them have a unilateral character.” (Stăniloae 1993)

“Fr. Gogarten¹⁸⁷ argues that only into the *me-you* report stays the living reality of the history and the creation in the same time. Responding to the appeal of the fellow human, experienced in the second person, we continue the history and, in the same time, the creation. The history, in its living

¹⁸⁷ Ich glaube an den dreieinigen Gott, Jena, 1926.

core, it is an unaltered continuation of the creation. In other's pretension, in my limitation through him, in his presence, I'm experiencing that the world is not an own product, but it is a creation of God, and in this encounter and in the working under its commandment it stays the history too. When I raise myself from the *me-you* report and I am working under the impulse of a principle produced by my mind, I'm no longer into the history, neither into the unaltered reality of the creation, but I'm into an illusory world, which is built by me. The Revelation propagates therefore only through the intimate report between *me* and *you*, because this represents the history and the creation untouched by sin, like it emerged from the hand of God. E. Grisebach argues the same idea on philosophical plan. After him, we do not have the reality but only into *me* and *you* meeting, named by Grisebach as present. All the constructions of the thinking, of the studying, and of the deed, into the situation of not-meeting, are individualistic and from dream's world; they are getting out the human being from the present and from his needs, locking him up into a meditation on what it was, namely upon the past.

Emil Brunner¹⁸⁸ thinks that into the content of the human life there exist reports and rules which, being absolutely necessary to this life, they are not products of the sin, but they essentially depend on creation: are "creational rules" (Schöpfungsordnungen). Like all the Reformed, also Brunner inclines towards a pessimistic judgment of human life in history, but however he thinks the historical system of rules - in frame of which the human deeds took place - it has some neutral parts under moral report. This character it had, for instance, by the reports: young-old, child-parent, leader-led, and some of fundamental economical laws of life. The state is also a creational order, but it is affected in some measure by sin. What all "creational rules" have in common is that through them is being expresses the bond with the fellow human, and your obligation towards him. Into the depths of our historical life there are certain clean "creational rules", but, more at the surface, the action of the sin raises up less pure constructions, like it is the State, for example.

Brunner is close to Gogarten and Grisebach by the fact that he sees the life free of sin and the reality of the creational order and of the real history into the man-to-man communion, in the reciprocal spirit of love and in reciprocal serving. But he differs from those ones, because he thinks that in communion reports we do not meet like realities stripped away by all epithets, or by any social determination, like *me* and *you* per se. A father remains in his report with his child forever determined by his conscience of being father and, at his turn, the son cannot get out in his encounter with

¹⁸⁸ Das Gebot und die Ordnungen, 1932.

the father, no matter how intimate would it be, from the epithet of being the sun. Unlike the pessimistic judgment which Gogarten and Griesenbach said, Brunner argues that, by being determined by creation, these epithets and these social reports are not sinner per se, though almost never the man updates them in a sinless manner, because neither of the two accomplishes in his pure form the father or the son. However, not only in the sphere of eventual meetings between *me* and *you* - like realities which stand beyond any social epithet - there is absent the sin, but also in the region of meetings between *me* and *you* like realities qualified and structured through creation. A totally opposed opinion both to Gogarten and to Brunner, it showed H. Thielicke. He expressed in the most rigorous manner the Reformed conception, brought back to life by Karl Barth, according to which there cannot be distinguished anything good in history, not even a remaining rest from the creation's order, from the structure of world like it emerged from God's hand. The whole history is carried on by the wish of selfish affirmation (*Selbstseinwollen*). No *you* can ask me within the history's frame, for something that contradicts my will of affirmation; likewise, no one can ask me - in the frame of the history - for something while still remaining disinterested and undisturbed by his selfish will. *Me* and *you* cannot meet together directly, but only through the environment of the history, organized in "organizational rules", which are not pretending and are not permitting an unconditioned oblivion of the self in front of the fellow human, but they require only a conditioned can ask me - in the frame of the history - for something while still remaining disinterested and undisturbed by his selfish will. *Me* and *you* cannot meet together directly, but only through the environment of the history, organized in "organizational rules", which are not pretending and are not permitting an unconditioned oblivion of the self in front of the fellow human, but they require only a conditioned consideration, having only a role of restraining and regulating our selfish will, which otherwise will conduct to chaos¹⁸⁹. But Thielicke knows about a vertical history too - unlike of this history fallen on all the line called by him as horizontal. This consists in the man's hearing of God's pretensions of unconditioned love for the fellow human, for totally forget about the self. But these unconditioned commandments cannot be fulfilled by the human being. These commandments have no other effect but to unveil to the man the misery of his historical condition, and his identity with the irremediable sinful of the whole historical structure, and to make the man waiting for the salvation - exclusively from God's mercy - into another realm of

189 HELMUTH THIELICKE, *Gesichte und Existenz*, 1935, p. 124-125. „Wie kann man also davon sprechen dass es in der realen, d.h. unmittelbaren Begegnung mit dem Du und seinen unbedingten Anspruch die Erkenntnis der Schöpfungsordnungen“ möglich sei, wo jene Begegnung selber schon getrübt und in ihrer Unmittelbarkeit gehemmt ist durch die „Schöpfungsordnung“, in deren Rahmen jene Begegnung sich doch bereits vollzog?“. „Die „Schöpfungsordnungen“ immer Strukturelemente unserer gefallenen Geschichtswirklichkeit sind“.

existence¹⁹⁰, whereas the divine pretention asks us for entering the unconditioned connection with our fellow human, with the overcoming of the historical structure based on own will to affirm ourselves, and this thing we cannot fulfill it, so that the fellow human remains to us as a continuously inaccessible reality. In fact, we cannot meet him and it only remains to us to believe in his existence like “*you*”. “It is not possible, in the space of the history, a sight of the neighbor. It continuously remains that space between us and in the front of the faith, like an unseen wall which stops us from seeing the fellow human in what he is characteristic... and in this respect, therefore, we are moving through faith and not through sight, within history, and not in the immediacy of the neighbor. “The neighbor” is, strictly saying, a concept and an eschatological purpose, like also the unconditioned pretention bears an eschatological character due to its non-conditionality” (p. 140).

The history is sinful in its entirety and, as there is no possible escape from it, likewise there is no possible raising to that deed which to be clean of sin. Through faith, we know about another realities plan, but the faith, instead of helping us to get closer to that plan, it rather shows us that we are nailed on the wall of moral helplessness, and that we are merged into the structure of history: namely of the sin.

In what it regards both Gogarten and Brunner, we have no doubt that they considered the history like a frame which the Revelation can propagate within. But, either the thesis of Thielicke, as pessimistic as it would seem to us, does not take away from the history this character of it. It is true that he noticed the divine signals descending into the souls like vertical history, but these bright certainties get ignited into the people who live into the history, and they accompany the people in their historical life, even if they have no efficiency on their deed in history. Even if it isn't influenced by the permanent descending or the perpetuation of the Revelation in it, the history it is, however, the necessary environment in which, in the present conditions, the Revelations it is made known to the people. Not any man who participates to the horizontal history is imparts with the Revelation, but, besides this participation, it is impossible to somebody to reach the Revelation.

¹⁹⁰ “Das Du des Anderen – wie es mir im profanen Soil gezielt ist – also immer nur das Du, das im Rahmen der Eigengesetzlichkeiten erscheint und durch sie bedingt ist... Ich bin ihm nur so Welt verpflichtet, als es die Gesetzmäßigkeit des geschichtlichen Lebens zulässt. Das bedingte Maß aber, in dem ich ihm verpflichtet bin, ist nun zugleich das Maß dafür, inwieweit es für mich „Du“ ist.“ p. 136 – 7. „Sein überdüngrter Anspruch, den er im Namen des geoffenbarten Gottes, des Schöpfers, stellt, fordert von mir das Heraustreten aus meiner Geschichtlichkeit zur unbedingten Liebe und Hingabe. Gleichzeitig aber zwingt et mich – um der Unerfüllbarkeit dieser Forderung willen – mich mit der Geschichte zu identifizieren, die zu mir jene unbedingte Hingabe verwehrt und minder mich immer bei sich, d. H. Bei meiner Geschichtlichkeit, festhält.“ P. 139.

But the opinion of Thielicke, according to whom, all the reports into the history are, under the moral-religious aspect, equal and in all of them is manifested, organized, and restricted, the selfish impulse, it cannot be sustained by the Christian point of view. It would be enough to challenge ourselves to Jesus Christ, who is the Son of God living the eternal life. If the historicity had meant sinfulness, the Son of God would have had also Him a sinful earthly existence.

The weakness of the thesis it can be unveiled through more concrete illustrations too. Into the different rules which regulate the human life, like are the family, the state, the school, and the economic reports, just in the edges established by laws and by public opinion there exists a big elasticity in the way the people fulfill and can fulfill their duties. If the single factor which moves in the frame permitted by them, it was the selfish will to affirm the self, we would not encounter the great variety of moral order into the way of human deed within these rules and systems. And this variety results from the scrupulosity more or less accentuated, which the members of these rules understand with - under the pressure of the faith in God, most of the time - to behave within its frame, a scrupulosity which is not often deprived by the minimum requested by the law. From where it comes this scrupulosity, if the single thing which the historical man had been structurally preoccupied with, it would have been the selfish will to affirm itself? The commercial agents know that they are justified through laws to compete with others and their competition can destroy those ones. But among them there are some who refrain themselves from use all the competition that the law allows. Beyond their interests and beyond the law, they see the soul of the another, and they search for communion. A judge or a state's clerk can watch impassibly how a citizen is struck by the law that they apply. But they can show also understanding, can they can share some tears from him, and they can lighten into this official frame the light of the self which search for and wake up into another person the soul which he enters the communion with. Thus, it can be set like a conclusion, the question: why some people compel themselves and succeed to correctly fulfill these duties, and they even exceed the correctness, if the correctness equals incorrectness in history, and if the law which it regulates the selfishness - the only factor of the history - it can be cheated sometimes? How it is applied the possibility of the deed to be variable, under the pressure of the conscience?

From where comes then the tendency of the human being to exceed the minimum requested by the social rules and by laws, and to search for the soul of the fellow human? One cannot say that this search and encounter it stays on the same level, under the moral aspect, with the legal fulfillment of the duties towards them. The evidences are too powerful. The man's striving on this direction it may seem absurd. But one cannot say, also, that through such raisings over what the law imposes into a social rule, it would

that rule be abolished, so that such raisings would be dangerous. Not all the people can raise and not permanently. And if all of them can raise above the level required by these rules, these raisings would not be necessities for the historical life.

The history is not a uniform entity, under moral aspect, to be equally sinful in all its sectors and manifestations. Its permanent and fundamental rules are a minimum frame to maintain the people in reciprocal reports and conditionings and, therefore, the rules are superior to chaos. But they are not only brakes for the selfishness, or forms of the selfish transactional reports, but they can be and they are, in the majority of the cases, more or less ladders on which the human being climbs from selfishness to searching for the soul of the fellow human. It exists in the deep of the human being, dormant, a longing for the soul of the neighbor, a longing for the communion with him. But this longing cannot be wakened up and it cannot be satisfied except by the passing of the human being through the frame of the fundamental reports established in "creational rules". The human being cannot reach the report with his fellow human except by following frames of the "creational rules", in order to raise towards the highest steps or even to get out of them. These are not only for keeping us on the spot, or to retain us from the chaos of the selfish impulses, but they are also for educating us and for leading us towards the goal of the true communion. By the fact that somebody is a father, he is not retained only from the selfishness to the fellow humans who are his children, but he is also educated how to really become the most loving soul towards them. But he who does not reach there, that one remains sustained by these rules, in order him not to fall in chaos. Because there is no human being who can live, permanently, in pure communion with each of its fellow humans.

Are these sinful rules, or are they produced by the concern of God after the man's falling into sin, in order to retain him from chaos? If they are sinful and produced by the falling into sin, the history, which is constituted by them, it is also opposed to the creation and, so, it is structurally sinful.

If the pure communion between *me* and *you*, it is the perfection, out of the fact that Adam and Eva didn't stay into a communion stripped by all social epithets, we deduce that they weren't put at the edge of the perfection, but on the way towards it. Adam was a man, Eva was a woman, and the report between them was one of husband and wife. They were not sinful. They were kind, but not consolidated into God. This rule is truly creational, and in it is implicitly given all other permanent rules of the human life prolonged into history. They are not occasioned by sin and we do not have, so, any motif to radically separate between the order of the creation and the order of the history.

They weren't given, from the beginning, like barriers against the sin, but like helps towards perfection. Only after that they received this function. Of

course that within history it happens in some places and times that these rules cannot be considered like ascents towards the meeting between *me* and *you*, towards the raising up of the human being to the forgetfulness of the self, to the selfless serving of the fellow human; it may happen that some people and some social groups reduce the whole history to the more or less correct fulfillment of the legal duties or of these rules, because of not seeing beyond history nothing as depending on the being of the history and on their purpose.” (Stăniloae 1993)

“We saw that the newer philosophy represents a turning back towards the objective reality. The second feature of it is the searching for an ultimate transcendence, and not for being known but because in its face and in live report with it the man accomplish himself in his fullness.

Century after century, the philosophy has been trying to answer the questions of the rationality, believing that on their resolving it hangs the clarification of world’s mysteries and problems, and after some time in which exulted against reason, the vital impulse, the irrational, it lately wants to listen not only one part or another from the human being, but the man in his integral unity, like existence. Heidegger, Jaspers, Grisebach, the coryphaei of this philosophy, the want to decipher the human being in its fundamentals; the philosophy is a reflection upon the fundamental ontological categories of human being.

They are saying that the man like a whole, he will wake himself up at what is his own, intimate (zu seiner Eigentlichkeit), namely to the state of existence, which is also one of knowledge of what he is, only if he realizes about the boundary like a whole, by what it is beyond him, by his transcendence¹⁹¹. Only when the man reports himself in his entirety to that transcendence, then he comes to his existence, at his own and ultimate living. When he reports himself to that transcendence only with his rationality, he remains into a numbed being, a hardened one, and without any interior resonance¹⁹².

A border reality, a true transcendence for man it is only that which cannot be absorbed in his content or dominated by him, but it truly remains

191 EWALD BURGER, *Der lebendige Christus*, Stuttgart 1933, p. 219 : „Die Frage nach der Existenz einhalt die Frage nach der Transzendenz. Das ist das gemeinsame Kennzeichen aller Existenzphilosophie”.

192 KARL JASPERS, *Philosophie*, I. Bd.: *Philosophische Weltorientierung*, Berlin, 1932, p. 23: „Das eigentliche Sein, in einen Weißwaren Sinn nicht zu finden, ist in seiner Transzendenz zu suchen zu der kein Bewusstsein überhaupt, sondern nur jeweils Existenz in Bezug tritt“.

outside him, like a distress factor, like an opposition towards his own being¹⁹³.

Such a reality it is for Heidegger, the nothingness in which passes us the death. When our being realizes that in his entirety it is destined to death, comes to the understanding of what really it is¹⁹⁴.

Grisebach argues the death is not a true transcendence, because it cannot be produced between our being and death a meeting like between two opposed realities. The man only thinks at death with anticipation. The death is the last point of our evolution, and the thought about it is a meditation from inside us on this natural end¹⁹⁵. Therefore, the death does not raise us to the state of a true existence; it does not get us out from the closed circle of the self, it does not make us living into reality and like we actually are.

The experience of the transcendence it takes place, according Grisebach, only through the meeting face to face with another, with an *you*; only in this experience the self it is truly urged by a transcendence, it is obliged to decide itself and get out from the illusory and endless contents of his constructions.

Jaspers sees the encounter with the transcendence in every discontent of the self with his experiences` objectifications. The transcendence is experienced in communion with the another, it is accomplished when the self exceeds the fellow human objectification. But it is met in every

193 On the importance of the border, of the transcendence, for the human life order, insist more also Hermann Herrigel in "Zwischen Frage und Antwort, Gedanken zur Kulturkrise", Berlin, 1930: "Die Grenze bezeichnet also nicht die wandelbare, sondern die unwandelbare Form, das letzte, Sicherste, selbstverständlichste". A real community without a commune border between those who are part of it isn't possible: "Gemeinschaft ist da, wo Menschen in einer gemeinsamen Wirklichkeit und einen gemeinsamen Horizont haben". But this border isn't put there by people, from inside the community, but from outside, from a transcendental. "Die selbst Gesetze Grenze, die von innen gesetzte Grenze ist streng genommen ein Widerspruch in sich selber... Wo das gemeinsame nur gesetzt ist, wo es auf Übereinkunft, auf einen Sozialkontrakt beruht, ist auch nur fiktive Gemeinschaft, Interessengemeinschaft... Die Grenze ist hier **von innen her** bestimmt, **aus** dem Willen der Einzelnen... Sie gehört also der Gruppe selber an und begrenzt sie **nach** außen. Wirkliche Gemeinschaft ist dagegen vorzustellen als eine Gruppe, die **von außen her**, aus dem Jenseits der Grenze, aus dem Absoluten her bestimmt ist und ihre Gestalt erhält. Die Grenze gehört nicht der Gruppe selber an, sondern wird von ihr verstanden als Offenbarung, als Verweichlichung des Absoluten", p. 27 - 31.

194 **EWALD BURGER** (Der lebendige Christus, p. 219) interprets Heidegger's thought like this: „Die Ganzheit und die Eigentlichkeit des Daseins wird erst offenbar an seinen «Sein zum Tode»“.

195 Gegenwart, 1928, p. 556-8: „Die Begegnung mit dem Tode ist daher keine Begegnung in Wirklichkeit, sondern eine ständig voreilende, bedachte Begegnung... Dieser Tod ist in der Gesamtentwicklung der Wesen ein gleichgültiger, verschwundener Punkt, denn er gilt ja für alle als Gesetz. Der Tod gehört zum Wesen, er ist eine Bestimmung des Wesen, aber er ist niemals ein Transzendenz, ein Anderes, das dem Wesen des Menschen von außen eine wirkliche Grenze setzt... Niemals kann man den eigenen Tod in Wirklichkeit erfahren. Er gibt uns keine Existenz.“

contemplation and work, when the self feels the wreck of all objectified resultants of what succeeded to notice from reality¹⁹⁶. Jasper's philosophy has a religious breath, though the fear of objectification and of determination of what he considered as transcendence, it determined him to avoid any fixation of his experience into a religious doctrine¹⁹⁷.

The closeness of the existential philosophy to the Christendom, it shows in the general fact that also the Christendom claims the totality of the man. It is not addressing only to the mind or to the sentiment, but to entire human being. Repentance, faith, the new life, these are total states and attitudes of the man.

Moreover, we can tell that the tension manifested by the human cogitation into the existential philosophy for a transcendence, it is satisfied only in Christendom.

Only the Christendom accomplishes the full existence, because it is the only one putting the totality of the human being in a report with the true transcendence.

This transcendence, which cannot by any means be made a part of the conscience of the self, it is the person of Jesus Christ.

Heidegger, Grisebach, and Jaspers, they attempted to find the transcendence of the man, but nothing from what they are offering, as such, it is the true transcendence. The death, if it is considered like our being's passing into nothingness, it is not transcendence; the person of the fellow human is not a steadfast transcendence since he dies or we can reduce him to an object of our will. In general, we do not experience in him an ultimate given, a border that we cannot cross over, and a true force that urges us in an absolute way. The cherishing of the fellow humans, like a frontier to be respected, like a transcendence, it stays in proportional report with our faith in God, and with the obligation in which God places us towards our fellow human. Grisebach asks us not to bring any aprioristic element in our encounter with our fellow human, or any principled attitude formulated before, in order to be able to act exclusively according to the necessity of the encounter moment. But on which authority he founds this urge? The experience of the fellow human does not present like an ultimate base, a sufficient one, for such a behavior. Only if we bring the aprioristic element of

196 **E. BURGER** (Der lebendige Christus, p. 219 – 220) told about Jaspers: „Wie bei Heidegger das letzte Wort das «sein im Scheitern». Das Scheitern ist die entschiedenste «Chiffre der Transzendenz». Mit der verhaltenen Leidenschaft des Existierenden drängt Jaspers immer wieder die Existenz an die Grenze der Transzendenz und währt zugleich jeder Vergegenständlichung der Transzendenz durch die Metaphysik“.

197 **E. BURGER**, W. C.P. 221: “Jaspers Ausführungen sind, die aber bewusst zurückgehalten wird“.

the faith in God in this encounter with the fellow human, we will experience also him like a border.

This is the motif for which Jaspers searched for an actual transcendence, as an ultimate basis of everything: namely God. But the transcendence, what Jaspers searched for like, it can become easy a simple state of the inside, a certain subjective feeling.

Only the togetherness of the three realities, in which Heidegger, Grisebach, and Jaspers, they believed that they found the transcendence of existence, it truly comprises it.

The true transcendence is not experienced by man either in any of his intellectual systems or in his artistic creations. Therefore, out of any of it, it does not detach the force which to set him into a state of frightened seriousness and responsibility; out of any of these, it does not arise to him the true self knowledge, like existence. With all his creations the man behaves in a playful spirit.” (Stăniloae 1993)

“The philosophy argues that this reporting to a You, as Jesus Christ, it is not a relating to the true transcendence, because it cannot be a diving into the infinity of God. One must search for God`s infinity into the depths of the self or in the direction of endless deductions of the rationality. Searching for God into a *you*, even in Jesus Christ, it seems to “limit the God`s infinity”. E. Burger answers that “not the infinity is deeper than the personal character, but the personal character is deeper than the infinity”. In fact, the so-called infinity to which the man arrives to, through himself, it is a product of his person. And “the man is fully human not in his inside, but in report with you”. “The person is the true depth of the being”¹⁹⁸.

The mentioned objections of the philosophy are explainable because it considers the transcendence, rightfully, also like an infinite source for the spiritual richness of the humanity and it seems to it that a person cannot accomplish such a condition. In fact, the true transcendence have only the role of making us to be penetrate by our intimacy through its quality as border which gives us a holy shiver, but it is also a source, the only source for our growth. But this positive quality can be held only by a person. The person alone, by the fact that claims us, he makes us getting out from ourselves, or exceeding ourselves, to enter the communion with it, and, through this, to try a true enrichment. From it to us it is established a communication of existence, without melting our individuality. The objects and the principles, they have not the power to make us getting out from our

¹⁹⁸ W. c.

selfish prison. The human persons have some power¹⁹⁹, but not so much as the divine person has. And, by not getting out of ourselves, and by not entering the communication with the big wave of the reality, we cannot get richer.

So, the more categorical is the claiming which comes from outside, the more we find ourselves in the front of more intensive personality, and the more we can exceed us by entering a true contact with the big reality. The true transcendence is in the same time the supreme border and the endless source for us, for, as a reality it is more fully border to us, and it is also a source to us. But only the person has both the quality of being a border which resists any our will to comprise it, and to be also of a source which gives us power when we are in communion with it. Only the person gives us the experience of the reality from outside us, and also, he gets us out from subjectivism, and he occasions us the enrichment through the contact with him. While, in the front of the object, only we are the active, the person is a factor which communicates its power.” (Stăniloae 1993)

“According to the theory of Anselm of Canterbury, almighty in Catholic theology, the sin of the man, by being an offense brought to God`s honor, the sacrifice of His Son was a satisfaction brought to His honor, having as consequence the removal of the death which was hovering like a menace above all people. The sacrifice of Jesus had the meaning of reconciling the love of God Who wanted to save the people from the punishment of death, and His justice, which couldn’t leave unpunished the offense brought to Him. The Son of God made Himself man only to fulfill the juridical form of legal representation of people into the satisfaction brought in their name.

A closeness to the people, like a good in itself, it wasn’t needed, because of the man`s nature it wasn’t broken through sin, but it was only suspended the normal relation between God and people and it was proclaimed on them the doom of death.

Leaving aside the inappropriate appearance which God is described in, by this theory - like being so much preoccupied by His honor -, it is to be noticed that it is not necessary that the love and the justice of God to be considered as to be into a such accentuated opposition in order to explain the death of God for the people. The justice must not be regarded as staying in opposition with the love, as opposing to this one a stubborn veto and as letting itself reconciled only with the price of a heavy sacrifice. It is rather comprised into the love, whether this is understood not like a heavy

¹⁹⁹ Louis Lavelle, *De l’Acte*, p. 519 : « L’amour... nous oblige à trouver dans les autres consciences... un moyen qui nous invite nous a dépasser nous-même ».

sacrifice, but, in a wide sense, like a real will for restoring the human nature. The man cannot be really restored without being shaken through an own sufferance or, because he cannot provide it to himself, through a substitutive sufferance for him. This is the basic structure of his being, into which it mirrors the importance of the moral law emanating from the divine being and will. The simple forgiveness, without this fundamental shaking of him, it cannot be useful to him, and it cannot snatch him out from his moral helplessness.” (Stăniloae 1993)

“According to the catholic conception, the human nature, by not being weakened through sin, but only having above it the menace of death, through the juridical satisfaction brought by Jesus Christ, being removed the death from above it, there was accomplished everything that must to be done. But the experience tells us that the human nature is too much damaged by the sin and that through the juridical act done by Jesus Christ with His face towards the Father, the human nature hasn’t been yet pulled out from its misery. There is necessary a continuous work upon it, because death is not something external, but in it, like a spiritual weakness which gradually crumbles the human nature. Jesus Christ made him man in order to permanently stay with His face towards the people while communicating through love His restoration powers, and these powers are overwhelming the people with the supreme intensity only when they know about His sacrificed committed for them.” (Stăniloae 1993)

“The Nestorianism, which argues a godlike person and a human one into Jesus Christ, does not correspond to the will towards communion manifested from the part of God and from the part of the man. The Nestorianism stops God at the half of the road on which He has gone driven by His love. The Christendom is not representing only a message sent by God, but it represents God Himself, like He entered the world, like object of the revelation. God is a subject and also the Revelation’s object. He shows Himself, He gives Himself, He communicates Himself, He makes Himself content of the *me-you* relationship with the people, while remaining, in the same time, a subject of this communication and of this relationship that He established.” (Stăniloae 1993)

“Neither the second side from the whole of the action salvation of can be done through the Nestorian and Monophysite thwarting of the embodiment. Carried by His eternal obligation towards the Father, the Son wants to bring also the people to this state, which is in the same time the state of the communion with the Holy Trinity. People cannot elevate to this state by themselves, since they have got out from the communion with God, and

since they have become unable for this communion. So, they cannot fulfill the eternal law, which is also of their being, the law of obligation towards the Father. Through everything they don't do, they are not able to arise to communion, therefore they cannot be helped, but through His maximum closeness to them, through communion. The accomplishing of this law, of the true worship and serving in love of the Father, it cannot be fulfilled for people except by a man who hasn't got out, because of his sin, from the communion with God. And He does it, by carrying the obligation, by the renouncing to the self, by the Self-sacrifice to the ultimate limit, by dying a voluntary death in the most dreadful way. The maximum awakening of the communion subject it cannot be accomplished but through the sacrifice for him. So that, the death of Christ for people it cumulates in itself the effect of the maximum preparation of people for the communion with Him and, by this, with God, with the accomplishing of the law of the man's obligation to worship the Father." (Stăniloae 1993)

"Bulgakov was influenced in this teaching, somehow, by the great Protestant theologian G. Thomasius²⁰⁰. But while that one kept himself in between some limits, by not daring to declare the personal principle itself from within the divine man, but only a certain power from its basis, Bulgakov brought the theory to extreme, so that he fell a direct pantheism.

The problem is, without any doubt, so full of mystery, that nobody has found yet answer it and to illuminate it. It can only be circumscribed more closely; there can be achieved some progresses towards its core of unsearchable mystery, but illuminating it in itself it is impossible. The man does not know yet what person factor is in itself. Even harder it is to pronounce over the modality of substitution of this factor.

We are satisfied, for this reason, with the following general indications, remaining aside of the explanations given by Leontius from Byzantium, Maximos the Confessor, and John Damascene. The nature or the substance is the material, the content which a reality consists of. It is, for instance, the wood which a table consists of, the blood which the living body consists of, or the spirituality which the interior man consists of. For this, it also means

200 **G. THOMASIUS** says: "The man carries in him a ghost of life emanated from God, which it is the immanent foundation of his personality. Not the personality itself: because the personality is wholly on the created side of his life and it is possible only through that it is dwelt in that godlike *πνεῦμα*". "Ein Beitrag zur kirchlichen Christologie", in Zeitschrift für Protestantismus und Kirche, B. IX, 1845, p. 229. Quote from Oskar Benson, Die Lehre von der Kenose, p. 43. „The human nature characteristic stays, like it was observed, in that it has a divine reason of life (einen göttlichen Lebensgrund in sich trägt). But the same thing it is valid also for the Savior, of whom reason of life (Lebensgrund) it is the Logos", W. c. p. 238, at Benson, W. c. p. 46.

what is common to all individuals or things belonging to the same species²⁰¹.

The hypostasis is that something which a reality consists of, rounded like a whole which has its support in itself. The hypostasis is not but the way to be like a whole by itself, rounded in itself, with own support, of the substance or of the nature. It is not an admixture of content, of material, to what the nature or the substance are. A wooden matter, rounded in the whole called as table, it has become hypostasis; the material and the spiritual matter which the man consists of, rounded into an individual whole, it becomes a hypostasis too. Thus, we look at the concrete man as being both nature - skin, blood, and spirituality – and hypostasis. The last one is not something more in addition to nature, but the nature itself in an individual shape, standing by itself. The nature alone is not yet hypostasis, but even the hypostasis is not equal to the nature or to a part of it, neither is an admixture to nature, of the same kind with it, but a nature's way of existence.

Since the nature has the shape of a whole, it has not been a simple propagation environment for some movements started from other points of the vaster whole which it comprises in, but it has its own movements, and its particular destiny. Every whole it has its center in itself. The extraction of a substance from the vaster ensemble, its rounding up into an individual whole, it has like a consequence the emergence of a center into this whole. The center of the substance part rounded into a whole it is no longer into the vaster ensemble which it has been taken from, but into this new whole.” (Stăniloae 1993)

“One could say: these virtues of spontaneous movements and activities are characteristic also to the human nature, through its liberty and its conscience, so not through its rounding into a hypostasis. But if we imagine that the nature from a human hypostasis is part a vaster whole, from a huge man, the spontaneity and the self-determination won't start from the restraint region as much as the nature of an ordinary man would comprise it in the frame of that huge entity, but it will start from the center of the whole. So, only as the big nature of the huge whole it would be apportioned into smaller wholes, one could ascertain what these groups form like, into their inside, their spontaneity center, by gaining subject virtues. It is true that not the hypostasis brings the liberty and the conscience into the rounded whole of a human nature. The Church saw rightly when it

²⁰¹ Dr. **FRANZ ERDIN**, *Das Wort Hypostase, Seine Bedeutungsgeschichtliche Entwicklung in der altchristlichen Literatur bis zum Abschluss trinitarischen Auseinandersetzungen*, Fr. i. Br., 1939, p. 32-33.

condemned the Monothelite, who were saying that into Jesus, being only one hypostasis, there is only one will and one work, by arguing in front of them that each nature preserves its own will and its own work. But the manifestation of the will and of the work it is directed by the hypostatical center, it is set into movement from the rounded nature like a whole. “In any work the fundamental act belongs to the nature, only the fulfillment of the act it belongs to the person”²⁰².

Of course, the human nature cannot be rounded in a natural way into other wholes but into the common human individuals. It tends, in other words, towards a determined hypostatic state. In the human nature there is, like a potentiality, the human hypostasis how we know it and, so, also the spontaneity virtues, the ones of subject. The human nature reaches, on the basis of an internal law, the duplicated state of hypostasis–nature, of subject–object. In each man there is the hypostasis and the nature, the first one like subject, the second one like object and instrument, without the hypostasis being an admixture from outside, but the necessary shape which the nature reaches at, as soon as it exists in fact. Into the sentence “I warm myself”, I express both my quality as subject and also as object, both the hypostasis and my nature. The same double aspect I express into the sentence “I cogitate”, whereas I make a distinction between the cogitation subject from inside me and the act of cogitation joined together with the ideas I am cogitating at. The body parts, the states of the conscience, the sentiments, all I can express and name from me, that is nature. The subject is the agent which I cannot determine, on which I can put my finger, which lies behind the curtains that moves them, the only ones that I see. Just because we cannot determine and we give to it a name, we are using for it a word which takes place of a name, a pronoun, says S. Bulgakov (*Tragödie der Philosophie*, Darmstadt, 1927).

But, while S. Bulgakov considered this agent, or *me*, like an entity differing from nature, we consider him only a new aspect, a new way to be emerged from the virtuality of the nature²⁰³.

202 **H. URS VON BALTHASAR**, op. c., doing the exegesis of Saint Maxim the Confessor, Migne, P. G., 91, 292 D – 293 A; 91, 48 A – B. Saint Maxim the Confessor said: “It isn’t the same thing with the possibility to want and to want. Like the possibility to speak isn’t the same thing with the speaking. Somebody has permanently the capacity to speak. But he doesn’t speak permanently. So that, the possibility to speak permanently, it belongs to nature; but how the hypostasis speaks... The capacity to speak had it the Word embodied like man, but this capacity was moved and it received a shape by His Godlike will”. (P. G. 91, 48 A – B). “Is not the same thing to want and to want in certain way”. “Like neither is to watch and to watch in a certain way... To want and to look belongs to the nature... To want and to look in a certain way, namely, to want to walk and to not want to walk or to look to the right or to the left, or up or down, it is a way to use the will and the look, own only by who uses them, which distinguishes him by others”, P. G. 292 D – 293 B.

203 **S. BULGAKOV**, considering the subject like a mysterious reality apart from nature, got close to Monothelites, to whom, according to H. Urs von Balthasar, W. c. p. 254 – 255: “the person was an irrational dimension beyond all it is nature”. Besides, “the Monothelitism is, in a certain regard, a precursor of the

The human nature, therefore, it cannot concretely ever exist only like nature, like object, like instrument, but it always exists like subject-object in the same time, like a revelator agent, and like a revelation environment.

But, in a natural way, the subject aspect it also has it through its particular rounding into the common human individual²⁰⁴.

By analogy to the things ascertained in the immanent world, we can also say about the human nature received into the unity of the second Hypostasis of Godhead, by the fact that its center coincided with the center of the whole, that Jesus didn't lack anything in order to be a full man too. The unique center from within Him, it has received all the features not only of the godlike nature, but also of the human nature. The human nature had in Him all the development which it has each time when it reaches the hypostasis state. But the human nature's virtues of hypostasis they weren't validated from a different center of it, but from the common center. This was the human and godlike center in the same time.

Among people there stepped a man of whose center is no longer outside God, but into God, or that center is God Himself. The relations of the other people with this man, they no longer mean relations lived outside God, but relations with God Himself. Out of a human hypostatical center it flows all the power of elevating the humanity towards God. Whereas this hypostatical center has a power of attraction towards good, through which He overcomes

personalist nominalism from Middle Age and from the modern time. If the person is something else than the center of nature rounded in itself, so that, being the factor who works, and this work no more being only a "centralization of the work", but coming from beyond nature, it won't be admitted anymore that into Jesus Christ - a single Person and two natures - there are two works, but only one. The human nature widowed of its work and will, it becomes a marionette, a phantom. The Monothelism conducts to Docetism and it is characterized, in general, through a despising of the human nature, arriving to the to consider the embodiment as useless.

²⁰⁴ In amazing similar terms described this report between nature and *self*, the most modern researcher of the human soul, Ludwig Klages. For him the life and the spirit from the man are the nature, and the *self* it is the subject, but not like an entity apart by the nature, but only like a center which emerge from the both togetherness. "Into *self* haven't be searched something else, he says, but the rotation center strictly indivisible of both", of life and spirit. (... "es muss davor bewahrt, im Ich etwas anderes zu suchen als den streng unteilbaren Drehpunkt beider"). „To use a palpable comparison: the *self*-reports towards his bearer like the rotation embodiment. "In order to use a palpable comparison: the self-related to his bearer like the axis of the Earth related to the terrestrial globe, but not like an iron rod which we would introduce through the middle of a sphere to give it an axis, a rod which can be separated from the sphere. The *self* it isn't neither spirit nor life, but isn't though a new essentiality besides them, but the correlation point, of their collaboration, lack of any extension". ("Mit einem handfesten Gleichnis gesagt: das Ich verhält sich zu seinem Träger wie die Drehungsachse des Erdballs zum Erdball selber, nicht aber etwa wie zu einer Kugel die abtrennbare Stange, die wir durch sie hindurch gesteckt haben, um ihr eine körperliche Achse zu geben. Es ist weder geist noch Leben, eben sowenig jedoch eine neue Wesenheit neben ihnen, sondern der aus regungslose Beziehungspunkt ihres Zusammenwirkens"). Der Geist als Widersacher der Seele, II. Band, Leipzig, 1933, p. 516.

all purely human centers, He is somehow the center of mankind. In the middle of the mankind if has been placed a godlike center. The mankind has gained, into its ontological region, a center and this center is God—the Word.” (Stăniloae 1993)

“Hans Urs von Balthazar is right when he sees in the Christological formula, established by the Synod of Chalcedon, the first apparition of the person factor into the philosophical conscience of humanity, and of its report with the being, rightly solved, but rather through an intuition than through a detailed specification. The Greek philosophy did not now but the dimension of the nature, of the being. It wasn't possible to find, only into the frame of this dimension, a satisfactory explanation for the union of the two natures in Jesus Christ, and for the fact that He is in the same time both God and man. “It wasn't possible to express the union between God and world, in Jesus Christ, through a pure philosophy of the «being» (durch eine reine «Wesens» - Philosophie). It was affirmed this union like «physical», like «ontological», and the consequence was the mixing of the two poles into a new being; it was looked for an avoidance of this mixing, but they only found the solution of an accidental unity, an exterior one, one moral through a special relation between the two natures” (W. c. p. 199). The Monophysitism and the Nestorianism were wrong just through the fact that didn't saw something else except natures, except the dimension of the Greek philosophy so, they have to keep them separated or to mix them. At Chalcedon it was affirmed a special dimension, a third factor towards the two natures, in which to be accomplished their union without merging them. But this third factor, on the other hand, it wasn't seen like something coming from outside the natures, like an essential novelty which to complete the nature, but like a growth from nature, like accomplishing of it, like a new step of the developed reality from the being.” (Stăniloae 1993)

“Chalcedon has anticipated the later philosophical development which has reached the conscience of the lack of identity, between the order of the being and that of the existential. “With a kind of visionary certainty, it is established a formula which will unveil only later all its senses” (H. U. von Balthazar, p. 198). Leontius from Byzantium and Maximos the Confessor, they deepened even more the right meaning of this new dimension and of its report with the dimension of the being. The later philosophy, even if couldn't avoid anymore the problem of the person like a reality different from the being, like a concrete necessary shape of the spiritual being, it struggled to look for other determinations of it. It identified the subject to the conscience or it considered it a mysterious factor descended from outside into nature. But later, in the times closer to our days, it seems that it has liquidated all these wanderings on strange roads. Ludwig Klages, the

existential philosophy, the French contemporary philosophy, they return to highlighting the person like an ontological reality different from the being, but they also consider the person like a concretization and accomplishing of the being.” (Stăniloae 1993)

“So, according to Lavelle the subject does not bring a new entity, but it is only the way of acquiring and of autonomous activation of a general power, of the nature, like we are calling it, according to the dogmatic formula. Just because that the subject brings not nether the work, but this belongs to nature, respectively to natures when we are talking about Jesus Christ.

But, by making abstraction of these, out of the conception of Lavelle are arising also other conclusions of a more general order. According to him, the ultimate reality is an eternal and indivisible Act, which works not only on an absolute plan, but it stays also like availability in all individuals, in order these ones to actualize it according to their limited possibilities. It is the same divine essence, indivisible, in all the subjects.

We will rectify this pantheistical feature of his conception by adapting it to the formula of the IV and VI Ecumenical Synods. Into the whole human nature there is the same indivisible work potentiality – it became active in different ways through the concrete human subjects – that permanently is sustained by the divine will and work. From divinity`s Act to human nature`s Act there is a crossing. The divine work is not one with the human nature`s work, but it constitutes it and it sustains the later one, which is one and the same in all individuals. Each subject actualizes, in their own shapes and in a limited way, the same work potentially available in him, like in all individuals. Each one puts into the work the common fund which is at the disposal of everybody.

That`s why, there is in each individual the sentiment of responsibility not only for his own destiny, but for that of the entire world, by realizing that through his work he produces or he can produce modifications into the entire created existence²⁰⁵.” (Stăniloae 1993)

205 “On peut dire que, dans l`unité vivante de ma conscience, je fais déjà l`expérience d`un acte qui, à travers des opérations particulières susceptible de se répéter, de se modifier, de s`enrichir, témoigne de son identité toujours disponible et me montre qu`il est participable par moi comme il est donc participable par tout”, W. c. p. 89. “Notre responsabilité à l`égard de l`être total est un témoignage en faveur de son unité ; in n`y a pas d`être particulier qui ne sente comptable de l`univers entier, qui n`ait en réserve une idée auquel il entreprend de al conformer; il sent qu`il doit prendre en main la charge même de la création... tous les gestes que nous faisons modèlent tour a tour toutes les formes du réel, les multiplient, les transforment et prennent leur part de responsabilité dans l`acte même qui les a créés” (p. 90-91).

“In the Russian theology the doctrine about Sophia it has been developed much lately. Sophia, at father Bulgakov, it means the godlike life, the greatness, His glory, like an inter-Trinitarian manifestation of the godlike nature. It is the uncreated Sophia. But besides the uncreated Sophia, there exists the created Sophia, which is the created universe, a copy and an effect of the internal godlike world. The Son of God, through embodiment, He descended the uncreated Sophia, His godlike life, from the state of plenitude integrally manifested from eternity, into the stage of becoming, of developing. He reduced it, therefore, on the moment of His birth like man, to the initial moment of development, to a pure potential state, to the state of a Child also according to His godlike life, and not only according to the human one.

Into the internal life of the Holy Trinity, it hasn't been changed anything by this. The three hypostatic centers continue to exist and each one of the three persons continues to maintain His eternal personal relation with the other two, and the happiness which irradiates from these relations, it also continues to exist: Father enjoys the Son and the Holy Ghost, the Holy Ghost enjoys the Father and the Son, and the Son, by continuing to exist like a godlike person, He irradiates objectively the godlike life and happiness.

In itself, the godlike life and happiness of the Son it continues to exist, but like subject, He does no longer taste it, for Himself it ceases to exist.

“The glory and the Godhead into Sophia shine from before eternity into the heavens, for the Holy Trinity, though, the second hypostasis, He leaves this shininess. He does no longer have it for Himself, but He receives the appearance of the bondsman, into the free asceticism of the kenosis. In this meaning “the young Child-God from eternity, He ceases to have His godhead for Himself: He remains only with the godlike nature, without Her Glory” (p. 253).

The diminution, however, it refers to the hypostasis of the Word too. And this thing can be understood by itself. If the nature diminishes, the hypostasis which represents and carries the nature will remain in his full shininess. But also, for another motif, it must happen like this. The human nature cannot grow up like human nature into the frames of a hypostasis so different from it like it is the godlike one.

Therefore, the divine hypostasis or *self*, by substituting into Jesus Christ the human hypostasis or *Self*, it had diminished Himself, until the level of a human hypostasis or *self*, for the substitution to be done into the most completely and natural way.

The hypostasis manifests into the conscience of the self about himself. At the man the self is immersed in the current of the becoming; it appears and it grows. But in the same time, it has also a supra-temporal character. The

time does not produce him, but it only develops him and it actualizes him. The self exists also before the apparition like subconscious and from this subconscious the conscience grows up always, it specifies the self. Like principle of the entelechy, which leads the human being development, it is from the beginning.

In our act of conscience, we perceive this supra- temporality of the self or, more precisely, this supra- and sub-temporality of it. We perceiving it like spirit both subject of becoming and above the becoming.

To God, however, the hypostases are not subjected to the becoming. But one of the divine hypostases make himself also a human hypostasis, namely just into the sense that He renounces to the permanent actuality of his conscience, by entering also, in this regard, the current of the becoming. The self of the Word remains the same in His being, of course, but potentiates His conscience by accepting to be developed just like a human conscience.

“The second hypostasis disrobes Himself from His godhead, leaving it, not like a source of the inter- hypostatic life, but like personal godlike form of existence: the Son ceases to be God for Himself and, therefore, He does not refer now towards the Father only like a hypostasis of equal godhead (“I and the Father, we are one”), but also like one who considers the Father like His God. The conscience of paternity of the Father it makes room; it is plugged by the reference of being sent by Father” (p. 257). Objectively, in Himself, the Son still remains Trinitarian hypostasis and in the same eternal relation of a born from the Father, but subjectively, for Himself, He relation of obeying the Father relation, the relation of human hypostasis.” (Stăniloae 1993)

“These punishments are: the need for sleep, the hunger, the thirst, the tiredness, the sadness with the crying, the fear of death, the sensitivity to torments, and the mortality²⁰⁶. The imperishability and the immortality of the body of Jesus Christ were sustained by the Aftartodocets who were condemned by the Church. It is right that the intimate presence of the godlike nature, by enforcing the body, it makes it to raise up from the state of mortality and corruptibility. Therefore, Hesychios from Jerusalem says: if

²⁰⁶ S. Bulgakov says that the human nature of Jesus, being without the ancestral sin, though, it was not going in a natural way towards death, because Adam had the possibility to die even before the sin. The Lord was not entirely outside the possibility of death, but of a forced death, not of a natural one. The death becomes inevitable to Jesus only after in Gethsemane He fully assumed the human sin. Not being death in His nature, Jesus cannot die except a forced death. W. c. p. 396-7. It seems that this conception of S. Bulgakov doesn't correspond with the one of Saint Maxim the Confessor, because he seems to put also the death with together with the sin into the line of the ones taken by Jesus through the rational assumption, while after the Saint Maxim the death it is assumed together with the nature. Of course, into a wider sense also the irreproachable helplessness's of the nature are voluntarily assumed, but together with the nature, aprioristically, not a posteriori.

God endured all our things, He did it through a state of retention of godlike power from this influence²⁰⁷.” (Stăniloae 1993)

“Søren Kierkegaard has spoken about a consummate incognito of God under the appearance of a man (in the writing: *Einübung im Christentum*) and, consequently, he considered the faith like an act of the believer’s purely heroic decision, a jump into the void, with the confidence that he will find the firm ground. Jesus appeared exclusively like a man. Neither His contemporaries could, nor can we find support in any of His manifestations for our decision to believe. This decision is fed exclusively from our boldness, from our capacity to risk.

But then we could believe to every other humble man that he is God; the faith would have been a totally subjective act, an arbitrary one.

No matter how much wanted Kierkegaard, or after him the Protestant dialectician theologians, to remove any objective support of the faith in Jesus as God, they must admit some of the subjective reasons. So, for example, not any other man on world, who has behaved with seriousness and moral noblesse, he has affirmed, ever, that he is God, except Jesus. If there wasn’t any other, at least this element is admitted by all the mentioned theologians like an objective motif for the ones who “dare” to believe just Jesus like God, and no any other man. Kierkegaard supports his “dare” of the faith also on the moral uniqueness of Jesus. He has done in the Protestant theology the biggest case of Jesus like “model” for life. But this is one of the classic objective criteria of the veracity, of the dignity of credence of a mediator of the Revelation.

So, also according to these theologians, there was something in the manifestations of Jesus which was raising Him above any man. They also admit that the listeners had experienced this. So, God was not into an absolute incognito.

The same dialectician theologians grant, on the other hand, to the word of Jesus, the virtue that it created and that has been creating until today, in people, the certitude that He is God, so they are saw and they have been seeing in this word a power differing from the one which the word of the men has it.

The human word has become, so, means of God’s revealing, of the revealing like a subject, not of showing, but though, not of a simple affirmation, but of

²⁰⁷ W. c. p. 140, John Damascene says: “The body of God but united after hypostasis with the God – Word Himself was not separated from the natural mortality, but has became life doer because of the union after hypostases with the Word”, w. c. p. 219.

creation of an experience, of a “seeing” into the souls of the listeners.” (Stăniloae 1993)

“In the fact that not all His listeners were obliged to ascertain that Jesus was God, it consists the cause due to which the mentioned Protestant theologians would want to consider God like being present entirely incognito in Jesus and the faith being exclusively an act of subjective dare. This phenomenon can be sufficiently explained if we will take into consideration also the factor of sin, from man. The revelation presents itself, actually, with objective criteria and objectives, which distinguish the revelation from everything that is a simple human manifestation, but the experiencing by man of these objective criteria and features it depends on the will of the man to step over the egotistic and autonomist self-pride. If somebody wants to listen seriously to the word of Jesus, by defeating the easiness of his sinful prejudgments, it is impossible to him not to have the experience that here welcomes him a superhuman reality. The faith is also a question of will, because everything Jesus says and does it can be left to slip over the skin of the hearing and of the sight, or it can be misinterpreted, evaporating everything that it has different – and, so, the faith is an act of decision – but it is not less true that, just by the fact that it is necessary this easiness for the hiding of what Jesus represents differently from everything that is human, this different something exists and if the man do not force himself to slight it, but a contrary, he pays the deserved attention to it, he will have the experience which founds his *faith*.” (Stăniloae 1993)

“Some theologians affirmed that, according to the testimony of the Holy Scripture, in the beginning, the sacrifice was not tied to the idea of the sin and it was not started out of the desire of obtaining God’s mercy, but it was a simple homage brought to the Giver of all, a symbolizing of the idea that all the fruits of the earth belong to God. But, no matter how much it would have been joined this idea together with the practice of the sacrifice, we are seeing the idea of the sin and of expiation still as accompanying the second sacrifice about which we are told in the Holy Scripture: the sacrifice of Noah. “(Gen. 8: 2) And the LORD smelled a sweet savor; and the LORD said in His heart, I will not again curse the ground any more for man's sake”. In the first sacrifice of which the Scripture tells us, the one of Cain and Abel, it is not told anything about sin, but neither is the sin excluded. From the language of the text it is found, though, like a result of the sacrifice, the mercy of God, thereby the pre-existence of an upset for the human mistake. Through the Law of Moses, it is powerfully highlighted the expiator role of the sacrifice. The man who was bringing an animal for sacrifice, he was bringing it for the cleansing of his sins, for gaining the God’s mercy. He put his hands upon it to transmit his sins to that animal. The Pascal lamb was

sacrificed for the first time for God in order not to kill the first born of every household and to escape the Jews from the slavery of Egypt. The Epistle to Hebrews, which gives us the most authentic interpretation of the sacrifices of the Old Testament, it persistently repeats that they were brought “for sins” (5: 1, 3; 9: 7; 10: 4 etc.), for cleansing, for forgiveness from the part of God, for reconciliation with Him, for obtaining His mercy, and therefore, instead of a sacrificing of the man himself. The fact that the goal of the sacrifice it is the atonement of the human sins, it shows us that God wants the sacrifice of the man, and not of the animal. If it had remained permanently to the animals sacrifices for obtaining His mercy, it would have been accredited, though, the idea that God simply likes the smell of the blood, like some favorite nourishment, like the pagans believed about their idols. But they did not remain to these. Otherwise, even if it seemed more appropriate that God to pretend animal sacrifices than human sacrifice, only the human sacrifice shows the superior meaning of the institution of animal sacrifices and it accomplishes what was manifesting through that waiting. Not the animal sacrifice is appropriate to the just notion of God and to the motif which it is brought for, but the sacrifice of humans. Because the human sacrifice, though it reaches its culminant point through blood shedding, though it makes us thinking that not the blood in itself is what God pretends, but the sufferance and the complete auto-annulling of the man like a spiritual being, manifested through death. If the blood in itself had gained the benevolence of God, it wouldn't have been understandable why he would have preferred the human blood instead of the blood of the animal. If the blood in itself had described the path to God, it would have been unfounded the affirmation of the Scripture that the idea of sacrifice has found its accomplishing just into the sacrifice of a spiritual being, namely of Jesus Christ.” (Stăniloae 1993)

“We aren't thinking here at a legal requirement established exteriorly, by God, like an impersonal scale that would require as much sufferance in this side of the balance to equilibrate the sin from the other hand of the balance. But we want to say that the sufferance of which would be capable even the pure man, it is a moral force too weak to be capable of melting down the huge pile of sins which fills up, over the head and ears, the human genre in all the persons and in all their manifestations. It is, so, about a sufferance as power, like a spiritual intensity which to exercise victoriously upon the sin which overwhelms the human nature, under the form of moral inertia, pettiness, and egotism. Only because it is necessary a sufferance capable, through its intensity, to melt down in a spiritual way the bad fund of the man, it could be sustained that this report can be exteriorly expressed, also like a legal requirement. God Who asks for the sins of the people a sufferance equal to the sins – at least from somebody else on behalf of the people – He asks for it because only into such a sufferance is it a power

capable to melt all the sins down, because there exists an internal and direct report between sufferance and sin.

Of course, this order of things on the spiritual ethic plan was established by God. And, because He established the mentioned internal report between sufferance and sin, He established also the equivalence between them like a legal expression. But this equivalence does not exist without that report.” (Stăniloae 1993)

“In the theory of Anselm, the God’s love, which He wanted to escape us through, from death and from His justice, which opposed to a forgiveness for free, the sufferings are shown like being opposite and it is necessary a great power of inventiveness to possibly be reconciled.

But if the internal shaking of the man through his own sufferance or through the sufferance of another, it is necessary just for, by being reestablished in his eyes the prestige of the divine authority, to be possible for him to restore himself from the ground up, God asking for the removal of the sin, He does nothing else but to pursue the true restoration and salvation of the man which is desired by His love. Just the love of God Who wants the man really elevated from the state of relaxation of his moral springs, it imposes the sufferance and the sacrifice. In this way, the love and the justice no longer appear so opposite. The justice is only a modality of work of the divine love. The love, understood in a wider sense, of wanting of the real good for the others, it comprises also the justice like a method for their true restoration. In this sense, the opinion of some Eastern Holy Fathers, who deduced the embodiment and the sacrifice of the Savior only out of God’s love, without speaking about His justice, it is profoundly true²⁰⁸. Also, the idea of the other ones that the Son of God has embodied

208 L. BINSWANGNER, w. c. p. 592-3, insists on the fact that the order of love it does not remove the order of the justice, but it integrates it to itself, like a subordinated element, like the soul does not remove the body, but he raises the body into his order, by subordinating the body to himself. He gives the example of the attitude that we can adopt towards the conflict between an owner and the thief caught in his garden, whom the owner starts beating. It is here a meeting of tendencies, of forces, and of ideas, which gives the phenomenon of the **punishment**. We **cannot** adopt a negative attitude about it, because the social order could not be otherwise maintained. But, in the same time, we can approach more intimately these two fellow humans, who are in conflict, and to feel love both for one and for the other, without ceasing to justify the owner who defends his property by punishing the thief, and without ceasing to disapprove the thief for his theft. When we are looking at these two fellow humans only through the light of the justice, we are far from them, and we have in our sight not their intimacy, but the general order and their deed in report with it. When we are looking at them through the light of the love, we have got so close to their intimacy, then we feel that we are participating at everything hurts each of them. (“Dann bin ich in liebender Imagination sowohl der Bauer als der Knabe, tue, leide, über darüberstehende Subjekt, Sonden als von der betreffenden Handlung an diesem bestimmten Spiel des Daseins mit ergriffenen Glied liebender Wirrheit“, p. 577). God, in His quality of founder and preserver of the moral order, He looks at the people through the perspective of the justice. But, by coming closer to them, through the embodiment like man, He feels solidarity with their misery, arching His love over the attitude of a keeper of justice. Through the fact that He makes Himself man, becoming one of the *seives* in which He implements the

to save the man from the power of death and of the evil, because this saving was impossible without an internal shaking of the man consequently the expiator sacrifice of Jesus Christ, it is also true.” (Stăniloae 1993)

“Behold the theory of Moberly, which in its general scheme does not go astray from the classical explanation of the Lord’s death: “The general idea of an atonement of the sin it asks, in the same time, for a perfect power of penitence and a perfect power of sanctity”. He who condemns the sin in itself, He must have the quality to condemn it. “In order my repentance for the past to be perfect, it should my person to be absolute one with the Justice in the condemnation of the sin into me and in my account. But such a personal identification to the Justice, if it had been possible, it would have been in a contradiction with my past” (p. 111). In order to be able to condemn in me the sin, I must be identified to the justice in all its purity, namely free of the sin from the past. These two features cannot be found together in any man. They were found only in Jesus Christ. He was the qualified judge of the sin, but He condemned it into Himself. But the question arises: it is possible the penitence of a person who has not sinned? Moberly answers that the substitutive sufferance for foreign sins it is a daily fact amongst people. Amongst people does not exist only exclusivity, like it seems to us at surface, but there is also a unity of nature increased through love. “We cannot enjoy and suffer, we cannot gain and loose, we cannot commit sin and repent, by being totally alone” (p. 119).

“But maybe one would say that, no matter how real and strong would be the repentance by sympathy, finally, the repentance of the compassionate friend cannot be so real and so personal like the ones of the guilty himself. This is true - if it is anywhere true - only because of the limitation of our power and our will of compassion. It is true in proportion of our incapacity of unselfishness. *Where the capacity of abnegation starts getting closer to its ideal, we can find, in our experience, that the penitence of the good man in favor of the condemned fellow human not only that it anticipates and it directs the possibility of that one towards repentance, but even his repentance is sharper, and deeper, and more real than anything can be made in this direction by the condemned one in person. The presence of the sin into the person of this one it melts the sharpness of the power to detest the sin.* I want to hate the sin, and I hate, into a certain degree, the sin which terrorizes my will. But just because it is mine, because it has its place and its power in my own conscience about sin, I cannot hate it with the whole intensity of my heart, which the one who was never been touched by sin can hate the sin

same nature (Sein), through the report of love which He enters with the people in, by making to pass from Him to them and from them to Him the flux of the existence. He voluntarily assumes their guilt and He conveys them His justice after resurrection. Like a righteous God, He is the one who punishes, but like a Loving God, the one who puts Himself in the place of people, by making Himself man and by waiting for His punishment.

with; that intensity which I would want to hate it with, if all its power which weakens me had been melted down and I personally would have been again in accord with the justice of God (p. 121).

To illustrate this, Moberly challenges himself to the case of the mother.

“The repentance of the child it can be more cruel, more violent; but comparatively, it is superficial, confuse, helplessness, and unreal. The pain of the mother it is not smaller, but bigger, because she is outside of that troubling presence of the sin. She is less despaired, but she is more profound... The heart of the son cannot be broken, at least not right now. Only later it can be, when the penitence will have done its gradual work, by penetrating, by comforting, and then he will feel the sin and he will see it like it is” (p. 122).

The mother feels responsible for the sin of his son. Her substitutive capacity of penitence it stays in report with her degree of purity. The heavier the sin is, the more her capacity of true penitence it evaporates. “The power of penitence, namely the true penitence, it depends not on the degree which her own unrighteousness is in, but it depends on the degree which the penitence is not of her own” (p. 123)

“It depends on two things: the first one is the degree of own identification not to the sin, but to the holiness. This does not mean, of course, that she must reach the absolute identity to the holiness... And the second one is the fullness of her capacity to identify her own self to the being of the child. The slightest trace of egotism it blunts the sharpness of it. Her perfection must be a true triumph of love”. Of course, no earthly mother has reached yet the degree of an absolute love. There is a unity of nature between people, which unveils them and which is being deepened through love. “One participates to the nature of the another”. “If under the power of temptation, one has felt, the other one will look at the temptation of the fall, like a spectator from outside... What has happened is not understood from outside. It is felt, with some sort of fear, inside” (p. 129). “If the love was bigger and more perfect, the unity would be bigger than it is. If her obvious limit is the limit of love, which would be somebody’s capacities of communion, of whose love would be absolutely limitless, with the living experience of the other one?... The mother illustrates this, by what she is, and not only like a preliminary way to suggest what she does not reach” (p. 126).

The perfection towards this direction it has been accomplished by God embodied like man. “He has made Himself, in a voluntarily way, one with the man, one in the nature, and one in the love: one in the absoluteness of the unity, so that the union of the most perfect mother with her child it is not, in comparison to the perfection accomplished by God, but a dark and distant shadow. He has made Himself one with the man; He has made Himself man, He has made Himself humanity. He has impropriated, namely,

that conscience of the man, that conscience of the sin, but which the man cannot accomplish the saving penitence for sin without; the full conscience of the sin into the full light of the holiness, this is His personal conscience. Thereby, the condemnation of the sin – not only from outside, but also from inside – through the power of self-identification to holiness, into the act of self-presentation like a penitent, it can be perfectly accomplished in Him.” (Stăniloae 1993)

“The resurrection is preceded by the descent to hell. According to the doctrine of the Orthodox Church, the resurrection belongs to the royal dignity²⁰⁹. The old Protestantism considered the resurrection like belonging also to the hierarchal ministry²¹⁰. Jesus would have descended to hell in order to continue His sufferance also for the ones from there. Because the last step of the torments it is the one from hell, Jesus would have endured those torments too, on the basis of His will to identify Himself to the whole human pain²¹¹.

But the will of the Orthodox Church to relate the descent to hell to the royal dignity it has profound significations. As even some Protestants notice, Jesus couldn't go into hell to continue the sufferance because the torments of the hell are constituted from sufferance interweaved with the persistence into sin. They are the eternity of the vicious circle, and of the punishment for the sin, and of the revolt against the punishment. Only who didn't leave from here purified through the efforts of his will and who stepped like so into eternity, he entered, *eo ipso*, the hell. Jesus didn't die for the sin. The Protestant B. Steffen says: “Obeys himself the inferno only who obeys the sin like a sinner”²¹². And Dorner declares: “Christ could not support the torment of the hell, because they belong to their eternity and, due to the unchangeable character, the unhappiness of the despair”²¹³. The victory of Jesus over the death it is real only in the case when the death cannot hold Him even for an instant, in its possession. The descent into hell, in order to suffer the torments from there, it would mean the death took Him into its mastery like on any other sinful man. When we say the death didn't lay its mastery on Him, we understand that the detachment of the soul from the body it didn't mean to Him a continuation of the sufferance, a continuation

209 H. ANDRUTSOS, *The Dogmatic*, Sibiu, 1930, p. 230.

210 At the Orthodox believers this theory is sustained by Sergei Bulgakov, w. c. p. 406, though it is not explained and it is not based this affirmation except on the general observation that “the sacrifice of Christ unveils through this its power not only in life, but also through death, into grave”.

211 B. STEFFEN, w. c. p. 116: “Die (protestantische) Orthodoxie behauptet, unser Heil sei davon abhängig dass Jesus die Höllenstrafen, also das genaue Äquivalent die Sünde der Menschen, erlitten habe“.

212 W. c. p. 116.

213 At B. Steffen, c. p.

in a diminished existence, but it meant an outburst of the spirit in the whole plenitude of His powers. In the moment in which “(1 Pt. 3: 18) (...) being put to death in the flesh, but quickened by the Spirit”, and so He descended into hell, like also the churchly songs tell us.” (Stăniloae 1993)

“We mentioned in another place that the universal judgment, from the end, it is different from the personal judgment, which is done on every man, when he dies, because the happiness and the punishment will be bigger. This is the doctrine of the Orthodox Church, unlike the one of the Catholic Church, which affirms that the universal judgment won’t bring anything new, being a simple festivity of history’s ending. The Orthodox doctrine is proven like the most conform one to the solidarity of the mankind and to the unity of the history.” (Stăniloae 1993)

“The ascetic efforts are means through which the human nature each of us bears it participates to the force of Christ’s human nature; this is for in our efforts it is present the Christ’s human force too. The potential bond with Christ it becomes effective to us through the faith in Him, and His force becomes our force. That’s why our asceticism is a gradual death with Christ, as an unfolding of power, a death of the former man, a Baptism’s prolongation through will. It isn’t only an imitation of Christ, as in West, but it is a heroic mortification with Christ and into Christ. We are united with Christ even before the culminant state of union with Him, even in the prolonged act of our mortification. We do not only resurrect with Christ, but with Him we die too; or, we won’t resurrect with Christ if we do not die with him, firstly.” (Stăniloae 1992: 10)

“Some of the Protestant theologians – by understanding through the mysterious union with God exclusively this identification between man and God, and by not admitting the possibility of a direct, unmediated contact with God, a contact which not to be an identification as substance – they reject, in principle, any mysterious union, and they fall in the opposite extreme, of the irreducible separation between man and God. According to those theologians, between man and God there isn’t possible any kind of transmission, no kind of unmediated contact, and just because of that God uses exclusively the word, as they say, in order to establish though a connection between Him and us. “By the fact that God chooses the earthly form of communication of the word” says a Protestant theologian, “it is shown that it is excluded the unmediated union which we would have stayed with Him in, if we hadn’t been estranged from Him” (Karl Heim, *Jesus der Herr*, Furche Verlag, Berlin, 1935, p. 182.); or, as the same theologian says further: “If God comes close to us - and we are with the

whole our existence in a movement contrary to Him – in the indirect form of the word, namely in a form which He remains though hidden, this is a merciful sparing of ours. This is because we couldn't have been able to endure the unmediated presence of God". (Heim 1935:183)" (Stăniloae 1992: 13-14)

"The Protestant theologians of the dialectical school, by rejecting any mysterious union with God, they have in their sight, as I said before, the Hindu conception, or the Eckhart's conception, the idealistic one, and, by and large, any sort of religious or philosophical pantheism, to which between man and God there is an "uninterrupted continuity", an evolutionary ascension unstopped by any precipice, the man being in essence and becoming in actuality, by developing one or another of his powers: god." (Stăniloae 1992: 14)

"The Protestant theology cannot see how could be understood a "union" with God otherwise than an identification, more or less total." (Stăniloae 1992: 14)

"The Protestant theologians (especially the Dialectical School: E. Brunner, in *Wort und Mystik* 1928) reckon the word as the sole means of the divine Revelation, and they see in the word something opposing to any real communication and to any kind of contact between man and God, Who just because of that He unveiled His will by word, in order not to show Himself, due to His separation from us. The Protestant theologians of the Dialectical School they discern, of course, the Revelation's word from the detached idea, from the self-standing idea, or from the own thought which I utter to myself inwardly or with voice, or from the word of another person who is equal to us. The Revelation's word is always the word of the divine Person addressed to the human person. In word there is unveiled the presence and the will of the supreme Person, of the divine Person, Who has something to do with me. (...) The word is a relation of a living person with me. There are given three elements through the word: the person who speaks to me, me – whom that person speaks to, and the word spoken to me. By hearing the word, I implicitly make the experience that that word is spoken to me by a person differing from me." (Stăniloae 1992: 18-19)

"The Protestant theologians accentuate upon the word as exclusive means of the divine Revelation, not only in order to exclude the possibility of an unmediated revealing of God, but also in order to exclude that revealing to be confounded to a self-revealing of substrates of our being, in the sense of the pantheistic-idealistic philosophy. The word is the sign of a person who

differs from me, and therefore the word is the sign of a total alterity of the divine Person.” (Stăniloae 1992: 19)

“Due to their tendency of keeping the godhead - even when the godhead reveals himself – in an absolute transcendence, in order not to open by any means the gate to the pantheistic-idealistic philosophy by admitting a communication of God with us, in the continuation of their cogitation upon the Revelation’s word, the Protestant theologians find themselves in contradiction with what they said before. If they attributed to this word some virtues of making known the Person Who communicates it, now they disrobe this word of any special task, of the pure meaning which, usually, a word comprises it. So, for instance, they say that the word uttered by Jesus Christ it doesn’t bear anything out of His godhead, but it has a purely intellectual meaning. Thus, the Revelation in Jesus Christ is no longer a crossing of new world in time, but it is the communication of a truth addressed to the man’s knowledge, without comprising in itself any sign of being from God, neither any power showing the divine provenance of that word. The mentioned theologians not only that they exclude any psychism from the content of the Revelation’s word and from the process of receiving this word, but they exclude, too, any task of spiritual nature which to show this word as a word come from God. Connecting the man to the Revelation is being done through an exclusive act of knowledge. In this the faith consists. “The faith has nothing to do with the religious excitations or feelings; the faith belongs to the spirit’s domain” (W. Schmidt, *Zeit und Ewigkeit* 1927: 79) (in the sense of abstract, intellectualist knowledge).” (Stăniloae 1992: 19-20)

“This is a first contradiction in the Protestant dialectical theology: on one hand, this theology wants to discern the Revelation’s “word” from “idea”, for the reason that the first one shows its necessary provenance from the divine Person Who directs His attention towards my attention by speaking to me, and the idea is a meaning in itself which tells me nothing about its provenance from another person. But on the other hand, they confound the Revelation’s word to the idea in a pure sense.” (Stăniloae 1992: 20)

“By what knew and by what knows any believer the revealed word as belonging to a person, namely to the divine Person, as the Protestant dialectical theology argues, if the word doesn’t comprise except its intellectual meaning? Or, how could the disciples of Jesus to know that the One speaking to them wasn’t a human person, but a godlike person? What were they able to know through, that upon that Person was staying an “accent” making that Person different from any other man? Where the listeners of the prophets had the certitude from, that the prophets were

speaking the words of God? To the dialectical theology is very difficult to answer these questions, since it doesn't admit that together with the word of Jesus or of the prophets there was being poured within souls also something from the godlike power, which the listeners were receiving their conviction through, regarding the divine provenance of these words." (Stăniloae 1992: 20)

"A Catholic theologian, Georg Koeppen, was the one who highlighted the best the Trinitarian basis of the Christian spirituality, and, in the same time with this, also the fact that this spirituality has been preserved the best in the Eastern Church, for this Church alone is the one who has preserved in the most unaltered mode the Biblical teaching about the Holy Trinity and the central place of it in the Christian awe. He ascertains that in the religions which it is unilaterally accentuated the monotheism in, there is no longer a place for such spirituality; and in the religions tending to pantheism, even if the divinity is manifested in a plurality of gods as expressions of the nature's forces, there takes place a false spirituality, or an illusory consummation, namely a consummation leading the man to his merging in the so-called divinity." (Stăniloae 1992: 29)

"The man's union with God for eternity, it is guaranteed and mediated only where One of the godlike Persons has embodied Himself as man for eternity, manifesting through this the eternal love of God for the man as man. Koeppen considers that the Orthodoxy has maintained the spirituality characteristic to the Christendom as revealed in Christ, but the fact that it has preserved the mystery of the Trinitarian community of the Persons in God, not-weakened by a rationalist philosophy which, rather accentuating the unity of God, it has highlighted more His essence. We could add here that just out of this rational accentuation of that unique essence of God, a philosophy trying to avoid the paradoxical joining of the unity with the Trinity of the Persons, it has come out also the "Filioque" doctrine, that of the proceeding of the Ghost out of what the Father and the Son have as common, namely out of the divine essence, and thus the essence is considered as the cause of the Person, and that actually leads to an impersonal God, namely to a pantheistic God." (Stăniloae 1992: 30)

"Out of this insufficient distinction between the living and Trinitarian-ly irreducible God, and therefore Person, of the New testament and of the Holy Eastern Fathers, and that one of the Scholastic Theology impregnated by Aristotle-ism, or out of confounding the last one to the one of the generally pantheistic philosophy, it comes also the using by the scholastic theology of the same name of "mysticism", in order to express the Christian's union with God, term used by the philosophical pantheism, leading to the

reproaches the which Protestants bring to this notion.” (Stăniloae 1992: 30-31)

“Koepgen continues: “God and the divinity isn’t the same thing. When the mystic (the spiritual man, *o. n.*) speaks about God he doesn’t understand a metaphysical divinity (*ens a se*), but he thinks at the Trinitarian God Who has united Himself, in a totally incomprehensible mode with the man and He has saved the people. If the Christendom has at its basis the faith in the Holy Trinity the spirituality is part of the Christendom’s being itself: “The Mysticism (the life in connection with God, the life having God in itself, in diverse degrees, we would say), it isn’t an appendix later annexed to Christendom, that would be offered as a new possibility to a specially endowed souls; it belongs to the act itself of the faith” (which is an act of entering the connection with God, but which can be developed through purification of passions, we would say). Due to its philosophical rational concept of God, which introduces a distance between God and man, “the report of the Catholic theology with the Mysticism (with the spirituality, we would say) it is a very unclear one”.” (Stăniloae 1992: 31)

“As example of false or deceiving spirituality, or mysticism, characteristic to the pantheistic philosophy, which doesn’t promise to the human being except the merging in the impersonal divinity, Koepgen gives the following quote from Plotinus: “He (the mystic) doesn’t see two, and the seer (the contemplative) doesn’t distinguish two, neither he thinks at two, but he becomes another and he is no longer himself; and by reaching there he no longer belongs to himself but he belongs to that one who is one with him, the central point united with the central point” (The Sixth Ennead IX, 10 and the followings). And Koepgen commented this place by saying: “Plotinus shows us here the essence of the neo-platonic mysticism, which has an undeniable foundation, for the essence of God is cogitated as pure idea and it is places on the same plan with the categories of the human spirit and in relation with the human spirit”.” (Stăniloae 1992: 31-32)

“The Occidental Mystical theology, towards its loss, it has almost totally overlooked its connections with the Eastern Church’s Tradition and it saw in Eckhart or in the Spanish mysticism the culminant point of the mystical cogitation, by and large. The thought at the Holy Trinity it passes here on the last plan” (Stăniloae 1992: 32)

“Georg Koepgen doesn’t shy seeing the fully systematized beginning of this philosophical, non-biblical, essentialist, and impersonal or non-Trinitarian understanding, just at Thomas Aquinas who, according to the author’s information, “has suffered a profound collapse at the end of this life, due to the fact that everything he wrote before appeared to his as unsatisfactory.

There will maybe come a day – and we want to see it as soon as possible – when the theology will take equally seriously this event from the Aquinas' life, as anything else from it. Anyway, this would essentially contribute to bring that shaking in the scientific-theological activity, which is connected to the best traditions of Paul, of Augustine, of Pascal, and of Newman". (Stăniloae 1992: 34)

"By accentuating the will in the act of the faith, we don't want to say that the faith doesn't comprise some evidence too. The faith isn't an intellectual attitude depending exclusively on the will. A Catholic theologian says: "In the light of the faith the same divine names which the philosopher pronounces, they receive untold dimensions; they are deepened in their content and their significations become analogue to a new power" (Ch. Journet, *Connaissance et inconnaissance de Dieu*, Fribourg, 1943, p. 46). The concepts referring to God which the natural rationality has, they receive by faith a new brightness, one unknown to the metaphysics or to the natural man, and they resemble to some pearls brought in the light of the sun (Idem). So, the faith pours new evidence over some rational truths referring to God. But the faith brings right from the beginning a plus of evidence to some truth which the rationality had before, and this means in the same time a focusing of the rationality in certain certitudes. The Catholicism considers that the rationality has the certitude of some divine truth even before having faith. The Orthodox is less optimistic concerning this aspect; the Orthodoxy recognizes that the natural rationality can discern out of contemplating the world some truths about God, but it reckons that the rationality misses the absolute certitude in those truths. Anyway, the plus of evidence brought by faith it must mean to the Catholics too, a plus of certitude, a plus of strength in the decision of standing next to these truths." (Stăniloae 1992: 98-99)

"The lack of disturbance of the state of dispassion, it mustn't be understood, except for a few moments, as a total disinterest in the world. But it excludes the egotist interest. In this sense the dispassion is a disinterest. But it doesn't totally exclude the general interest, that of the love. A contrary, the love in all its amplitude, it appears after one has achieved the dispassion. That's why, as the dispassion isn't the ultimate purpose, but it is searched in order to achieve the contemplation, and immediately one has penetrated the dispassion area there starts showing the contemplation too, likewise the dispassion is searched in order to achieve the love. We clean ourselves up of the egotism's passions, in order to achieve the love's altruism, and the clean love appears immediately after the dispassion occurs, and then it continues growing up as we progress in dispassion. This is the great and the radical difference between the Christian love and the Buddhist apathy. In Buddhism, the one who has reached the apathy he becomes totally disinterested in people, because of his worry not to be his egotistic quietude

disturbed. That's why, no matter how total the Buddhist disinterestedness would be presented, it still hasn't eliminated the gravest thing: the egotism. The Christian dispassion, a contrary, it is a generous disinterestedness: through the passions it has successfully quenched, it has understood a precise thing: the callous manifestations of the egotism, which has become almighty. Only by these the Christian doesn't want to be disturbed. The dispassion the Christian is searching for, it is right the condition for the apparition, for the activation, and for the growing up, in an unhindered manner, of the disinterested love. The endeavor for dispassion it is the endeavor for plucking off the tares impeding the love's wheat to grow up; it is a breaking through the walls of the egotism from our soul, in order the soul to can be really useful to others, and not for an even more total locking up of the soul within the walls of the total indifference." (Stăniloae 1992: 153-154)

"The question is: discerning the divine rationalities out of nature and their connection with the divine Rationality, is it done on the discursive way of forming notions and deductions from the seen things towards their ultimate cause, or is it accomplished through a quicker intuition? The scholastic Thomism doesn't admit another way of knowing the rationalities from the things and of knowing God, except the discursive-deductive one, as the only possible way of knowledge." (Stăniloae 1992: 167)

"The German theologian Karl Heim reckons that the world fatally must appear to each individual and on each moment differently and differently, according to the perspective's center (*perspektivische Mitte*) which one looks at the world from. But this perspective center most often is a center of the interests, a center of the passions. It is possible there to be innocent motives, which make possible the variety of the perspectives which the world is being looked at from: the little experience, the focusing of the look on a world's domain, or the previous culture. But either these innocent motives too, are mixed with individualistic-passionate elements (for instance the acquired culture can be influenced by a unilateral passionate point of view), or that through the cleaning of the passions, which is achieved through experience, these innocent motives are at their turn surpassed too, the fact is that, in the end, these perspectives too, which appear as totally innocent, they can be surpassed at least partially. Anyway, there is a unique truth that is beyond the subjective perspectives and truths. We cannot come closer to that truth except gradually, and we might never have it wholly during this life. But neither in the future life. Only God know the whole truth. This is for God Himself is the whole Truth. Even the angels are being ceaselessly purified of nescience, said Dionysus the Areopagite. And the general idea of the Saint Fathers is that each person is given the gifts, and therefore also the gifts of the knowledge (namely of the truth), according to his powers. But amongst the ones who have achieved this partial knowledge

of the truth – namely knowing the truth from an individual perspective, determined by non-passionate motives (the partial knowledge) – and the ones who intentionally alter the truth, there is a huge difference. The first ones are on the way of the truth, they are pilgrims towards heavens, while the last ones are turned with their back to the truth, and they are travelers towards hell, namely towards the father of the lie.” (Stăniloae 1992: 172)

“We discern between the *apophatic theology* and the *negative theology* because of, in the Catholic theology, they know besides the affirmative theology only the negative theology in the sense of an intellectual renunciation to the affirmative terms. It is a merit of Vladimir Lossky that he lately has brought again in the Orthodox conscience the apophatism as dominant feature of the Orthodox theology. And it is his merit too, that he has specified that the apophatism of the Holy Fathers it is something else than the negative intellectual theology known in the Roman-Catholic theology.” (Stăniloae 1992: 189)

“Saint Gregory Palamas rejected the idea of Barlaam that according to the created nature there doesn’t follow anything else but the divine nature, which is totally inaccessible and non-cognoscible. Though he knows the difference between the divine Being and the divine energies, Lossky doesn’t occupy himself with the seeing of the godlike light, but he speaks only in a general manner about a somehow lived not-knowing of God, a fact admitted by the newer catholic theology too.” (Stăniloae 1992: 195)

“In the West, the one who understood this positive “darkness” of Dionysus, it was the Cardinal Nicholas Cusanus, who explained this darkness not as a lack of light or as a real mixing between light and darkness, as J. Hausherr would have wanted the Hesychasm to do it, but as an abundance of light that overwhelms the sight just because of that, and which can be called not only as darkness but also as light.” (Stăniloae 1992: 202)

“Hausherr’s affirmation, that the Hesychasm has forsaken the oriental tradition of uniting the affirmation with the negation in expressing the mysterious experiencing, by preserving only the affirmation of seeing the godlike light, it isn’t a correct affirmation. The Treaty III from the First Triad and from the following Triad, of Saint Gregory Palamas, they do not cease calling the seeing of the godlike light as “knowledge above understanding” or “nescience in sense of surpassing”. The godlike light seen in a not-understood way, it remains to the Hesychasm too, a mystery which doesn’t exclude, but it implies the apophatism, but without letting only the apophatism as standing alone. What distinguishes this apophatism of seeing above sight, of the light, it is the fact that this apophatism isn’t a void, but it is an overwhelming godlike presence; and it isn’t a feeling in darkness of the presence of God but, a contrary, it is an overwhelming experience of this

presence. Besides that, the godlike light cannot be known by whomsoever in its entirety, from the beginning, but knowing the godlike light it is an eternal process, according to the theology of Gregory Palamas. The awareness about this endless reserve of light which one feels in the experienced light, but it isn't properly-said, experienced, as also the awareness about the absolute non-cognoscibility of the divine being it is a ceaseless experience within the light's seer. If he still becomes wholly a light, this won't mean that he will fully understand himself, but he becomes to himself even fuller of mysteries, as a deified being, above nature, inspiring to himself a continuous amazement about himself." (Stăniloae 1992: 201-202)

"The love which God receives us with, and the love which we receive God with, it isn't the existential love which the divine Hypostases love one another with, but this love still is an uncreated love, springing out of the God's being. Therefore, neither the opinion of Peter the Lombard won't be correct, because he said that we love God with God's love, if we will understand through the "God's love" the love which God love us with, and not simply the love from God; nor the opinion of Thomas d-Aquino is correct, according to which our love for God is created." (Stăniloae 1992: 283)

"The Catholicism cannot understand this doctrine of the man's deification, for it doesn't know the difference between the divine being and the divine energies. Consequently, in the opinion of the catholic theology the man couldn't be deified but only be being united with the divine being. Anyway, what would manifest out of man, what would be reflected out of man it would be the divine being. By not being able to admit this, the Catholicism keeps the man in an existence totally separated from everything that is godlike. In Orthodoxy though, the nature of the man who is united with the divine energies it become an environment which these energies manifest through, the human nature itself remaining undiminished, as in the case of the sunlight and the sun warmth penetrate through and manifest within so many environments without annulling them and without identifying them to the sun. So, the human nature of Jesus hasn't been "transformed" in His godlike nature, after His Resurrection and Ascent. But it is a fact that after His Resurrection and Ascent, the human nature of Jesus has received new energies and new godlike works. The question is only if all the human energies and attributes have been suspended and if this suspension it means their abolishment or only their overwhelming and what do we understand this overwhelming like." (Stăniloae 1992: 317)

"Some Protestant theologians, influenced by the theory of Rudolf Bultmann, they declare that the ideas about Christ and the acts attributed to Him, as also the ideas about the Holy Scripture by and large, are mythological objectifications of some existential references of the man to God Who is

imagined as something that exceeds the man; that's why the Bible must be demythologized. They have been led to this conclusion also by the idea that the modern man no longer accepts the traditional notions of the Christendom and that's why is necessary a radical change of the Christian language. Thus, Paul Tillich proposed to be forsaken the idea and the name of a transcendent God and to be adopted the idea and the name of: "ultimate reality", or of: "foundation of the reality". This is because of God not being to the today's man something else than the creator nature, the creator foundation of all the objects. And the Anglican bishop John Robinson thinks at his turn that the it must be forsaken the idea about a transcendent being, or Person, and even the name of God, and he proposed to be replaced with the names proposed by Tillich, either cu that of "The Unconditioned". Christ isn't except the man who lived in the most accentuated manner the union with this foundation of the reality, or he was the Unconditioned amongst people." (Stăniloae 2005: 5)

"Regarding this foundation on the Holy Scripture and on the Holy Tradition, the mentioned Protestant theologians have to answers: first, that the Holy Scripture was a work determined historically, presenting ideas of the time which was written in, using expressions and literary forms of that time; second, that the Revelation can be interpreted in many ways, and the changes in notions and language proposed by them are justified, at their turn, on one of the many possible interpretations of the Revelation." (Stăniloae 2005: 6)

"The question is: isn't there a core of the Revelation that must be recognized as intact by all the possible interpretations as long as they still can be considered as Christian? Isn't this essential core of the Revelation expressed also by certain means?" (Stăniloae 2005: 6)

"In a report on the evolution of the Catholicism after the Vatican Council II, submitted in August 1967 to the Central Committee of the Ecumenical Council of the Churches, Lucas Vischer, the secretary general of the Department for studies of the Commission " Faith and Constitution", he ascertained that the theology by and large, has reached the conclusion that any expressions of the Christian faith, even those form the books of the Holy Scripture, they have been determined by the historical conditions from that time. But he thinks that just because of that, the hermeneutics has today a great role, having to establish which is the revealed fund and which is the historical coat of images, of preoccupations, of words, which the Scripture was expressed in." (Stăniloae 2005: 6)

"R. Bultmann proposes the "demythologizing" of the Christendom, for he reckons that the Christendom has been mythologized, and by this the Christendom has transformed God in a transcendent "objectified" figment,

which doesn't offer the man the possibility of his authentic "existential" fulfilling. In Christendom, as he says, it isn't about else but about a man's coming back to himself. The Revelation doesn't speak to the man about anything, but it opens the man's eyes upon himself and it facilitates him to understand himself, as a claimed being, and it puts the man in the situation of deciding upon his faith, of separating himself from an automatic and common life, and of understanding himself in the diverse situations, in what he is the most authentic." (Stăniloae 2005: 9)

"R. Bultmann reckons that the man can fully fulfill himself only on the plan of an existentialist experience, free of the whole objective constraint - including the divine one - which lower the man to a common life. Rightly, the argument raised against Bultmann was that the man won't be able to authentically fulfill himself if he isn't open to the world. But this means that the world too, is open to the man. "Only in his renunciation to the world the man experiences on himself". This is for the world isn't so rigid as they say, but it is open at its turn to the man's transforming power. The freedom isn't an abstract feature, not continuously verified and non-creator, but the freedom is being strengthened and verified in the dialogue with the world, and in the affirmation of the creator acts which introduce benefic transformations within world, in society, and in the relations with the fellow humans." (Stăniloae 2005: 9-10)

"Only a God Who is not conditioned by nature as part of the nature, only a God Who represents to the man the support of man's freedom, the man's source of being strengthened in an unconditional freedom, only such a God can help the man to authentically accomplish himself. Bishop Robinson proposes to the today's man, as name for God: the "Unconditioned", reckoning Him, in the same time, as the "ultimate reality" of the world, not differing from the world by anything." (Stăniloae 2005: 10)

"Just Bultmann and his disciples by believing that they "de-objectify" God, they actually objectify Him, or, better said, they more or less let the man to totally be prey to the almighty object that is the universe." (Stăniloae 2005: 11)

"In other religions the deeds of their founders aren't constitutive deed of the respective religions, for those deeds aren't deeds which created in the founders a state of resurrection which the salvation of the followers of those religions would consist of. Those deeds are deeds of God become man - namely of God become a bridge and a means of salvation. Those religions consist only of the teaching of their founders, and of the methods they recommended, which, by being applied by followers, they would gain their salvation by themselves. Therefore, those methods can be perfected on the measure the man's conscience is getting deeper, or it is getting richer. Since

in those religions the divinity and the humanity are identical in their essence, the formulation of those methods it is due, in the last analysis, to a deepening in the specific of the human being. But this deepening can progress, and it can reach to some revisions of the established rules.” (Stăniloae 2005: 19)

“We reckon that the apparition of a “theology of the images” in Occident is significant and it could lead to a diminishing of the exclusivist position of the word in the Protestant theology, and as opening of that theology to Mysteries, which the Christian life is accomplished in, as an encounter between word and image. The most acts and words of the Revelation have the form of images, but the images do not lack the *logos*, the content of some acts. Almost any word of the Revelation it is a word-image, a materialized meaning, and the acts of the Revelation are real acts but they take a material form and expression, for they touch the seen world and for they are acts having a certain meaning.” (Stăniloae 2005: 23)

“The words must always express the perfect image of God, and that image is the humanity of Christ, or Christ as man. This purpose is served also by the icons of Christ. The Protestants, by removing the icons of Christ, they deprived their words of a support, of a solid guide. There seems to be a contradiction between the Fathers’ affirmation that the believer must avoid forcing through imagination a form of Jesus, and the affirmation of the icons’ value. Actually, in his internal imagination the believer can introduce in the image about Christ subjective elements, subjective element deviating from His real image. That’s why the icons are painted according to the canons from ever, which do not allow anybody to add any subjective element.” (Stăniloae 2005: 30)

“The Protestantism, by ceasing to maintain the image of the humanity of Christ in its efficient work, through icons, and by mimicking its stages in Holy Mysteries, and by keeping only a word untied from practicing this image, there is no wonder that some Protestant theologians ended having the idea of replacing the fundamental image itself, because of reckoning the embodiment of the Son of God as a myth.” (Stăniloae 2005: 31)

“We must remark that all the foundations dogmas of the Christendom were established in East through the Seven Ecumenical Synods. The last one of these dogmas is that of honoring the icons, and it was formulate by the Seventh Ecumenical Synod, in the year 787. It has been said that the Ecumenical Synods from East didn’t establish except the dogmas referring to God, and not also the dogmas referring the man’s collaboration to the salvation work. With the problem of the man, with his role in the salvation work, it has been occupying more the catholic and Protestant West, the

Orthodox Church not doing else but taking rectifier note on the errors done there.” (Stăniloae 2005: 49)

“Being mainly preoccupied with the man’s being and role in Christendom, the West hasn’t done except to exaggeratedly develop the teaching about man from the Eastern dogmas, but these dogmas have God as their main theme. The West rather interpreted these dogmas, and the interpretations are rather erroneous. The West manifested through these preoccupations its anthropocentric tendencies, its incapacity of exclusively vibrating for God, and its dogmatic helplessness. But the preoccupation with the man as main entity, meaning getting the man out from under the divine light, it necessarily leads to the minimization, to the naturalization, and to sinking the man in the objects’ world. Uprooted from the dogma’s divine world, the man is no longer but a conglomerate of the matter. That’s why the western anthropocentrism led to the man’s disintegration. One cannot save the man except through dogma, as overwhelming preoccupation with God. Living the man by himself, he drowns in the nature’s ocean, as Apostle Peter who forgot for an instant about the power of God and thought only at himself and at the waters surrounding him.” (Stăniloae 2005: 50)

“The Orthodoxy, therefore, it doesn’t consist only of honoring the holy icons, but it consists of the entire edifice erected by the Seven Ecumenical Synods. Anyone who deviated from one of another of the dogmas, he loses the attribute of being Orthodox, of being confessor of the right-faith, by getting down on the slope descending in the marsh of the relativism.” (Stăniloae 2005: 51)

“The Orthodoxy, which formulated and it believes in the dogma about the icon, it took in account during the whole history this function of the icon, of sanctifying the sight, but the fact that on one hand it hasn’t renounced to imagining the divine reality in a seen plan, as the Protestantism did, and on the other hand, the Orthodoxy didn’t confound the images of Christ and Virgin Mary to the face of the natural people, as the Catholicism did.” (Stăniloae 2005: 63)

“The Catholic icon doesn’t preach the reality of another world, but it preaches the reality of the nature, so that it isn’t properly said an icon, because of not unveiling God in the seen plan, but it reproduces a face of the nature. That’s why the Catholic icon doesn’t sanctify the sight either. Actually, the Catholicism is equally skeptic as the Protestantism is, regarding the possibility of exceeding the nature through sensitive images. The whole West expresses reserves concerning the icon’s dogma, as it had been during the Seventh Ecumenical Synod. The West doesn’t believe that the supra-natural reality can be suggested, preached, also by what it addresses the eye. The West believes only in word, though, actually the

human word too, it is a material vehicle of a spiritual content, as the image of the human face too. The West doesn't admit the possibility of an ascension from the face's image, from the seen place, to God. That's why the West doesn't even strive to use the lines offered by the face of the natural man, in order to suggest through them contents from beyond nature. If God's reality cannot be suggested in the seen plan, the nature's elements cannot be transfigured. The art, in the West's conception, it cannot have the function of transfiguring the nature in order to surpass it.

Behold why, when the West's art, when treating religious subjects, it remains naturalistic. The West deems as inutile the effort of exceeding the nature - for making the nature a window to the divine presence. Not believing to the dogma, it means not believing in the possibility of the victory upon the natural character of the worlds visibility. Everything created in the sensitive plan out of the nature's elements, it still remains nature. The nature remains irremediably secular, submitted to the iron laws of the immanence. Nothing sanctifiers, nothing mysterious can be offered to the man's sight. To the West, there is a precipice between mystery and visibility. The mysterious doesn't exteriorize, it isn't incorporated, but it remains a thought abstraction, and the seen plan cannot comprise and suggest except atoms, mechanical laws, or realities belonging to this world." (Stăniloae 2005: 63-64)

"By refusing the image of Jesus, the Protestants got out of tradition, namely they have altered the tradition. This is because between keeping the word and refusing the icon it is an inconsequence that cannot last for long. The refusal of the icon of Christ should have made them renounce also to the words of Christ and about Christ, namely to reach to an annulation of the embodiment, of His kenosis. That's why Patriarch Nicephorus was right to say that the iconoclasts were "undermining the Gospel". "Because they despise symbols through which are indicated the passions and the wonders of Christ, in order, together with these symbols, to erase from hearts even the memory of Christ". But this cannot be done. Once the Son of God has taken a determined name, He has taken also a determined image. And as the people no longer can forget about the name of Jesus, likewise they can no longer stop the mind from making the consequent step of cogitating at His image. The name and the image of Jesus, the fact that we can represent and we can preserve in human words His deeds and in icon His image, are consequences of the kenosis of the Word, of His descent on our level, out of love, and out of His mercy on our helplessness of entering otherwise the relation with Him. (...) The words, the deeds of Jesus, His face, represented and preserved in preaching and in icons, are the expression of the kenosis of God-the Word. But this doesn't mean that they represent only His sufferings and humiliations. They also represent His great deeds: the wonders and the signs of His power. But for these too were done by Him on the seen plan,

through His body, they had, at their turn, a character of kenosis.” (Stăniloae 2005: 136-137)

“The Occidental world has passed from the skepticism regarding the icon to totally erasing the borders between icon and the portrait of the natural people. The Byzantine art is the only one accomplishing the icon as differing from portrait.” (Stăniloae 2005: 139)

“The Occident, by following the Nestorian line of separating the human from God, even in paintings, it was incapable of discovering the dimensions of the infinite beauty of the human, no matter how much insisted in representing the human. This is because the human of the Occidental painting remained a human locked up inside the nature’s limits. But this human isn’t the whole human.” (Stăniloae 2005:195)

“The Ghost of the Eastern Christendom reached, as in the Christological dogma too, that equilibrium between extremes, which is characteristic to the truth. As in the Christological dogma, the Christendom avoided the Nestorian extreme, which condemned the creation to an eternal separation from God, as also the Monophysite extreme, which confounded the creation to God, so that in the icon’s problem the Eastern Christendom knew how to shun the Orient’s tendency towards pantheism and magical, as well as the extreme of a oppositional dualism between God and the world, as for instance the one of the Parsism, or against a dualism of total separation between God and the world, as for instance the Mohammedan one, which was extended through the Arabian world into Occident as well, progressively conquering the Occidental Christendom, less so, the Catholic Christendom, and more so the Protestant Christendom. The meaning of the icon - as defended by the Eastern Holy Fathers, and the icon itself differing both from the idol of the magical pantheism and from the Occidental “painting”, of Nestorian inspiration – it is solidary with the Chalcedonian norm and in all aspects that the world isn’t identical to God, but neither has an existence separated from God, but the world is a creation crossed through, by God, meant to an increasingly fuller transfiguration through God. That is, actually, what the Byzantine icon has succeeded in suggesting, by using means totally adequate to this conception.” (Stăniloae 2005: 122)

“Gregory Palamas is one of the most blasphemed Eastern theological personalities, because of the Catholic historians. The cause is that his doctrine was always rejected by Catholics, while the doctrine of his adversaries was always supported by Catholics. Almost all Palama’s adversaries were catholicizing.” (Stăniloae 1993, 2: 162)

“By and large, the whole Catholic theology has started to come back to the teaching of Christ and of the Holy Fathers from the first Christian centuries,

preserved in Orthodoxy, and, by that, they open themselves to Orthodoxy, except some of the Uniates, who put above the faith's truth, their will of division amongst their Romanian brothers who still remained through Orthodoxy at the teaching from the beginning about Christ." (Stăniloae 1993, 3: 149)

"The teaching about the man's salvation, through the union with God, or about the restoration or the man's being through union with God, it shows also the error which the Protestants and the neo-Protestants are in, because they do not even speak about the union with Christ, and the last ones they even avoid calling Jesus as Christ, namely they avoid recognizing Him as God and as born out of Virgin, without sin. By that, they reckon that Christ received the death for His sin, and not for our sins, and, therefore, He didn't defeat through his death our death too, namely he didn't either resurrect.

By and large, we do not see at neo-Protestants any teaching about Christ, they being content with bringing some praises to Jesus for His kindness, and by declaring themselves as saved through an exterior godlike decree, without a continuous effort to unite themselves with Christ. All the form of atheism are strangers to the teaching on salvation through the ceaseless spiritual growth out of the power of Christ, because they do not recognize as reality except this world with its miseries, with the definitive death of all the people who come into the world, and they are show all of them as meaningless, contrary to rationality, and mastered by a total darkness. The exercises recommended by the Oriental religions, which confound God to the world's essence submitted to some implacable and inexplicable laws, as there would be yoga, neither they can give the human person the salvation from death and the happiness of the eternal life, as person." (Stăniloae 1993, 3: 149-150)

"By the other religions and philosophies from before Christ, the death was considered as a natural and unavoidable phenomenon, tied to the world's essence as unique reality manifested in perishable individuations; so, the death was not lived as an abnormal, tragical phenomenon, which should be overcome. But this attitude towards death couldn't be imposed to the human conscience, without the conscience to protest against it, and without the conscience seeing the meaningless imprinted by such a conception to the entire existence. This protest against considering the death as a blind fatality, it found its expressions in the impressive Hellenes tragedies." (Stăniloae 1995, I: 22)

"The objection brought by the Occidental theology to the Holy Fathers' teaching, that the Fathers would have understood the salvation as an act having physical effect, it doesn't stand. The Holy Fathers' teaching, by placing the accent of salvation on the liberation from death, it appears to be,

a contrary, complete and fundamental in comparison to the Occidental doctrine that sees the salvation often only in a juridical justification, or in a forgiveness of the sins, by God, without no consequence upon the human being, and these days, they see the salvation rather as a impulse applied upon the human spirit to correctly behave in the social relations, but without a help from the power of God.

We believe that such an insufficient understanding of the salvation it is caused by a certain Nestorianism of the Occidental Christology, according to which, Christ is rather a “role-model for people”, a role-model of the man more closely connected to God, a role-model that remains quite passive and helpless. The Orthodoxy, by keeping the doctrine of the Holy Father, strongly accentuated by Saint Athanasius, it sees the salvation in our getting rid of death, in the first place in escaping the spiritual death, and this couldn’t have been achieved except by the Son and Word of God, by making Himself man.” (Stăniloae 1995, I: 27)

“Only to the pantheistic conceptions the man’s death means a total disappearing as person, and a lasting of the people, as nature, in the great essence. If the man is created as person, in order to last as person even if only at the edge of the existence, this will due to the fact that the man is maintained through the power of the Word-Person Who created the man and Who imprinted His hypostatic image to the man. Namely, the man preserves, in a certain reduced degree, the image of the Word as Person. Otherwise, the man couldn’t have lasted as person. On the basis of this fact and of the connection preserved, by that, with the Word, the Word gets the man rid from the definitive death that menaces the man, and the Word made out of the extreme weakness an occasion which Him opened Himself on, and to give Himself as gift, to the Father, and thus He received from the Father’s power of from His power as Word, in Whose likeness the man was created, the power of bringing the man back to the life’s fullness. If the man had remained in himself, the man wouldn’t have been anything. But the man preserves, even on the edge of his existence, the image of the Word-Person and the connection with Him. That’s why the Word doesn’t let the man to totally die. The people created as unique persons by a God-Person, God-the Word no longer allows them to disappear, for the people were created in His image.” (Stăniloae 1995, I: 28)

“In this fight amongst people, the enmity, the hatred, the lie, and the killing, all of these are justified, so that there cannot be seen any longer a difference between good and bad. What is reckoned as good by some people, it is reckoned as evil by others. This fight maintains a continuous disturbance and tension of the hatred. Such justification cannot have at its basis, as we’ve said, except a pantheistic conception, which sees in the essence itself the source which all these things come from. While the Christendom see in

these fights: contradictions and sins, the pantheistic conception considers them as normal.” (Stăniloae 1995, I: 40)

“Understanding the body’s rationality and sensitiveness as having their origin and as echoing into spirit, and being especially activate in the material matter organized by spirit into a body, it exceeds both the monistic or the pantheistic derivation or the rational and sensitive spirituality, exclusively from the material matter, or exclusively from the spirit (as claimed unique fundamental essence of the reality), and the dualism that separates too much the soul from the human being’s body, and that attributes to the soul only the theoretical thinking, and that attributes to the body only the sensitiveness. The whole human being’s spirituality has its source in the human being’s spirit, but we understand the spirit as source of the thinking and of the sensitiveness, continuously actualized, especially in the material matter of the body and by encountering the body’s material matter. This is the most satisfactory explanation of the human being’s reality, unlike the monistic and the separatist doctrines. Only thus, we take heed to the mystery of the union amongst the contrastive components of the human being. This explains in a more comprising manner, both the human being’s life and the connection experienced between the seen universe and the unseen universe, or the union between God and the created universe, a union that has been achieved, in a culminant degree, in Jesus Christ.” (Stăniloae 1995: 89-90)

“(…) the maximum spirituality in Christ it has in itself the power of overwhelming the nature’s automatism. Overwhelming this automatism of the repetition it doesn’t take place through an external victory upon nature, as in mythology, but it is the work of the actualization of the superior power of the spirit, which overwhelms the nature without suppressing it.” (Stăniloae 2003: 36)

“In Judaism and in Islamism God is so closed as person in himself, that there isn’t possible to the man any communion with God, but only obedience and happiness due to that obedience. Between that god and the creation there remains a precipice.” (Stăniloae 2003: 81-82)

“Actually, in the Judaic god and in the Islamic god it is accentuated only his power towards the world. This means, somehow, that that god hasn’t life in himself, but only depending on the world. His life is the world. That’s why he doesn’t have a life to give to the world. Without world he has no purpose or possibility of existence.” (Stăniloae 2003: 82)

“The believers cannot remain only to repeating the schematic formula of the dogmas, but they try to enter the endless depth of the dogma’s meanings, being helped in doing this by an explaining based on the Holy scripture and

on the Holy Tradition. The theology is thus a necessity imposed by the Church's need of explaining the points of the faith to the believers." (Stăniloae 2003: 94-95)

"The need of theological explaining the dogmas as definite point of the faith it comes, firstly, from the fact that the dogmas are concise formulas comprising both the report of the infinite God with the finite creature, in the endless road of the creature towards infinite, and His uninterrupted rationality for the salvation or the deification of the creature." (Stăniloae 2003: 95)

"Some theologians are trying to summarize, in a few features, the human character of Christ, a character, in the same time, so supra-human in His humanity, as an image that couldn't have been copied after other human models, neither built up by the fantasy which always goes out from real, through its tendency of mythologizing." (Stăniloae 2006: 12)

"The Western Catholic and Protestant theologies, they haven't known another modality of getting the man out of sin except enduring the punishment instead of him, of the amnesty offered on the ground of a satisfaction offered to God. The Holy Scripture and the Holy Fathers see the solution beyond this external initiative: in a movement of God towards communion, a movement that is imprinted to the man too. In both other cases, God remains exterior, punishing, or He places the man, from exterior, in a movement towards giving Him a satisfaction." (Stăniloae 2006: 59)

"For a long time, the criticism of the liberal theology has been contesting the Resurrection of Christ, by reckoning it as the product of the hallucinations of some of His disciples, or of some of the women from His inner circle. Today, almost all the Protestant theologians admit the Resurrection of Christ, though they doubt about some places speaking about it in the New Testament and even if they understand differently the report between the Resurrected Christ and the historical plan, and the importance His Resurrection has it for salvation." (Stăniloae 2006: 65)

"The fundamental error from the contradictions between the "liberal" and the "fundamentalist" Protestants, it was the fact that they argued on the material, scientific aspects of the resurrection. Through this they reached the banal opposition between objective and subjective, whilst the body of the Resurrected Christ is a real body without being objectified, for it is the matter penetrated by the Ghost. Only the faith, far from being subjective, it is the faculty awakened in us by the Ghost, which makes us penetrating this "spiritualized" order. This is for in Orthodoxy, the faith has virtues of "knowledge" too, as it hasn't at Protestants." (Stăniloae 2006: 67)

“The Protestantism has reduced very much the content of the Resurrected Christ upon history. The contemporary Protestant theologians speak about Resurrection only as about a proof that God has accepted the enduring of the expiation by Christ on our behalf, and the ones who are going more further they consider the Resurrection as the applying of the forgiveness Christ has obtained on the cross, in the sense that God gives the faith to the people, and by the faith, God gives them the surety they are forgiven.” (Stăniloae 2006: 69)

“The Catholic theology isn’t too far from the Protestant conception, because, at its turn, it considers that we are given the salvation for the sacrifice of Christ, and not through the sacrificed, resurrected, and deified body of Christ.” (Stăniloae 2006: 69)

“The Occidental theology’s conception is that the resurrection of Christ isn’t also an act of power of Christ Himself, but it is only of the Father upon the dead Christ. It is known that in the Eastern conception the Cross of Christ is itself victorious, for Christ, by dying, His soul went, full of godhead in hell, where His soul couldn’t be held, but His soul overcame the hell, and then His soul elevated His body too, for His body wasn’t deprived of godhead and neither it was left to enter the decay. The whole hymnology of the Easter Church, from the holidays of the Cross to Easter, it affirms this. According to the Occidental theology, on the opposite, Christ endured in death the man’s weakness to the extreme limit, and then the Resurrection came to Him as a gift from outside, from God-the Father. The Catholic theologian Hans Urs von Balthasar speaks, as Karl Barth too, only about a “rising” of Christ from death, as an act of the Father.

This is a natural conclusion of understanding the salvation as being done through the satisfaction Christ brought to the Father, or as expiation Christ endured, in a juridical manner, as equivalent for the offense of the divine honor. Christ experiences the death as a total exhaustion of His human existence, somehow separated from the divine Hypostasis, and not having any power to resurrect. It was necessary the Father to elevate Christ out of this abyss of nonentity, once the Father was satisfied by accepting from Christ this annihilation, opposed to the offence the people brought to God, through their disobedience and through their vanity of existing by themselves.” (Stăniloae 2006: 69)

“Actually, there are a number of such places (mentioning about satisfying the offended honor of the Father, t. n.) (Acts 3, 15; 2, 24, 32; 5, 30; 13, 37; 17, 31; I Thess. 1, 10; I Cor. 6, 14; 15, 45; Rom. 4, 24; 8, 11; 10, 9; II Cor. 4, 14; Gal. 1, 1; Col. 2, 12). But the New Testament doesn’t present Christ only as an object of the resurrection in the mentioned places, but in the same places, or in even more places, the New Testament presents Christ as

subject of the resurrection (Mt. 16, 21; 17, 23; 20, 19; Mc. 9, 34; Lk. 18, 33; I Cor. 15, 4; Lk. 24, 34; In. 2, 22; 17, 3; 6, 9; 7, 4; 8, 34; I Cor. 15, 12, 16, 17; II Cor. 5, 15; I Thess. 4, 14; II Tim. 2, 8). From Easter to Ascent, the Orthodox Christians still salute each other with the formula: "Christ has resurrected!", and the Orthodox Church sings and extols Christ as Subject of the Resurrection and of the act of overcoming the death: "Christ has resurrected from dead, with the death trampling on the death, and to the ones from tomb, giving them life."

Alternatively attributing the Resurrection now to the Father and then to the Son, it shows a together-working of Theirs, which includes also an intense together-working of the Holy Ghost." (Stăniloae 2006: 70)

"Diverse Catholic and Protestant theologians affirm that the Resurrection and the Ascent coincide to one another, because the apparitions might be of the ascended Christ after resurrection. According to these theologians, only Luke set a distance between Resurrection and Ascent. But we must ask: why the apparitions ceased after 40 days? Why the apparitions didn't continue at least during the Apostles' lives? We do not see another answer but in the fact that, during the apparitions, Christ was with the body in a lesser spiritualized mode. Some of the mentioned theologians reckon that one must not speak at all about an ascent to heavens, as one must not speak about a descent to hell, in order to abolish the possibility of blaming the Christendom of a world in three stages, as Bultman does. But this world, the hell and the heavens aren't three spatial floors, but three different existence modes.

We reckon that the more profound for motif the mentioned theologians identify the Resurrection to the Ascent, it is that to them Christ saves us through the satisfaction He brought to God, or through the expiation He endured from God through His death on the cross, and not through a series of acts Christ did, through which He works in diverse modes and on diverse levels directly for our sanctification and deification." (Stăniloae 2006: 76)

"The Christian Occident has moved away from this understanding of the Lord's Ascent with the body to the supreme power and glory, as to His supreme efficacy, through His concomitant dwelling within us. To them, Christ has become, by Ascent, a Master, an exterior Lord Who forgives on the basis of the power of forgiveness He has obtained through His sacrifice, ensuring us a happiness in the future life. The Catholicism was able thus to give Christ a deputy in the Church, and the Protestantism left each individual the "freedom" outside the Christ's work within people, which is a false freedom, once it is a freedom which is not liberated from haughtiness and from passions. Only a freedom into Christ and in the image of Christ's freedom, as liberation from passions and from haughtiness, meaning in the

same time the union with the Same Christ and having the image of Christ imprinted in all the ones who believe in Him, it is reconciled with everybody's unity in faith and in understanding, all of them being in the ambience of the same love of God, which nourishes also their love for Him and amongst themselves. To the Christendom from the beginning, as it has been maintained in Orthodoxy, the Lord's Ascent with the body to heavens it is our ascent itself, but having to be continued until its consummation." (Stăniloae 2006: 78-79)

"According to the theory of the Western Christendom – which affirms that the salvation consists in the external juridical solving of the dispute between God and people – the Church no longer has an absolutely necessary role. The Protestants have weakened the visible character of the Church. The Catholicism, not totally breaking up with the Christian life from before the scholastics, it has kept the Church, but it has given it rather an institutional role than a sanctifier and deifier role, having a purpose similar to the purpose of any other human institution." (Stăniloae 2006: 82)

"It is usual to speak about the sending of the Holy Ghost as about an act the Holy Ghost takes the place of Christ's work. Thus speaking, the Church is considered as the work of the Holy Ghost, Who overtook the Christ's work. Actually, The Holy Ghost must be always considered as the Ghost of Christ, so that one mustn't consider Him, by any means, as separated from Christ. It is false the image of a Christ in heavens and of a Holy Ghost within Church, because of disregarding the unity of the Trinitarian Persons. This leads to rationalism or to sentimentalism, or to both of them as parallel attitudes, leading either to instituting a deputy of Christ, as in Catholicism, or to affirming an individualism inspired by the sentimental caprices, considered as impulses from the Holy Ghost and not kept under control by the presence of Christ Who presented us a well contoured model humanity, and Who offers us through the Holy Ghost the power to develop, on ourselves, in the image of Christ's humanity." (Stăniloae 2006: 83)

"By rejecting the serving priesthood of the Church, the Protestant conception has rejected the necessity of being us imparted with the Christ's sacrifice – namely the necessity of continuing to represent Christ's sacrifice within Church, and therefore rejecting also Christ in this state of sacrifice. But this has been done by Christ until today, and that's why Christ has been sending the servants of this sacrifice. Christ has called through His Apostles their descendants, the first bishops, and then through each generation of bishops, He has been calling other bishops, and through each bishops Christ has been calling the priests of the local church shepherded by Him." (Stăniloae 2006: 100)

“The Protestantism has rejected the objective reality of the Hierarchy or of Christ the Mediator Who makes His work efficient in continuation, making possible to the believers to be imparted with it. The Protestant conception has made the salvation to depend only on the human subjective individuality. The mediation of Christ it has been exhausted - according to the conception of the Occidental Christendom - on the Cross, as in a purely juridical act, and therefore a sufficient act, and it is no longer needed. It depends now exclusively on us, to believe that the mediation on Golgotha has actually solved the dispute between us and God.” (Stăniloae 2006: 101)

“If the teaching and the leading ministration are tightly connected to the celebration of the Mysteries, for the man’s coming closer to God it cannot be done without the coming of the grace in the ministrations, as power of God, a bishop cannot have within Church the jurisdictional primacy and the infallibility in the domain of the teaching, without this primacy being upheld by a special Mystery, namely without the exclusive right of committing some Mystery or without a supremacy in officiating some Mysteries. The Rome’s Bishop by not having exclusiveness in officiating some Mysteries, or by not receiving a special grace through a special Mystery, he cannot decide by himself concerning the teaching or the churchly leadership. Actually, in the New Testament, there is no case when Peter - of whose primacy is used by the Rome’s bishops to justify the fact that they are Peter’s descendants - commanded to the Apostles. A contrary, we see Saint Paul giving advises to the bishops appointed by him: Titus and Timothy.” (Stăniloae 2006: 103)

“Being equal the right of the bishops in officiating the Mysteries, and the ordination of each of them being done by several bishops in communion, they exercise their decisions regarding the teaching in communion too. This is because the teaching isn’t a domain for itself, but through it is being expressed the savior work of Christ within Church, a work that is mainly committed through Mysteries. The proper-said subject Who propagates and clarifies the teaching about the savior work of Christ, is Christ Himself, through the Holy Ghost. But Christ teaches through all the limbs of His mysterious body, for the meaning and the character of His teaching works in all of these limbs, and especially through the churchly hierarchy, on the basis of the celebration of the Mysteries by the hierarchy, and even more especially through the episcopate, in actual communion with the whole Church’s body. *This is for in the whole body works Christ as Hierarchy-Lamb, as Teacher and Shepherd through the visible mediation of the hierarchy.*” (Stăniloae 2006: 103-104)

“Keeping the work or souls shepherding (leading towards salvation) in tight connection with that of officiating the Mysteries, or of sacrificer and sacrifice through the power of Christ’s high priesthood Who is in the same time sacrifice (the Kingdom of the stabbed Lamb), it helps the work of the priests

and of the bishops not to become domination acts, and it would have been enough to stop the Rome's bishop from inter-conditioning the communion." (Stăniloae 2006: 104)

"Today, "progressive" Catholic theologians (Hans Kung) interpret the papal primacy as "a primacy of the serving" and the pope agrees this beautification of the primacy's face. In this sense wants him to interpret the Lord's words: "Who wants to be the first amongst you, let him be your servant" (Mt. 20: 26). So, the pope "wants" to be the first, by the fact that he declares that he is everybody's servant. But Christ gives by these words the urge of each of His apostles to be the first in serving; this isn't a privilege of a sole person. And this bowing down of each one in front of the others it has as result the communion, and in the case of the bishop, the synodal character, in which each one wants to be conditioned by the others, by taking in account the others' judgment, even in serving." (Stăniloae 2006: 104)

"The Church is infallible, in its quality as body of Christ, for Christ is infallible, and He exercises the threefold ministration within the Church as a whole. Therefore, the Church is imparted with Christ's infallibility, in its entirety, for the Church is imparted, in its entirety, with the Christ's threefold ministration. The episcopate makes infallible decisions concerning the faith just because it makes those decisions in the name of the Church and in the internal connection with the Church, and by taking in account the Church's thinking relating to the Church's life into Christ. And the episcopate can do this for it takes the decisions in communion. And the communion assures not only on each bishop, but also all of them together, against the dictatorial tendency within Church. Each of them and all of them together are limited in exercising the right to make decisions concerning the faith, by their reciprocal inter-conditioning, but also by the fact that they seek together the agreement amongst them, in accord with the Church's Tradition from always, by the fact that they reciprocally brake, any tendency towards mastery one or another would manifest it. The history of the Orthodox Church proves that the practice of the synodal character guarded the Church against any changes concerning the faith which the decisions made by a sole person have brought in Catholicism, and against the chaos of the individual opinions existing in Protestantism. Neither in Catholicism nor in Protestantism the living Tradition of the Church wasn't normative - namely the Tradition as practice of sacramental and spiritual life - but, in both Christian formations from Occident, the tone was set by a rational individual speculation disconnected from the Church's life." (Stăniloae 2006: 104)

"Thus, the Orthodox Church has as Christ Himself as its foundation, Christ being with His sacrificed and resurrected body in the deep of the Church. The Orthodox Church's unity is an ontological unity or, better said, it is a

supra-ontological unity. In Catholicism, such a unity has been weakened by the fact that through Mysteries one receives only a created grace, and not the grace as uncreated energy in which there is Christ Himself.” (Stăniloae 2006: 109)

“The Orthodox faith isn’t absent either in the Orthodox Church. But it is not the faith in what the Rome’s Bishop says about Christ as absent in hearts and within Church, but it is the faith in Christ’s live in Christ’s presence and efficiency, with the assumed, sacrificed, and resurrected body, within Church. This kind of faith has its center in Christ, it keeps the believers attached to Christ, it gives the believers the experience of the objective-spiritual reality of Christ, and the believers take out of Christ Who is present with His sanctified and resurrected body, the power of a life striving to die to the sin, to progress into virtues, and to taste the earnest of the resurrection into the soul.” (Stăniloae 2006: 109)

“These speculations, partially having their origin in the doctrine of Jakob Böhme²¹⁴ about Sophia, they have lost the religious support of the Revelation through faith. They are the fruit of the free fantasy. The theory of Bulgakov gets out, besides that, from the Christian logical scheme, passing into pantheism²¹⁵. That’s why it is recommended lots of reserve when studying it.” (Stăniloae 1993)

“We can see how far from truth are the Protestant theologians when they separate the word from love, either to Jesus, or in the teaching of the Church²¹⁶.” (Stăniloae 1993)

“Anselm of Canterbury formulated the theory that the death of Jesus Christ satisfied the honor of God, which was offended by people through the hereditary sin, on which, they, by not being able to satisfy, they had to suffer dying. Jesus, by being a man, He legally represented the people for satisfying the divine honor, but by being God too, His death had the efficacy which could not have any death of a simple man. The wisdom of God, it has found this modality to wash His honor offended by people, but also to fulfill His love which He wanted the salvation of the people through.

This theory expresses, in fact, a truth when it regards the death of Jesus Christ not only like a manifestation of the divine love, but also like an act imposed by the justice of God. The mistake consists in the coloring of this

²¹⁴ A. KOYRE, op. c.

²¹⁵ Agnetz Bojii (The Lamb of God), Paris, 1933.

²¹⁶ See, for example, at E. Brunner in his books: **Der Mittler** and **Wort und Mystik**, or at K. Barth, who dilutes the divine revelation in Jesus, by seeing in Him only the word which came from inaccessible distances, without bringing with it a more felt closeness of God.

fund with the nuances of the medieval mentality. God is shown like a medieval knight of whom relentless endeavor does not aim anything else but to obtaining the satisfaction for His offended honor. He is thought either like not having tranquility since His honor was touched by people, or like not being able to forgive them without receiving satisfaction for the offence He took. The honor of God is made dependent on people. In the work of salvation, God is preoccupied whether not exclusively with repairing His honor, in any case, He is preoccupied with it into a main degree. This sight of Anselm led, in the Protestant theology, to the theory of a vengeful God. Into the death of Jesus Christ God thirstily revenges against the human sin.” (Stăniloae 1993)

“The Anglican theologian R. C. Moberly, in the book entitled “Atonement and Personality”, (considered by J. K. Mozley like the richest book in influences upon Anglicanism in the nineteenth century, and like a turning back to the Greek Fathers, “Christologie und Soteriologie”, in *Mysterium Christi*, Berlin, Furche-Verlag, 1930, p. 226-7), it sustains a theory in which are comprised many correct intuitions, though it appears to us that it does not speak very clearly about a satisfaction brought to God. But the repentance to death, which Jesus provided on behalf of the whole mankind, in which the theory of Moberly is summarized, it was necessary for reestablishing the human nature, it means that it corresponded to a divine order, since this reestablishing could not be accomplished without being a potential sufferance to death.” (Stăniloae 1993)

“The Orthodox teaching remains faithful to the New Testament: it doesn’t rationalize the Mystery of the God in Trinity, but, based on experiencing God Who communicates Himself to us in love, into the Ghost, through the uncreated energies, it doesn’t keep God neither at distance from us, as in the rationalist-monotheistic religions (Judaism and Mohammedanism), nor it leads us to the merging with God, as in the pantheistic religions and philosophies., who know as unique reality an essence of some sort.” (Stăniloae 1992: 31)

“By taking this inadequacy in account, the iconoclasts rejected any symbol. They have in this the same position which is had by the unbelievers, who consider the world as a reality that doesn’t reflect the existence of God, or with the agnostics, who declare that it is impossible to know anything about God. Of course, in this regard, the iconoclasts radically differed from unbelievers for, while the unbelievers place the accent on the seen world in such an exclusive manner that they consider it as the sole reality, the iconoclasts annulled almost any dignity of the seen world in their tendency

of denying any spiritual meaning of it in guiding us towards God. The icons' defenders, on the opposite, they affirmed the dignity of the seen world by admitting its reports with God." (Stăniloae 2005: 101)

"One can say that the Church, by establishing the dogma about icons, it affirmed the virtual holiness of the creation, it took a positive attitude regarding the world seen in its ensemble. Saint John Damascene didn't shy to raise a true hymn to the material matter itself, for it has been made worthy to be creature, to be symbol, and to the dwelling place of God: "I do not worship the material matter, he said, but I worship the Maker of the matter. I worship the One Who has made Himself matter, for me, and He accepted to dwell within matter, and He worked, through matter, my salvation. But I do not honor the material matter as God, let that not be! (...)" (Stăniloae 2005: 101)

"The connection between the light of Christ which the believers are dressed up with – partially in the present life and totally in the future life –, with the cleaning of passions, it shows that living of this mystery, or the mystique of the full living into Christ, it must be preceded by asceticism or by the striving for detaching from passions. The Occidental theology doesn't see this. That's why to the Occidental theology, the mysticism isn't a living into the light of God but it is a mysticism of the darkness. Like that it is the mysticism of Eckhardt. Like that it is the mysticism of Jakob Böhme, who remained in the conception of living faithfully subservient to the Protestant teaching that the man cannot get rid of his sins during the present life, but only at the final judgment and only if that man believed that the God's offended honor has been satisfied by Christ Who died for us. Therefore, the mysticism of the mentioned theologians it is rather a philosophical theory about the man's sinking into the divine impersonal essence than an encounter with God as loving Person. That's why in Occident there hasn't been developed a philokalist teaching of the asceticism towards the liberation from passions, the passions as considered as fruits of the egotism." (Stăniloae 1993, 3: 131-132)

"The Western theology hasn't been able to see the Creation as result of the union between God's freedom and love, because they separated themselves from the tradition of the Eastern Fathers. The Occidental Catholic theology, though it affirms that the universe is only analogue to God, and that God has created the universe "according to its (universe's) whole substance" (*secundum totam suam substantiam*) it is exposed to a pantheist danger, by not discerning between the God's being and things. That's why, the mentioned expression means either that the divine being has in Itself the virtuality of some works differing from Itself, or that It extends Itself in the objects brought to existence. Until they won't decide in favor of the difference between God's being and works, there will always be room for

confusion. Thus, it is difficult to avoid a difference between the Son, the Holy Ghost, and the universe. The mentioned doctrine tried to escape this conclusion by declaring that one cannot discern between the idea of universe and the God's being, but immediately that this idea is directed towards the universe's external objects, it becomes many (Ludwig Ott, *Grundriss der Dogmatik*, Herder, 1965, pp. 950-961). But, how could have appeared diverse objects, if there hadn't been within God except one idea about them?" (Stăniloae 1995: 23)

"The Protestant theology struggled to see the Creation, either as emanation out of God's being, or as product of a creator act having at its basis a totally discretionary decision of God. The emanationism was characteristic to the Protestant theology during the XIX Century. The discretionary character of the creator act, that has produced a universe that has nothing from God, it was embraced by some Protestant theologians as extreme reaction against emanationism. Today, they are searching for a solution to these two positions, out of the desire for coming back closer to the Holy Fathers' teaching. In this orientation, they declare that God decided freely to create the universe (so that He had the alternative too, of not creating the universe), but in this decision His being manifested too. Jürgen Moltman has formulated this union between the God's decision to create the universe and the manifestation of His being in the act of the Creation, as in the following: "According to the emanationist teaching, the divine being opens Itself. But if the decision for Creation is a "existential decision" of God, we must say that God opens (in order to communicate Himself), on Himself, in the decision He took" (*Gott in der Schöpfung*, Chr. Kaiser Verlag, Munich, 1985, p. 98). In fact, this opinion doesn't; differ from that belonging to the Holy Fathers. It is important that also in Moltman's formulation, the God's will ultimately it decided too, whether or not to create the universe, and the will communicates the being's power of the work, and not the being Itself; and the universe isn't the God's power or work themselves, in an existence distinct from God; the universe cannot come to existence, neither it can subsist, without God's power or work. Still, God gives the universe something out of His power or work." (Stăniloae 1995: 23-24)

"The Occidental theology, by no knowing the difference between God's being and God's works, it unavoidably has reached to some sort of pantheistic understanding the universe. By identifying within God, the being to the work, the Occidental theology sees within universe a part the God's being. But this is an impossibility. Everything that comes out of being it is *born* out of being (at God, the Holy Ghost is *proceeded*). That's why, the theory of the emanation of some ever-reduced degrees of existence, out of source-being, it unacceptable." (Stăniloae 1995: 26)

Paradise

“The happiness the ones who had Christ within them go to, by being the unveiled fullness of the communion with Him, it is on one hand incommensurable plus, and on the other hand it is a continuity of the communion from the life on earth.” (Stăniloae 1997: 189)

“The ones who will be at happiness, they will be close to Christ, not physically but from the soul’s point of view, close to the tens of thousands of angels (Hebr. 12: 22-23), in the multitude of the ones staying before the throne and before the Lamb, being they dressed up in white clothes, or spreading around only purity, and having in their hand the tree branches of the eternity, glorifying the Lamb, with the full conscience that He is the salvation, that out of his gentleness and life, they have life (Apoc. 17: 9-10). They will be “in the lord’s yards”, “in the sweetness of the Paradise” – all of these being expressions of the communion with Christ and with all the ones who believe in Christ.” (Stăniloae 1997: 191)

“The ones in Paradise, are gathered again in the Word, through Whom and in Whose image, they have been created, they becoming at maximum in His likeness (Ephes. 1: 10). As that One is the Rationality of all rationalities, or the Meanings which everybody’s meanings can be seen illuminated in, but He is the same time One, out of the unity of the Trinity as Godhead whose life is the endless love, to the ones who are elevated in Him they bear in the most luminous form His seal, never getting fed up in contemplating the endless meanings in Him, and of His loving communion, for they participate through Him to the love of the Holy Trinity.” (Stăniloae 1997: 310)

“The man, being able to advance, through kindness, in the consummation of the godlike image from within himself, to an increasingly higher likeness with God, through an ever-greater union in love with God and with his fellow humans, and by this the man advances into the life of the happy immortality. But to the immortality with the body, according to the Christian faith, the man cannot reach after his body feel prey to corruption and to death through the Adam’s sin, except through the resurrection that has been made possible to us through the resurrection of the Son of God Who has assumed our body and Who defeated the death through His resurrection.” (Stăniloae 1995, I: 16)

Paradox

“It has been noticed the paradoxical character of the dogmas; God is One in Being but threefold in Persons, he is unchangeable but alive, active and new in His action of Providence and of saving the world; Christ is God and man: the man remains a created being but though he is being deified; but there is paradox everywhere.” (Stăniloae 2003: 97)

“(The paradox, o. n.), is especially characteristic to the person, generally, because the person isn’t submitted to a standardizing law, and because the person can embrace everything. The person is a unity, but is also an endless richness: the person is the same and though is endlessly various and new in his manifestations and states. The relations between persons manifest even highly this paradoxical character.” (Stăniloae 2003: 97-98)

“Even in the relations with the world, the person shows this own paradoxical character: the person embraces the world in its whole variety, bringing the world to unity, but the person still remains distinct and one, and it maintains the world in its whole variety. The more inevitable is the paradox in the relations of the infinite God with the limited and created world; God the One, having His life in an above our understanding mode, He is in an interpersonal love.” (Stăniloae 2003: 98)

“The dogmatic formulas are paradoxical because they catch in themselves essential contradictory aspects of the living of an inexhaustible richness reality. Thus, the dogmas express everything: the infinite and the finite, united without abolishment in all their aspects.” (Stăniloae 2003: 98)

“The knowledge about God is keeps continuously a paradoxical character: the more somebody is elevated in knowing God, he is elevated to the understanding of His incomprehensible mystery.” (Stăniloae 2003: 128)

“We must always keep in mind the paradoxical fact that, although each time God is efficient through a different work, He is whole in each of His works.” (Stăniloae 2003: 150)

“God waits, “with long-patience”, for our turning back to him, for our awakening, to the love He offers us. But, simultaneously to these, He enjoys the non-temporality, or the absence of the interval in the reciprocal manifestation of the love amongst the Trinitarian Subjects. What increases even more the paradox it is the fact that the joy of the intra-Trinitarian love it coexists with the waiting for the answer of the human person and with the sadness for this answer’s tardiness.” (Stăniloae 2003: 191)

“The sight of God concerning us, it stretches over the entire future, and that is why he waits for us with long-patience and He is satisfied with less than

we would be. He is in waiting, or in time, and he is above waiting too, in eternity.” (Stăniloae 2003: 192)

“God announces the future through prophets. He announces the future benefactions or the future punishments from Him. This means both that His deeds depend on time, but also the anticipated embracing of the time. Out times is a reality to him too, but He still is above time. He is above time by the fact that the man is internally moved by the offer from God, or by His appeal, by the fact that we are moved towards an answer by the eternal love God offers us. Through the action continuously manifested through appeal, God is like an arch stretched over the interval between His offer and our answer, between eternity and time. Only when we become totally insensitive to this offer, only when we no longer have within us any preoccupation with answering, only then we no longer depend on the work of God, and we no longer are kept by His work in a movement towards eternity. Thus, God makes His eternity efficient by the fact that we are being led, towards this surpassing, by the power of His intra-Trinitarian love, and therefore due to the eternity of God, due to his love, and due to his life above time.” (Stăniloae 2003: 192-193)

“A number of people, by maintaining themselves at a spiritual distance between them and Christ, the embodied Son of God, they put Christ in the situation to see Himself also at a distance from them. These people are deceived by the idea of the maximum accessibility of God and they do not believe in Christ. Thus, though on a transcendent plan God is with His being everywhere, in the order to the accessibility Christ has assumed it, there is the following paradox: on one hand God is in Christ in a maximum closeness to all the people, but on the other hand He accepts to be kept at distance, following to be searched for, or not, by them, while he wants to come close to them. Namely, in Christ, God accepts the space, of course in order to surpass the space, to embrace the space with our help, by embracing us without confounding us to Him, and without annulling the space related to the people.” (Stăniloae 2003: 218)

“The rational creatures have to go through a progress to the full interiority between them and God and to fully knowing Him and of His things towards them, it is given in the paradox that, on one hand, God is fully united with the creatures since the beginning, and therefore He fully knows them, in His quality as cause of theirs; on the other hand, God isn’t united with them, because neither the creatures, at their turn, they haven’t accomplished the reciprocal union and interiority with them, and therefore neither Him has accomplished at His turn the reciprocal interiority with them; consequently, he doesn’t see the creatures fully accomplished on the road they are travelling towards this target.” (Stăniloae 2003: 244)

“There was a time when the coincidence of the opposite things it was considered as incompatible to the rationality. Wherever such a synthesis was encountered – and the whole reality is like this – the rationality crumbled it down in irreconcilable, contradictory notions, by placing ones against others, or my trying to forcedly merge them.” (Stăniloae 2003: 299)

“The rationality is now used to unite the principles of the distinction and of the unity in understanding the reality, in such a measure that it is no longer difficult at all to see the antinomic mode of being of the whole reality. To the rationality it is today a general fact that the plurality doesn’t tear apart the unity, and the unity doesn’t annul the plurality. It is a fact that the plurality is necessarily interior to the unity, or that the unity manifests itself in plurality. It is a fact that the plurality maintains the unity and that the unity maintains the plurality, and that the weakening of one of them it means the weakening or the disappearance of the life or of the existence of whatever entity. This mode of being of the reality it is known today as superior to the notion of rationality from yore, and the notion of the rationality it has become, under the force of the reality, complex and antinomic. Affirmations considered yore as being irrational due to they apparently contradictory character, they are now recognized as indicating a natural stage the rationality must tend towards, as stage of which understanding it constitutes the natural destiny of the rationality, and which is an image of the supra-natural character of the perfect unity of the distinct ones in the Holy Trinity.” (Stăniloae 2003: 299)

“The effort towards understanding the unitary-distinct constitution of the reality it helps us to elevate ourselves towards the supra-rational paradox of the perfect unity of the three distinct Persons, represented by the unity of being of the three godlike Persons. By ascending towards this understanding, we are ascending towards promoting an increasingly higher unity amongst us as distinct human persons. This is for the closest image of the Holy Trinity it is the unity of being and the people’s distinction as persons. Of course, this effort is insufficient in order to elevate by ourselves towards a higher understanding of the Holy Trinity, known through Revelation, and for deepening the unity amongst us – because we need to be helped by the grace itself of the Holy Trinity, or by the power of the Holy Trinity, which strengthens within us the unity, but without weakening us as persons, and by doing so the grace helps us to increasingly understand such a supreme unity between the persons which remain not-confounded.” (Stăniloae 2003: 300)

“Given the fact that in the state of impeccability the man had it in the beginning it was involved the unimpeded communion with God, and this is the basis of the consistency of the human nature and of its incorruptibility and of its immortality according to the grace, the Holy Fathers rightly

attribute to the man from before falling, the state of incorruptibility and of immortality and of shininess, in the light of God. For the man wasn't asked for anything else but to persevere in will in that state of impeccability for, by spiritual strengthening, the incorruptibility and the immortality still not fully assimilated to the man's person to become some features definitively assimilated through virtue. Through sin, though, the people have been brought back to death which was and which wasn't characteristic to their nature. Thus, the death and the corruptibility depend on one hand on the human nature, when the human nature remains in connection with God, and on the other hand they are contrary to the made out of nothing human nature's aspiration, when the human nature remains in itself. The death's, and the corruptibility's report, with the nature it has the same paradoxical meaning like the nature's notion itself: it is, on one hand, a reality by itself, distinct from God, and in the same time it cannot come to existence and it cannot maintain and develop itself without the relation with God, or without a certain participation to God." (2003: 432-433)

"One cannot say that knowing the nature's rationality through the mediation of the human rationality it doesn't represent at its turn a development of the human spirit. We have thus, also in this, an ambiguity, that means a simultaneous increasing and weakening of our powers, symbolized by the tree of the knowledge of the good and of the bad." (2003: 497)

"A clearer formulation to the communication of the features between the two natures in Christ, it was given by Saint Maximos the Confessor. He admits, on one hand, that in Christ the features of the two natures are maintained to some extent, so that they can be known as human. But the features always are combined with the ones of the other nature. This means a deification of the human nature, to some degree, while still being in the earthly existence. The deification of the human nature will be full after resurrection. But even then, through cogitation, it will be known what will be deified and what will be deifying, namely the human nature as differing from the godlike nature, though in reality the two natures cannot be separated and not even discerned from one another. Paradoxically, there takes place, on one hand, a continuous progress in deification, and on the other hand, the human nature won't get out of its definition, it won't get out of its specificity, and it won't get out of the fact that it will always need to receive, whilst the godlike nature will remain always an always inexhaustible reserve of life and of light." (Stăniloae 2006: 27)

"The paradox is that, through the suffering accepted through kenosis, the Son of God communicated to the human nature a godlike nature, and on this way there is no longer a contradiction between the power the Son of God gives it to His body, making His body a collaborator in committing

wonders, or making His body life-maker, and the power of enduring and, through this, of overcoming the passions. Enduring the sufferings, without speaking against, it is a power too. These sufferings are actually the body's needs which, when satisfied, they offer pleasure, and when they aren't satisfied, they cause pain. But the man has become so accustomed to the pleasure of satisfying the bodily needs, that he satisfies them even beyond the necessary measure, by searching the pleasure itself. And the man runs away from pain, even with the price of renouncing to the values which maintain the spiritual health of the human nature, and he overlooks the durable future for the sake of the passing present instant. The man overlooks the fact that repeatedly satisfying the present pleasures it will bring a continuous chain of future pains. Jesus kept in check the tendency towards pleasure, by satisfying the human nature's needs only within the strictly necessary frame, and when, by doing this, He risked the weakening of the spiritual powers and the betrayal of the spiritual values, He satisfied the body's need even lesser, and He accepted even the pain of death. He did this for through it He restored the human nature's strength, namely He brought the human nature back to its real conform state." (Stăniloae 2006: 31)

"We bring to Christ the most total worshipping, accompanied by the deepest love. The embodied Son of God has unveiled us the mystery of the serving dominion and, together with this, He has unveiled us the paradoxical joining between the deepest worshipping and the warmest love. Between the real mastery and the true serving there is no contradiction, but they constitute an apparent paradox. Only the pride's sin has separated these two, and it has created a contradiction between them. This is because of the sin separates everything in the spiritual order and in the sensitive order, and it creates a false order, a forced order. Only the pride's sin has separated our heart from God and we rather worship Him out of fear. Christ has reestablished the true worshipping towards God and towards Himself, by revealing us the loving God. We worship Christ as God, all the fuller of love, for He has made, on Himself, the Son of man, and but this He has made us His brothers and sons of the kindest heavenly Father. Until He hasn't made, on Himself, man, and until He hasn't received the death on cross for us, the Word of God Himself wasn't known and exalted by the whole creation, as he has become known and exalted after that." (Stăniloae 2006: 45).

"In Christ's case there is an identity between the one who commits the sacrifice and the sacrifice, meaning that His Person Himself is a willing sacrifice, that the sacrifice is the person who sacrifices on himself, that one cannot discerns between the passive state of the sacrifice and the spontaneity of the one who commits the sacrifice, that one cannot separate between the passive state of the sacrifice and the active disposition of the ones who commits the sacrifice. *The same is active as the one who commits*

the sacrifice and passive as being the sacrifice, better said, sacrifice as receiver of the state of sacrifice; the Same One actively upholds, as the one who commits the sacrifice, His passive state, or receptive of the giving. **The paradoxical combination of active and passive - or receptive, in the state of continuous sacrifice, identical to the one who commits the sacrifice, it means that in the self-sacrifice, the one who commits the sacrifice continues to actively uphold His self-giving, the fulfillment of the will of the one whom he has given Himself; He continues to be totally active in this self-giving to the favor of That One; He continues to be whole for That One, and to not be in any way for Himself.**" (Stăniloae 2006: 98)

"To be the paradox noticed: **being different, we compose a body, and by composing a body, or a unity, we are no longer different.** Each one's openness towards the whole and his filling up with the whole, it makes him rejoicing of the whole, and so not to life only through what he differs." (Stăniloae 2006: 119)

Personalism

“In the supra-natural Revelation, it is imposed the personal savior reality of God, with a much-accentuated pressure.” (Stăniloae 2003: 73)

“(…) in the supra-natural Revelation, the faith is produced by the evidence or by the truth of the personal reality of God which imposes itself to the man without the man’s effort.” (Stăniloae 2003: 73-74)

“The reality that presses upon us in the supra-natural revelation is the Divine Logos as Person, in the Revelation of the Old Testament in a non-embodied manner, and in an embodied mode in the Revelation of the New Testament.” (Stăniloae 2003: 74)

“A person doesn’t reveal himself, namely he doesn’t open himself except to the one who at his turn opens himself to him too. This belongs to the nature of the revelation as relationship between persons. A person doesn’t reveal himself to me if I do not open myself to him. Much less the divine Person. But since the existence of the divine Person has revealed Himself to me, He becomes obvious, true, and of another degree of existence to me, so that I am no longer able to find a meaning of my existence without the divine Person.” (Stăniloae 2003: 74-75)

“The meaning is the foundation of the existence. In the meaning is the existence’s truth and evidence. But the person has a meaning which is incomparable more important than the things are. The person gives the things a meaning. According to the Christian faith the meaning that is absolutely necessary it is in the divine Person. The divine Person gives meaning to everything. The existence of the divine Person it is ontological. The supra-natural Revelation is necessary to us in order to know about the divine Person and to know our meaning.” (Stăniloae 2003: 75)

“The person is close, and in the same time he is far; the person opens his internal thesaurus and makes himself known, or he doesn’t open that thesaurus and he remains hidden. The truth of the Christian faith is the thesaurus of the supreme Person, which he opens to the one who opens to Him through faith. This openness it means my free choice for what I accept to reckon as being true.” (Stăniloae 2003: 75)

“The first basis for accepting the dogmas it is their communication through the supra-natural Revelation, in which the personal divine quality it presses through its initiative, upon the human being.” (Stăniloae 2003: 76)

“(…) there is no salvation for the human person except the communication with the supreme Person. Outside this communication, the human person doesn’t find the power to spiritually strengthen himself and to remain

eternal as person, not reduced to the nature, or: not reduced almost to nature.” (Stăniloae 2003: 78)

“The Christian dogmas are an insurance of the liberty of the believer as person, not letting the human person to be submitted to the nature and dissolved in the nature.” (Stăniloae 2003: 78-79)

Within the Holy trinity (o. n.): “(...) the absolute is tri-personal, and it is not something impersonal. But the person is ensured through the perfect love between person and person, a love having its basis in the common being.” (Stăniloae 2003: 82)

“Only in the Trinity being a unity of not-confounded Persons, the character of person is fully ensured. A person without communion is not a person. And the communion is conditioned by a common nature. We do not know what the divine nature is in itself, except the fact that it is consummate. But we know that the divine nature is the basis of the consummate communion between the divine Persons.” (Stăniloae 2003: 82)

“The Christian dogma on the union of the godlike nature and of the human nature in the Person of God the Word, it doesn’t foresee the loss of the man in the infinity of God. This dogma highlights our preservation even on the level of this supreme union between divine and human; even more than that, it provides the human with a maximum development.” (Stăniloae 2003: 96)

“God, as Person, he always remains a *You*, differing from the man united with him. In the communion of the persons, each one remains, in the same time, a border for the other one; each man had within himself the other person, but as differing. In their interiority there is an alterity. In the Christian faith the man remains defined even in the maximum union with God and while being imparting with the infinity of God. Or, more precisely, the one who believes he deepens at maximum also in what himself is, as creature differing from God, in the union with God. The different structures are strictly preserved, though they become internal to one another; or, they are preserved just because they are reciprocally internal.” (Stăniloae 2003: 96-97)

“The divine nature, the human nature, especially when united in a culminant mode, but unmerged in the godlike Person of Christ, they comprise and offer the thinking an infinite content. One can never exhaust the explaining of the divine nature and of the human nature in their richness of life and, in the same time, in their unalterable character, like it is also impossible to exhaust the description of the depths and of the

complexity of their union in a Person Who is, Himself, an inexhaustible mystery, always new and yet unalterable.” (Stăniloae 2003: 98-99)

“What also makes the apophatic, direct, and mysterious knowledge, different from the rational, and deductive knowledge, it is the fact that in the first one the human subject lives the presence of God in a more pressing way as person. But understanding God as Person isn’t excluded either by the affirmative-rational knowledge, although the mystery of His Person isn’t revealed to the man in such an accentuated, profound, and pressing manner. (...) Both these ways of knowing God are based on the supra-natural revelation when is about knowing God as Person.” (Stăniloae 2003: 117-118)

“This pressing presence of God as Person, out of Whom irradiates His infinity, it is not the conclusion of a rational judgment, as in the case of the rational intellectual knowledge which is cataphatic or negative, but it is being noticed in a state of thin spiritual sensitiveness, a state that doesn’t occur as long as the man is dominated by bodily pleasures or by any passion of any kind. This thin spiritual sensitiveness requires a getting above passions, a getting rid of passions. After a more durable purifying, the thinness of the spiritual sensitiveness, which is capable of such a perceiving, of the mysterious reality of God, it is also more durable.” (Stăniloae 2003: 121)

“God is not the essence of the world, or of the human spirit; God is transcendent to these ones, because He is uncreated, and these ones are created. The transcendence of God is provided by His character of Person, capable of being above an infinity which is not a person.” (Stăniloae 2003: 123)

“Only the transcendent Person ensures an infinity that isn’t in a continuity of essence with the essence of the world or with the essence of the human spirit; but the transcendent Person is in a continuity which is possible by grace, by the man’s participation due to the benevolence of the godlike Person and due to our being’s effort. In this case, the impartation of the last one with infinity, it implies the joy of the communion, with the perspective of becoming eternal, without being the man annulled as person. Otherwise, the infinity wouldn’t ensure the person except momentarily.” (Stăniloae 2003: 123-124)

“If God is transcendent, then He is a Person.” (Stăniloae 2003: 124)

The Christian knowledge of God implies both a descending of God to the capacity of the man of noticing Him, and his transcendence. God descends

through His energies. His quality as a Person it ensures His transcendence. His Person transcends even His infinity.” (Stăniloae 2003: 124)

“(…) God is not identical to any of what we call as His features: neither to infinity, nor to eternity, and neither to simplicity. He is above these ones. They neither are the essence of God nor are they the Persons in Whom the Being of God subsists integrally, but they are “around the Being of God”.” (Stăniloae 2003: 124)

“We can say that there are two kinds of apophatic knowledge: the apophatic knowledge of what is experienced but it cannot be defined, and the apophatic kind of knowledge of what cannot be even experienced. They are simultaneous to one another. What is experienced it has an intelligible character too, for it is expressed, though, in affirmative and negative intellectual terms. But this intelligibility is always insufficient. The Being Who remains beyond experience, but we still feel that Being as a source of everything we experience, it subsists in a Person. By subsisting in a Person, the Being is the living source of energies or of acts which are communicated to us. That’s why the apophatic has as ultimate basis the Person; and that’s why, neither this apophatic kind of knowledge doesn’t mean a total opening of God in Himself.” (Stăniloae 2003: 125-126)

“God cannot be comprised in notions for He is the Life, or better said, He is the source of the life. Thus, no person can be defined because is alive and in a certain measure any person is a source of life. Even the less can be defined God, because He is the Supreme Person. The one who thinks he knows God, namely he limits God by using notions, he is spiritually dead from Christian point of view.” (Stăniloae 2003: 133)

“The One Who shines is Christ as Person, to the ones who through purification have reaches the full love. Only out of a person comes an inexhaustible light, a continuous novelty of meanings and of love.” (Stăniloae 2003: 138-139)

“In knowing God out of the concrete circumstances of the life, our being lives, practically, the kindness, the power, the righteousness, and the wisdom of God, His attentive care for us, the special plan of God with our being. In this report the human person lives a report of particular intimacy with God as Supreme Person. In this knowledge I no longer see God only as the Creator and the Providence Doer, of all things, or as the Mystery making Himself known to everybody and Who fills everybody up with, more or less, the same joys; but I know Him out of His special care for me, in his intimate report with me, in the history of His relations with me, in his plan leading me, especially me, towards our common target, through the pains, through the claims, and through the particular directions he established to me in my

life. (...) this mystery is lived especially in these states of responsibility, of being conscious about the own sinfulness, of feeling the need for repentance, of encountering the insurmountable difficulties in life. (...) all these circumstances cause a thinning, they make our being sensitive for noticing the realities from beyond the world, in order to search for a meaning of these circumstances.” (Stăniloae 2003: 145)

“The full relation between person and person it is a relation of power in the positive sense of the word, it is a relation of feeling that is opposite to indifference and to drowsiness.” (Stăniloae 2003: 147)

“(...) even the human person as subsistent of the being, that as such maintains the being as a reserve that isn’t exhausted by any acts, it has no name to be characterized by, in itself. The names we give to the persons (John, Peter, etc.) are conventional. These names do not say what the person is. All the other names we want to characterize the persons with, they all refer the person’s modes of manifestation. That’s why the person himself uses a pronoun (*I*) in order to indicate himself. And in the relation of intimacy with the other one, the person calls that one as *you*. Even the less we can attribute a name to the Supreme Subject. The name doesn’t indicate the content of the person. The name restricts and masters. The person cannot be restricted and dominated by knowing him. The person is, generally and by excellence, apophatic. The person is above the directly noticeable existence. The person is notice out of his acts. The person is on another plan, on the supra-existential plan. The more is such the supreme Person. But neither the attributes can be comprised in names. The attributes have a dynamic character and they activate their efficiency through diverse acts. Or, the inexhaustible simplicity of the divine essence is activated under the form of varied features through its acts.” (Stăniloae 2003: 152)

“God is, like personal reality, the undetermined source of all the features which are somehow determined by coming out of Him. The divine personal reality is undetermined in an eminent manner, for it is the hypostatizing of the supra-essence, out of which any created essence receives its existence. We can say that God is the three-personal supra-essence, or the supra-essential three-personality. What this supra-essence is, we do not know. But it is from itself. But, like any essence, it is not real except by the fact that it subsists in a hypostatic manner, in persons.” (Stăniloae 2003: 156)

“The life by himself, the existence by himself, the wisdom by himself, they cannot exist as some general attributes of a multitude of entities, which themselves depend on one another. If the case was that, these attributes wouldn’t be lived concretely by any of the entities, as attributes in themselves. Their existence by themselves it would be an abstraction. The

world, being in reality a sum of dependent entities, it cannot be as a whole an independent reality. These attributes cannot exist except as attributes of a unique personal reality. Actually, only a supreme Person can be, Himself and all His things, *by Himself*.

Even the human person, as image of the supra-existential Person, he has somehow the quality of *being n y himself*. The human person is the last to decide his acts, his thoughts, and his words. Upon the human person there are exercised many actions. But the human person stops those actions and he alone decides whether he wants to transmit those actions forwards and the form he wants to transmit they in. The human person is not a simple part of a mechanism a movement started from somewhere else is transmitted by. The human person is not for the system he is part of in a certain degree, but the human person is by himself, having the possibility of being somehow above the system. The human person thinks at how can be profitable to himself an action that is being exercised upon him, an action that by doing this it rather asks for the person's adhesion than to get through the person without asking for permission. The person is not for something, but everything is for the person. Although, our human person is brought to existence by another factor and our person needs the connections with the elements of a system in order to spiritually enrich himself, even though he uses this connection in the way he wants. Our person develops himself through the ensemble of the act he has produced, and through the ensemble of his relations with the surrounding things. But also, these ones are always depending on the human person. And, in a certain manner, the human person comes from the existence itself not through an act of fabrication, but is sprouts out within existence by answering a call from God." (Stăniloae 2003: 157-158)

"Thus, even the human person doesn't totally belong to the system of references in which the nature is totally framed through its strict rules. Therefore, only a reality of human person's kind, but incomparably superior to him, can have the capacity of not belonging at all to a system of references. In the references system of the nature everything ends in death, in order to appear other things. Our human being cannot exist as person not integrally framed in the system of references, except for the fact that there is such a supreme Person. The report with that Person isn't identical to the appurtenance to an involuntary system of references. In the report with that supreme Person, as in the report with any other person, our human person is free. Even that supreme Person gives the human person the possibility of a freedom from the references system, as in some measure does to him also the person of his fellow human. Any other person the human person is in relation with, appeals him in order to do certain acts, and doesn't purely use him as passing point for its movements." (Stăniloae 2003: 158)

"(...) our human person is by himself/herself, or absolute, in the sense that he decides in all his acts, acts which have effect in him and in the external reality." (Stăniloae 2003: 158)

"The supreme Person is by Himself in the supreme sense of the word. This is because he actually is from nobody and everything is from Him: His own acts and the reality produced by these acts. The supreme Person not only produces modifications in the realities from outside Him, but he also creates these realities. The existence by Himself, as real existence and not as only thought existence (anybody could think at it), it is subsistent, it is hypostatic, it is the absolute hypostatical existence. This means that all the things have their origin in the supreme Person's power and will. This means also that the His being is of a totally another order than the created being. The supreme Person is supra-essential, He is supra-existential, and He is the transcendence of the entire creation. The reality of the supreme Person is totally free of any references system, and he is fully the ultimate forum of all His acts, and that's why, he is the ultimate forum of any other existences. Only this explains the existence of our human persons and it can provide us some freedom from the references systems we are in." (Stăniloae 2003: 158-159)

"Only as supreme Person God is from Himself and all His attributes are from Himself and he can give the human person also the possibility to be imparted with this *being by Himself quality* of His and of His acts." (Stăniloae 2003: 159)

"Even the infinity experienced by us it has its support in the supra-existent and apophatic Person Who is therefore above infinity and "exceeding the whole infinity"." (Stăniloae 2003: 159)

"The existence by Himself it would have been useless to God if he hadn't had anybody to receive it from, or to communicate it to. The supra-natural Revelation satisfies through its teaching about the Holy Trinity, the both sides of the paradox. God has His existence from Himself; but He is alive for he receives and communicates the existence within Himself. This last fact makes the person's character whole, for this character isn't only a reality existing by itself, but it is also communion. The Divine Persons are interior to One Another, namely They do not receive anything from outside Themselves, but they are not confounded to One Another, They being in a movement and in a communication of the being and of the love. The total interpersonal community intensifies to the supreme degree the character of God as Person." (Stăniloae 2003: 161)

"The reality of the divine Person being above all His attribute, attributes which can be defined even though He doesn't have these attributes from

somebody else, it is the apophatic reality by excellence. If everything that enters the range of the knowledge, and whether everything that can be participated to, it belongs to the category of the existence, the person is supra-existent. (...) as image of God, even our human person has, somehow, an apophatic, supra-existential character.” (Stăniloae 2003: 161)

“God – being existent by Himself, namely not entering any references system and being by this supra-existent in a culminant manner, or He is Person – He is by excellence apophatic, indefinable. For He is not given His existence from outside Him, but He is Himself the source of the existence, He is the supreme reality as Person, neither Himself is defined and called except by using personal pronouns, or He is identified to the existence by excellence, or to the source that is above existence.” (Stăniloae 2003: 161)

“The One Who is truly existent, by the fact that He exists by Himself, or He is the support of the existing by Himself, and therefore He is supra-existence or supra-existential, God is the supreme reality as Person. Only as the supreme reality as Person, he is totally apophatic, for only He has existence in an eminent manner. Of course, His reality is, by excellence, supra-existent or apophatic as subsistence of the godlike Being, for God is the hypostatizing of the divine supra-existent Being.” (Stăniloae 2003: 162)

“(…) our rationality has as support the rationality of a person Who created it. Thus, God calling Himself as the One Who really exists, or supra-existent, He presents Himself in the same time as a real Person: Me. He is the Me by excellence. The existence by Himself it cannot be but of a Person. The impersonal essence isn't supra-existent. The impersonal essence would fall, in all aspects, in a references system. There is nowhere essence that doesn't subsist in a hypostasis. But the fullest existence the essence has it by subsisting in a person, and the consummate existence it is that existing as the reality of the supreme Person. The supreme essence is the existence by itself, and it is a person. The essence that still is submitted to a references system it doesn't subsist by itself, neither in form nor in its reality. That essence enters the order of the existence that is determined by the supra-existent subject.” (Stăniloae 2003: 163)

“Only by subsisting as reality of the supreme Person, the godlike supra-existence can be *by Itself*, since only thus It can be also *for Itself*. An essence or a nature that subsists as an object, it exists for a subject who differs from it, namely for a person, and on the basis of this fact it receives its shape from the human person, in report with the human person; and in report with the divine Person, it even receives its substance from the divine Person. The reality which is for another, it receives also its existence and its shape from that one. That reality is inferior to the person and as such it isn't supra-essence, but it is simply existence, in the references system. Only a person

exists for himself and only the hypostasis is by excellence, supra-existential.” (Stăniloae 2003: 164)

“Only for there is a Person as reality and supreme supra-existent support of the existence *by himself*, there is everywhere given an existence. The existence from the accessible plan being the voluntary product of the reality of the supra-existent Person, it cannot be neither its own cause not the ultimate cause of an existence everywhere. Only the reality of the supra-existent Person, as support of the existence by the self, it can produce - without being exhausted - the existence on all the existence plans.” (Stăniloae 2003: 164)

“The Threefold Supreme Hypostasis creates, upholds, and consummates all the things, through all His inexhaustible acts, for He is the threefold hypostasis of the supra-essence. Our subject is the hypostatizing of a nature whose fundamental part is the spirit, which, amongst all essences created by God, it is the image of the supra-essence hypostatized by the Trinitarian Persons. Only because of that, our subject can have person character, and only because of that our subject is endowed with an eternal stability like the other existences do not have. (...) Only because of that, our subject is apophatic at its turn and doesn’t exhaust himself in acts, for his acts (or his energies) aren’t one with the essence, as it is in case of the objects.” (Stăniloae 2003: 164)

“Not only the definable existence it has its explanation exclusively in a supra-existent reality of a Person, but the human persons too, though they are in some degree partakers to the supra-existence, to the absolute and to the apophatic character of the supreme Being.” (Stăniloae 2003: 166)

“According to our faith, if there hadn’t existed a supra-existent Person, not framed in the references system of the nature, there wouldn’t have been possible to exist either the human person, who is in some degree supra-existent at his turn, and capable of an existence that not to be fully framed in the references system of the nature – or framed with one of his arms in this system in order to penetrate the nature with his person character – and called to the communion with such a perfect and eternal existence, namely in free relationship with the supreme Person. Only the transcendence of the divine Person ensures the existence of the persons as not fully framed in the nature’s references system (after God provides them this freedom). Otherwise, everything would fall under the nature’s, and death’s meaningless laws.” (Stăniloae 2003: 166)

“(…) God is Person and, as such, He can live on multiple registers, or better said on two main registers: the register of existing in Himself, and the register of the activity for another person.” (Stăniloae 2003: 178)

“The eternity of God is comprised in the inexhaustible fountain of His existence by Himself. The general existence couldn’t be born out of void. And the existence by the self it cannot be except a personal existence. It is the supreme existence like supreme person, Who, being in Himself inexhaustible, He is ultimate source of all the acts manifested in His life. Properly said, God, the One from above any determination, or the supra-existent One, he is even above eternity. As eternal, we experience God in comparison to us, for he deigned to enter the relation with us.” (Stăniloae 2003: 178)

“(…) the human being’s growing capacity it wouldn’t be developed except from a beginning to an end, and therefore the human being’s thirst for reaching the infinity and the eternity, if there had been no existence of a supreme person - and therefore eternal and infinite.” (Stăniloae 2003: 181)

“One cannot enter to God except in state of sacrifice, says Saint Cyril of Alexandria, namely in state of death, a death wanted toward yourself, in a total self-giving to God. Through this, the time implies in itself the greatest freedom the creature has. Without this freedom the time would be meaningless. If this freedom had been fixed in good, as God is, it would have been eternal. If this freedom had moved monotonously in a circle, there would have been not seen the purpose of the movement and of the time. If God had been moving the creation towards Himself without granting freedom to the creation, we could ask ourselves why He didn’t bring it to Himself from the beginning. In such a case, the eternity would have been also lacking its freedom – it would have been a impersonal eternity, an eternity of the relativity. The time presupposes the communion of the supreme Persons, a communion that have brought to existence persons who are created free.” (Stăniloae 2003: 195)

“Of course, surpassing the interval amongst us, and between us and God, it remains always insufficient during our earthly life, always braked by sin, by egotism, even though we accomplish a progress. On the other hand, I do not search for the supreme Subject through the subject of the neighbor, and I am even condemned not to fully find out either my neighbor. I do not find in him the continuous essential “new” that gets me out of myself that gives me life that escapes me from death, by surpassing, in report with him, in a great measure, the interval. One must notice that this surpassing of the time it doesn’t get the man out of the interpersonal reality, as in the Platonic conception about eternity. On the opposite.” (Stăniloae 2003: 197-198)

“In this stretching of mine beyond myself, towards the other one, I want to find him like as self-giving himself to me. The person of the other one is the most precious gift filling me up with life, but only if he remains in the same

time person, namely he gives himself freely, and he isn't grasped as an object. Only the person can be such a benevolent gift of himself, for only the person can give himself freely, and only this gift fills me up with life. But the other one gives himself to me for, at my turn, I give myself to him. Getting out of myself it is, from another point of view, the giving of myself. Getting out of myself, I am no longer mine, but I belong to the one towards whom I am getting out. But I can give myself completely, or infinitely, to the other one, only if I see through him the infinite God." (Stăniloae 2003: 198)

"(...) We won't have power to completely give ourselves to one another and to God, if we do not receive within us, from a superior Another, the impulse in order to give ourselves thus." (Stăniloae 2003: 198)

"God by living the interval between our answer and His appeal and the appeal to love our fellow humans, he lives all the pains growing up between the partners who haven't reached yet the full love." (Stăniloae 2003: 199)

"One can defeat the time only by remaining with another person. This is for then each person will have time for another person, and there won't be any person neigh to which there won't be another person having time for him. The space is overcome only by spiritually traveling the space and by much remaining in the external space, and not by flying over it. By spending much time for some persons and by much persevering in spiritually traveling some spatial distances, we become used to find through all the things both their variety and their eternity and infinity. The eternity and the infinity we will find, they will be rich eternity and infinity, and not abstract and monotonous ones." (Stăniloae 2003: 210)

"Generally, in the loving relation between persons the space is transfigured, being overwhelmed by the subjectivity of that person. Our of the loved person it irradiates over the space a transfiguring light, that makes the space around that person to be filled up with the soul of that person, and it makes the space from around that person to be filled up with that person, and to be personalized. It is about an overwhelming of the space through the inner light of the person, an overwhelming that can have several degrees, to a swallowing up of the space for our experience. The love songs highlight this." (Stăniloae 2003: 210-211)

"Saint Simeon the New Theologian continuously repeats that when Christ shows Himself to him in light, he no longer knows if this takes place in space, or outside the space. A contrary, when nobody loves you, you do not feel but the space, the loneliness eats you in the space. And when a person hates you, the whole space around that person it becomes unpleasant, unbearable, so that you do not know where to run in order to escape the irradiation of that person's presence." (Stăniloae 2003: 211)

“Generally, after the embodiment of His Son, the presence and the almightiness of God has entered a dynamic phase, through which he exercises His power of attraction upon us, by helping us in a much more active mode than before, for us to surpass the distance between us and Him and amongst ourselves. The presence of God is not static, namely permanently and everywhere the same. This is because His presence is a presence that is being actualized amongst Persons, out of a Person that is accessible to the human persons. For it is a new presence, namely the presence of the embodied Hypostasis (though not with the body), namely on the plan of the human accessibility, that was initiated through the personal will of God, of God threefold in Persons.” (Stăniloae 2003: 219-220)

“God surpasses any power. But, the One Who has in Himself the source of all the power, or the source of the whole almightiness, and Who is its cause, he isn’t lacking the power because of this, but He is above the power, in a positive meaning. This implies also His character of Person, for only the person is more than the power he manifests or he wants to manifest it; and only the godlike Person is above the power He manifests of He wants to manifest it, a power that is always unlimited in Its source.” (Stăniloae 2003: 221)

“One could say that also a nature conceived in a pantheistic mode it is inexhaustible in the manifestation of its power. But the nature is monotonous in its manifestation; the nature is maintained in a cyclic repetition; the nature dissolves the existent individuations, in order to compose identical others. The novelty in its manifestations is insignificant. A contrary, the person is always new in his manifestations. The human person, in quality of creature, he is new on the same plan of the created order. The human person is only the image of the infinite novelty of the divine Person on the plan that exceeds the created limited order.” (Stăniloae 2003: 221)

“The almightiness is involved in the quality of absolute Person of God. A reality having an object character or a character of an impersonal force, such a reality cannot be almighty, namely powerful from all points of view, because it hasn’t power upon its own movements, because of being submitted to a system of laws. The reality that is not free in what concerns the own movement or lack of movement, rightly speaking, it hasn’t any power. Such a reality is the support of a power and in the same time it has no power, not to say that this power is, in a way, strictly limited. A power submitted to some laws it requires to be explained, and its explanation cannot consist but in a will; and this will by producing the power, it establishes in the same time some laws to it, as limits. The true almightiness doesn’t have but an absolute will.” (Stăniloae 2003: 222)

“The formal definition of the almightiness is: the power of a person to do everything he wants. This definition hasn’t in its sight a will that limits itself in its acts, according to what the subject knows that he can do. That wouldn’t be almightiness. The power of such a person it would be limited.” (Stăniloae 2003: 222)

“If a power without will, as that one of the impersonal or involuntary movements, it is not a true power, the will that is limited in its manifestations by a power that is smaller than its sphere, it would indicate a subject; but not an absolute subject, but a subject like the human subject, who cannot overcome all the obstacles, or he cannot do whatever he wants. In both cases the almightiness lacks. In both cases it is given a limited power, a power that needs an explanation; and this explanation cannot be held except in an unlimited power, and therefore in a personal will that can do everything he wants.” (Stăniloae 2003: 223)

“According to our faith, only an absolute Person can bring to existence, out of nothing, persons who, though they are created, they are absolute too, being able to freely oppose even Him. Then, in the creation of such persons, who are absolute in a certain sense, it is manifested also the trust God has in His almightiness, namely the surety that these persons won’t endanger His almightiness, being given the fact that He is absolute by His being, unlike these persons who are absolute by participating to Him, on the basis of His will.” (Stăniloae 2003: 227)

“The limited power, as source of the always higher movement of the creature towards the infinite God, it will find its fulfillment which it cannot find it in itself – as the time and the space, within which this movement takes place –, when God will give Himself wholly to the creature, above the movement from within the creature. When the creature will participate to the unlimited life and power of God, but without merging with Him, the creature always having the conscience that is rejoicing of God, namely through participation, and not by being.” (Stăniloae 2003: 228)

“The Resurrection fulfills the expectation seeded in the human being, for the fact that the Resurrection makes the human person capable of consummate and eternal communion with God, the supreme Person, and with the fellow humans, by surpassing all the restrictions imposed to this communion of nature in its earthly condition. It makes possible a consummate and eternal interpersonal intimacy due to the full spiritualization of the matter.” (Stăniloae 2003: 234)

“The spirituality is the most characteristic content of the person. And the person isn’t known except on the measure he unveils himself and on the

measure the person can unveil himself and he can be understood by others. The spirituality is a content under the guard of an own freedom.” (Stăniloae 2003: 235)

“Both the shyness and the fear in front of holiness are shyness and fear in front of a person. And in the state of unveiling these place us, there is also an unveiling of what is good within us, and this requires us, at its turn, a purification of our own conscience in front of another conscience. The man too is conquered by the charm of his own being, for he discovers in it a desire for cleanness and a connection with God, when before his being appears His holiness. And we feel well, for the Holy One has known our true being and through this He doesn’t reject us, though we are in a state of sinfulness, but he calls us to cleanness. We feel happy for we feel ourselves unburdened and unimpeded to manifest ourselves with sincerity towards him; we no longer play a theater role, because of which we end to no longer know ourselves and to always remain with the fear that we will be unmasked. We no longer play a part, through which we want to imagine that we aren’t sinners, but we are unable to do that – we only maintain our filthiness covered up. Now we set our subject free for the true communion.” (Stăniloae 2003: 267-268)

“From God as Person, it irradiates the kindness, the purity of the disinterest for the Self, or of the interest in man, or the transparence and the communicability. Through this God attracts in communion with Him any person that wants, by conveying him the same kindness, transparence, and communicability. We call this kindness, transparence, and communicability, on one hand, as the absence of passions, and on the other hand, we call it virtue. This is because of there cannot be virtue where there is passion. The passion is the blindness of the exclusive preoccupation with the self. Therefore, being free of passions, the dispassion - without which there is no virtue - it is not insensitiveness, but it is a supreme sensitiveness for others.” (Stăniloae 2003: 273)

“One cannot attribute the cleanness in a proper sense, to an impersonal absolute, for the cleanness itself is a matter of intention, of thoughts, of subjective interiority, of delicacy in report with other persons, in the conscious acts. And only an absolute as person it can be definitively and totally clean through himself, for it is clean through the being, and not through effort, in a limited sense. Only a person can attract us, can arouse a real interest, for he can surrender to us but at our turn we can also surrender to him in a total delicacy. And only an absolute person can attract our absolute interest and he can exercise upon us an absolute, willing attraction, and as such, he can make us to surrender ourselves to him in an absolute sincerity, to “consecrate” us to him.” (Stăniloae 2003: 277)

“The one who is totally faithful to God and, through this, to his fellow humans too, he is humanized or sensitized as man in a superior degree. That’s why being sanctified it means being humanized and any true humanization it is in the same time sanctification.” (Stăniloae 2003: 283)

“The spiritual character of the transparency or of the interpenetration of the divine Persons, that is also an interpenetration of Their consciences, it can be expressed in a fuller manner by using the term inter-subjectivity.” (Stăniloae 2003: 312)

“The Orthodox teaching about the proceeding of the Holy Ghost from the Father towards the Son and about the Ghost’s shining out of the Son towards the Father, by keeping the Son in light before the Father, it implies in itself the fact that the Son and the Father are not confounded, neither separated. This role is had everywhere by the third Person relating to the other Two Persons: due to Him, the Two Ones aren’t confounded in a love without horizon, in pantheistic sense (as in Catholicism or in diverse impersonal philosophies), neither are they separated in individualistic sense (as in Protestantism), but They are kept in communion. Actually, both the pantheism and the individualism are a fall into nature, from the level of the existence as person – the only existence truly spiritual. That’s why from individualism one passes into pantheism, because of the individual tends to merge himself in another. But the persons cannot escape by themselves, the fall into nature, but only with the help of the existence as persons, namely in Trinitarian manner, namely the way of existence of the transcendent reality, or of God. Only the Holy Trinity ensures our existence as persons.” (Stăniloae 2003: 332)

“According to our faith, each human person is in a certain way a hypostasis of the entire cosmic nature, but only in solidarity with the other. This means that the cosmic nature is common to all the human hypostases, through each one has a hypostasis and it personally lives it in his own way and complementary to the others. It is impossible a separation of the cosmic nature to the end, amongst the human individuals. Too much separation introduces the war amongst persons and even in the interior of the human nature, or it makes the human nature the war’s slave. Just because of that, each one can cause to the corruption not only of a nature which belongs to him personally, but also of the nature that belongs to everybody. This indicates a responsibility of the man towards the nature, in which it is implied, also, a responsibility for his fellow humans. And the acuity of this responsibility it shows that it has a reason in a responsibility towards a supreme Person Who is the Creator of the nature and of the people.” (Stăniloae 2003: 338)

“Even the words addressed us by God through things, these words stimulate us to their understanding. And understanding them it causes an answer from our part. This is for there isn’t a word understood by man, towards which the man not to take attitude, namely not to answer it. The man started speaking when he started to answer God, having to answer, being obliged by God to answer through the things God has placed in front of the man; the man started actualizing himself as dialogue partner of God. God accepts the names the man calls the things, in dialogue with Him, for the things have been given these names by God Himself. By calling names to the things, our being started actualizing himself and developing as dialogue partner to God. Only in this dialogue with God about the things, our being proves to be superior to the things as objects, as God is too. Through this our person is elevated on a plan of common dialogue with God, as between two subjects who speak about things as objects, our being is also superior to the things and capable of standing, by the dialogue with God, somehow on the same plan with Him, By His benevolence.” (Stăniloae 2003: 367-368)

“The fundamental meaning which we have discovered in the rationality of the world it is that the world comes from the supreme Person and the world’s rationality is being addressed like to another person, namely the fact of the totally special importance God grants it to the human person. The rationality is the intelligible mode a person communicated himself to another person, in order to accomplish and develop the communion between them. The person is more than the rationality is, through his endless intentionality directed towards another, through his unlimited love, and through his borderless freedom. But these ones aren’t meaningless. The rationality is the mode of communicating the more profound meanings implied by them. In the Trinitarian communion there is the infinite meaning. Out of it the man is being communicated on rational or intelligible way, adapted to the man, the Trinity’s will to elevate the man too, to the communion with the Trinity, as to the man’s supreme and in finite meaning.” (Stăniloae 2003: 372)

“We perceive the things in their clean or true meaning, when we know their connection to God or in the purpose God has thought the things on, in the favor of maintaining and developing us as persons in eternity.” (Stăniloae 2003: 373)

“Our person is spirit capable of feeling and of knowing through senses, but maintaining the self-consciousness and the liberty and the power of his movement by moving the body and, by this, it also maintains the power of moving the objects as it wants, for it has the body as participant to the spirit’s acts of knowledge and of movement.” (Stăniloae 2003: 398)

“Our rationality and our heart ask for the communion with the Person Who is capable of an infinite relation, in order to fully explain the meaning of the existence and to fill themselves up with the incessant and without shortcomings joy. That Person is intuited by the mind as supreme meaning of the life. That’s why the Holy Fathers see the image of God manifesting in all the functions and in all the movements of the soul, or better said of the human being. All of them are imparted with the image of God, of the capacity of the relation with God and with the aspiration for the communion with God.” (Stăniloae 2003: 411-412)

“A nature sliced in individuals, it no longer preserves the full and authentic features of the nature, because it no longer manifests the harmony in itself. The person has become an individual not because he has mixed himself with the element of the human nature, but because he no longer comprises the whole nature, because he wants to keep divided the nature - he represents it – from the whole nature.” (Stăniloae 2003: 424)

“The idea of nature as not-free element it is borrowed either from the external physical-biological nature or from the fallen nature, in which the spiritual factor also belonging to the human nature it is no longer affirmed with the whole its power, fact that brings also the weakening of the man as person. The depth of the person it is actually the depth of the nature that is preserved intact.” (Stăniloae 2003: 242)

“The nature really exists in several hypostases and it is endlessly enriched in the complete relation with them, according to the model and from the power of the Trinitarian community. The hypostases cannot be understood, either if it is emptied of nature, or outside the relation. The hypostases are the nature in the concrete existence, and the form of the relations amongst them; they are the nature in the dynamic of its internal relations accomplished in its multi-hypostatic form. The hypostasis is a *me* related to a *you* of the same nature. Only thus the hypostases experiences endless relations of knowledge and responsibility. And only thus the nature exists in a real mode. But in form of hypostasis, the human nature accomplishes also the endless relation with an absolute *You*. The human hypostasis, as really subsistent human nature, he cannot really develop himself without the relation with the absolute as person, without the responsibility towards the absolute as person.” (Stăniloae 2003: 425)

“The man is called to grow up by spiritually mastering upon the world, by transfiguring the world, through his capacity of seeing the world and of making the world an environment transparent to the spiritual order that is irradiating out of the Person of the Word.” (Stăniloae 2003: 426-427)

“In passions and in their violence, there is in the same time a weakening of the character of person and an accentuation of the character of nature. But it is not about the natural nature, but it is about a nature which is called like that because of not letting itself to be led by the freedom put in work within person. Animated by the spirit, the man’s nature is a nature of the person, of the freedom, it is the hypostatized nature. The passions represent a getting out of the nature from the power of the full state of person: of the freedom, of its full subsistence. The man who is no longer entirely human, he has become inhuman, because of he has partially become impersonal, because of this nature of his it is no longer fully consistent, namely in full community with the nature from within the other persons. The personalized nature feels in itself the power that comes to it from the full relation with the nature from within the other persons, for it can be through this continuously springing out and receiving new acts and thoughts, generous and good, and in the same time original, for in each person it finds for itself an original expression, but in the same time standing in communion with the other persons. This nature is profoundly human and creator, through its opening, through its reciprocal enriching of itself in its positive relations amongst persons.” (Stăniloae 2003: 475)

“For the ones who rise up into Christ, from this narrowing of the creation, death doesn’t have the last word. The existence stretches infinitely beyond death. The rationality achieves to them its full meaning, and the existence does the same. They see ensured their eternal duration, according to the value of the person they feel it. The eternal value of the human person is ensured by the fact that itself the supreme basis of the existence has character of person, as partner of communion and of eternal love, to the man. Reentering in the communion with God escapes the man from eternal death.” (Stăniloae 2003: 496-497)

“Saint Gregory of Nyssa draws our attention upon the amazing fact that also in the center of the Paradise there was the ‘tree of life’ too. This means that both trees were in the same central point, because of there cannot be two central points. This can mean that in the same world, exclusively perceived through senses and through the rationality put in the service of the senses, there is a source of some good that is not good; but being perceived in its signification by a more deeply seeing rationality which, on the opposite, it takes the feeling in its service, it is a source of life. Therefore ‘the tree of life’ it is either the same world perceived through the ‘mind’, or it is God, seen through the world that is thus perceived. A ‘tree of life’ it is any persons of another subject, who is the source of my life, through his love for me; and the ‘Tree of life’ by excellence and all-comprising, is the absolute Person, as source of the endless love for all the people and of the love of all persons amongst themselves.” (Stăniloae 2003: 498)

“Experiencing the *me-you* relation it is perfect only in the experience each one has it upon another as undiminished subject. But no man can defeat within himself the tendency to reduce the other one - after the fire of the first encounter has quenched – to a more or less state of an object. Only the holy ‘fear’ of the supreme Person helps me to continuously relight the experiencing of the other one as subject, towards whom I have an unlimited responsibility, and this fear impedes me to neglect the other subject or to try taking advantage of him.” (Stăniloae 2003: 518)

“Whilst the things, as materialized images of the divine rationalities are created through the commanding words of the divine Logos, Who gives these materialized images the character of some thought rational unities, characteristic to the objects, the human person involving in himself all the human persons it is called to existence as created partner of the Word of God, the one Who is Person, as an image of Himself, in order the human person to think himself too, in his subject quality, the objective rationalities of the things together with the godlike Word, the original thinker subject of theirs. The human persons are thus places in a special dialogical relationship with the personal Word of God, and with the persons of the fellow humans. Each man is a thinking word and in dialogue with the godlike persona Word and with the other personal human words; each one sips power out of the godlike Word, and also out of the things’ power, he gathers their rationalities in his thinking, and he gather their power in his life, and he communicates these to others and he receives from them their communication, and by this he deepens his connection with the divine Logos and the understanding of their origin and meaning. By creating the things as rational images of His rationalities, for the persons created as images of His Person, the persons being in a reference towards the Father and the Holy Ghost, the Word has addressed these ones to the people as some rational materialized words. What is materialization towards the rationalities of the Logos or towards the images of these rationalities, the same is the man’s body towards the human subject created as image of the Person of the Logos. The human subject is invited to a spiritual-materialized and conscious life, in communion with the Logos, and the man is invited to gather within himself all the created materialized rationalities, for by doing this, to have a content of thinking and life common with the godlike Logos.” (Stăniloae 2006, 5)

“Only as Person can the Logos be understood as One, as unseen, and the One Who makes Himself known to us wholly, through any materialized or through any word of His and through all of them together, because none of them cannot subsist by itself; and only for we are understanding subjects, He can unveil Himself to us through each one of these images of His rationalities and, through all of them together, Himself as a whole, as Person. The rationality of the things implies a creator person who thought

them and who continues thinking them out. More than that, any rationality is an interpersonal rationality. In the case of the world, there is a first Person Who thinks the rationalities out, and Who creates them, and there are also other persons whom the rationalities are addressed to, towards together thinking them out. And the fact that we are thinking the rationalities, as thinking subjects, it means that we are in the image of the Word Who has thought them and Who has created them for a dialogue with us. The human subject is the thinking rationality as person, who is created in a correspondence with the things though by the godlike Logos even before he has created them. The Logos doesn't create only some thought out objects, but as some subjects brought to existence in His image as Subject Who to think them out in a dialogue with Him. Our placing in this report it coincides with our bringing to existence. So, one can say that this bringing of ours it coincides with our answer to His calling, even if in the beginning we do not realize this, or even if we do not ever realize it. We are moving ourselves towards existence on the ground of being called to existence by the Word. Coming to existence we actually come towards the Word, the Only One truly existing, attracted by Him out of nothing, but we do not come as some object, but as some subjects, to whom the attracting to existence it is in the same time a calling to an eternal dialogue with Him. The Word, by doing this, He gives to Himself a created *alter-ego*, or a multitude of *alter-ego*-s. He gives consistency to a subject, who is some sort of thought out and created projection of Himself." (Stăniloae 2006, 6)

"If we can know and think out the things, it is for the things are materialized images of the rationalities of a Supreme Rationality as Person. If we can express the things by words, it is for the things are materialized words of the Word, words addressed to us, on our level. We think rationally and we speak, for we are partners with the Person Who is the Word Himself as Person, and for He has placed before us His thinking, or the created image of His materialized thinking, on the level of our created rationality and power of expressing, with a creator power which we do not have it. We feel ourselves driven to gather the things' rationalities within us and to express those rationalities, for they are addressed to us a means of our dialogue with the Word of God and in communion with him. It is impossible to conceive that this expressible rationality of the reality not to have a Subject who has thought it out, and Who has expressed it by creating it, and Who continues to thing it out and to express it in a continuously knew diversification, for the subjects created in His image. It is impossible to conceive that these things haven't been expressed as materialized thoughts for persons created on this purpose. He has given a materialized expression to His thoughts on our level, as subjects created by Him in His image. He has created them for us, in order us to accomplish an accord with Him and amongst us, by thinking them out and by expressing them, together with him and in a together-thinking of ours, an accord that means a love too. In our

conception, without the world's origin in a supreme Person, without understanding the world as being on this purpose of this dialogue and accord out ours with the world, the whole rationality of the creation wouldn't be understood, it would be a meaningless fragment of rationality, a rationality that would be moving in darkness." (Stăniloae 2006, 6)

"This dialogue and this accord are in a continuous developing. We understand increasingly fuller the things and the purpose the divine Person has pursued through them; and the Supreme Person unveils increasingly more the meanings hidden in them and He diversifies them by combining them in new connections and circumstances, in collaboration with us, by Providence. These circumstances and combinations constitute as much increased claims addressed to our understanding and behavior towards the supreme Person and amongst us, equally numerous occasions on which we can manifest our love for Him and amongst us, corresponding to the new manifestations of His love for us." (Stăniloae 2006, 6)

"Even objectively, the connection of the Logos, as Person, with the human rationality and with the things' rationalities, it hasn't remained as tight as at the beginning, due to the fact that the human rationality has weakened its connection with the supreme Logos as Person. This weakening of the connection with the Logos and with His power, with the rationalities of the things and of the human body, it has led to a weakening of the composed unity of these rationalities, and therefore to the corruptibility of the things and of the bodies and to their decomposition (Rom. 8: 21-24)." (Stăniloae 2006: 7)

"In order not to let the people in this unrealized waiting for, the Word of God made His presence and His action as Person in relation with the people, through the Revelation of the Old Testament, in the same time preparing them for His fully clear and close presence as Person in Jesus Christ – the embodied Word and Son of God. Thus, the presence of the godlike Word through the rationalities of the words of the things, and through the words and through the direct deeds of the Old Testament and His coming into body, they all are chained in progressive line, each on the previous ones preparing the ulterior one and each of the ulterior ones making the previous ones even more obvious." (Stăniloae 2006: 8)

"God the Word has made His presence and His action clearer in the Old Testament through direct words whispered in the prophets' hearts and through deeds which were discerned in a more obvious manner as His deeds than the natural events and circumstances, which could be interpreted as being done without a God as Person. The Patriarchs and the Prophets lived, in the words communicated to them and in the deeds committed with them and with the people of Israel, the direct presence of

the Person of the Word, though He wasn't entering as Person the community with the human persons. They stood face to face with the Person Who addressed them His words and announced them His deeds. They entered a direct relation with Him as Person, but not as embodied Person yet, ontologically descended amongst people. The Word's Person still remained above people, though He strongly made felt His quality as Person and His interest in the human persons and in His relation with them. That's why His words were powerful, and they had the warmth of the personal communication and the force of stopping the people from doing the things contrary to His will and to upheld the people in fulfilling His will, a force that upheld - in the same time - the people's rationality, because that force was rational too. Saint Maximos the Confessor found between the presence of the Logos, amongst the human things and the and through the human rationality, and His presence in the Old Testament, a background identity. The clearer words and deeds from the Old Testament didn't contradict the ones from nature (or through the natural revelation), but they highlighted also these ones as being His words and deeds, and they fulfilled what must have been fulfilled through those ones: a progress towards the increasingly deeper communion with God. Thus, the Psalmist saw more clearly, in the light of the direct speaking and action of the Word of God in the Old Testament, the order itself from within nature as being: "The heavens say the glory of God and the doing of His hands heralds His strength. The day *says word* to the day (about God) and the night herald the science to the night. There are no speeches, nor words, whose voices not to be heard... In sun He has placed His dwelling place" (Ps. 18: 1-5) (In KJB we have Ps. 19: 1-5; the words are also quite different, but the content may be considered as similar, t. n.) (Stăniloae: 2006: 8-9)

"Not only by words the Word made His presence more noticeable in the Old Testament, but also by deeds, by types he established and by a power, in which was felt something from the grace which was irradiating out of Him after Embodiment and Resurrection. "The grace of the New Testament was mysteriously hidden in the letter of the Old Testament", also said Saint Maximos the Confessor. Or: "Wanting God to send to the ones from earth the grace of the godlike virtue (of the producing virtue power) from heavens, due to His mercy on us, He symbolically prepared the holy tent - and all the things from within it - which is a reflection, an image, and an imitation of the wisdom". Of course, the Old Testament's tent wasn't only an intellectual symbol of the word, but in the sense of a vessel of something from the power of the tent from above, or of the godlike Word as Person Who will bring through embodiment the whole His power in the human body, His true tent, and therefore in the direct relation with the people. Saint Maximos considered that any means the spiritual presence of God is made felt, and His power is made felt, it is a symbol of His. Thus, there is a suite of symbols. The Word of God Himself can become increasingly transparent and

He can manifest His power in an increasingly more felt mode, corresponding to the spiritual state of the ones who unite themselves with Him, by faith and by life. "Like the words of the Law and of the Prophets, being forerunners to His coming into body, they were guiding the souls to Christ, likewise the embodied Word of God, He has made the forerunner of His spiritual coming, by guiding the souls through His own words towards receiving His luminous spiritual coming. This coming is always being done by Him, by transforming through virtues, the worthy ones, from body to ghost. But He is going to do it also at the end of the time, by plainly showing what was hidden before, to everybody". The more His presence as Person is more clearly noticeable, the more *irradiate*, from His Person, a more obvious light." (Stăniloae: 2006: 9)

"(...) not only the Revelation culminates in the embodied and resurrected Logos, a fact that it will be fully unveiled in the future life, but the whole cosmos makes its concentration and its richness of meanings, obvious, in the Person of Christ, or of the Embodied Logos. The keystone of the creation isn't an impersonal general law, it isn't a substance, but it is the full of meaning Person, full of all meanings, of the Logos. Everything culminates in a person, namely in the Person from Who it comes. From this Person come all things, in Him are being upheld all the things, in Him will be shown all the things as comprised and illuminated. The Pantocrator, the upholder and the fulfiller not only of the Church, but of everybody, He is a *Person*: He is the embodied Logos as Person. The worlds have been created for the man, and the man, he was created for Christ, in Whom the man fully *accomplishes* himself. "The man's nature has been constituted from the beginning for the new Man (Christ). The man has been given mind and will for That One. We have taken rationality for Him, in order to know Christ, and desire, in order to run towards Him. We have received memory in order to wear Him, for he was the archetype of the created ones". (Stăniloae 2006: 9-10)

"Since the first times of the Church, Saint Irenaeus said: "The historical Christ was the prototype God had in mind when He created the first man. Christ was the full and consummate man Who was to show Himself on earth, and the Maker saw from before and He created Adam according to this future prototype. Consequently, Adam was created in the model of the Word Who was to assume in time, as Christ, the human nature and to show Himself as consummate man on earth". "It is known the teaching of Saint Irenaeus about Adam as "little child" and about the development of the "little child" until Christ. According to this Holy Father, the Word made Himself man at the end of the man's development into "word" (in rationality), "as a crown and as a final purpose of the mankind". The Holy Fathers highlight through this the connection between anthropology and Christology, or the fulfillment of the man and of the cosmos into Christ, as

being supreme Person in relation with the other Trinitarian Persons.” (Stăniloae 2006: 10)

“In Christ it has been opened to us the way towards the full humanization and He is the way towards this, for he is the way towards the communion with God as communion of persons whom He doesn’t reduce to the state of objects and, by this, the way towards the full communion with our fellow humans. Through His embodiment as man, Christ has made accessible to us the communion with Himself as God in culminant human form or, better said, He has made accessible to us the communion with the whole Holy Trinity. Only Jesus Christ has given us the power to fully exit the egotism of the sin, and to get out from the prison within the nature’s limits as system of the processes of composition and decomposition, or of the corruptibility which ends in death.” (Stăniloae 2006: 14)

“Know we know for sure that God- the Word is Person, or an existence resembling our existence as persons, by the fact that He makes on Himself also the Person of the human nature, without ceasing to be the Person of the godlike nature. By this, he guarantees the maximum value of the human persons and their eternity. But this shows, in the same time, that the human nature has been created capable for receiving God the Word as hypostasis.” (Stăniloae 2006: 17)

“It is difficult to understand what this capacity concretely consists in. The man’s quality as image of God, or as image of the Word of God, it doesn’t tell us so much, at its turn, in a concrete manner. In order to edify ourselves in this concern, let’s see first what the hypostasis is. *The hypostasis, or the person, it/he is the state of self of a spiritual nature, or of a spiritual nature also; it is one of the unities of such a nature, in tight correlation with the other unities, and in the case of the human person, in relation too, with God as Person.* As such, the person, who is the concrete mode of subsistence of the human nature, he is a unitary center of all his acts and of all his always new relations with other human persons, but also of the relation with God as Person.” (Stăniloae 2006: 17)

“Nothing opposes, in principle, for a unitary supreme “who” to comprise in himself an even greater complexity, greater than the complexity of the human subject. Nothing opposed to be accomplished a “who” which to comprise not only the complexity of features of the human nature, in which are comprised, as personalized, all the elements from cosmos, but also of the godlike nature, and vice versa. Through this it is accomplished the most comprising unity as person. This is Jesus Christ, the Word of the embodied God.” (Stăniloae 2006: 18)

“Each man is both hypostasis or subject, and nature; he is a subject, as subsistent nature, as subsistent center of his acts and reactions, as background which actualizes his potentialities; and he is nature, as instrument or background valued by his aspect as subject, or by the fact that he really subsists as hypostasis. In each man there is both the hypostasis and the nature, or the quality of subject and that one of background or of instrument, without the hypostasis to be added from outside, but by being the necessary form of the nature immediately he really exists. In the phrases “I am getting warmed up”, “I am thinking”, I express both my quality of subject who feels and thinks and my quality of background and source of feeling and thinking. One cannot be without another, once I exist. The human nature can never exist concretely only as nature, as background, as “object”, without having the quality of subject too, neither could the subject can be without the nature.” (Stăniloae 2006: 18)

“Of course, the divine Rationality, as Person, He is more than the rational principles’ sum of the right judgment; the divine Rationality is life too, as supra-rational source of the rationality, as infinite depths of meanings; and the human rationality of the human person is, at its turn, a meaningful life, a resembling depth of meanings. The human rationality of the human person has, in its hypostatizing in the Logos, the culminant fulfilling. The Logos is thus the man’s fulfilling as person; the human nature has its hypostatical fulfillment in the divine Hypostasis.” (Stăniloae 2006: 20)

“Not being a simple human hypostasis, but the divine al-comprising and loving Hypostasis of the entire mankind, Jesus Christ has in His humanity as Person, an environment through which he lives the pains of the entire humanity and all the people can be imparted with His humanity as Person, with His godlike life.” (Stăniloae 2006: 23)

“The today’s theology rather explains this (the deification of the human bodies, t. n.) through the direct relation as persons established between God-the Word become man and the other people who believe in Him, and therefore they open themselves to Him. But this relation doesn’t disregard the communion of nature, but only this community of nature makes possible this relation. The body we receive within our body is the Body of Christ, as Body of One of the Godlike Persons, but is about a Body in community of nature with ours. Without this relation as between persons, without the love between the embodied Son of God and the people, a love that animates this relation, simply eating the Body of Christ wouldn’t deify the people. That’s why, an important role in the deification of the other people by being imparted with the Body of the Lord, as present in the Mystery, it belongs to the Ghost of the Word, as love of the Father towards

the Son and towards us, and as love of the Son towards us.” (Stăniloae 2006: 25)

“The whole this communication of features it is accomplished through the unity of the Person, more precisely by the fact that this Person is God –the Embodied Word. This is because the man could not, out of his own initiative, to dispose of the powers of the godlike nature. The two natures could not communicate they powers and their acts by themselves – this would lead to pantheism. And in pantheism there aren’t two natures. The real variety and the unity in existence are upheld by God as Person, Who, being transparent by His Being, He can make Himself, by His will, Person of His creature, thus reconciling everything but without suppressing them or confounding them.” (Stăniloae 2006: 26)

“Enduring the sufferings of the human nature in a mode above the human nature’s needs, it is again a form of collaboration or of communication of the features of the two natures. And this is accomplished only in the Person and through the Person, as form of actualizing the two natures’ will, as Subject Who obeys the will of His inferior part to the will of His superior part, and he imprints the first one with the second one, but without suppressing the inferior one. The restoration and the consummation of the human nature is a work of the Person, of the highest Person Who has made on Himself the Subject of the human nature.” (Stăniloae 2006: 33)

“From Adam, through creation and through the full breath of the Ghost as Person, Christ “takes the image of God”, of His image; from Adam’s descendants, by birth, Christ takes the irreproachable affects and the corruptibility consequently to the sin, but not the sin too, for His birth it has been more closely united with Adam’s creation and with the work of the Holy Ghost, and Adam didn’t bring the sin, through this origin, from God.” (Stăniloae 2006: 36)

“The one who doesn’t do everything from his part for purity, he cannot be sanctified by the Ghost and overwhelmed by Him. The one who doesn’t give away, on himself, integrally to God, in a full liberation from passions, he cannot integrally receive God as person in order to find in God his full development as person.” (Stăniloae 2006: 37)

“As one can see, the Holy Fathers highlighted, in all the implications of the hypostatical union, the unity of the Person. Nothing remains in Christ outside the unity of the Person, without the seal and the presence of the Person. Christ Himself is God and He is present on the plan which is accessible to us. That’s why the Son of God has embodied, on Himself, to make, on Himself, present in a direct relation, or in a direct dialogue with

us. This direct presence of God as Person, it cannot be covered by the man's presence." (Stăniloae 2006: 44)

"Without any doubt, the Person of Christ is the Savior for He is the Son of God. This is for only in God there is the power of the salvation and the eternal life. And only for He is the Son of God it can be explained His love for people. Only for He works upon us out of His loving community with the Father and with the Holy Ghost, He brings us the salvation the whole Trinity – with love - is active in. And the people are saved not like some objects, but by freely accepting the communion with Christ and, in Christ, with the whole Holy Trinity. Thus, the whole salvation has the seal of personal relations between Christ and - through Him - between the Holy Trinity and people. The Christendom is personalistic; the Christendom means the salvation of the human person through the supreme Person. The Christendom believes in the not-passing value of the person." (Stăniloae 2006: 47)

"In the savior deeds is presented the Person of Christ and these deeds cannot belong to somebody else. And the Person of Christ is presented in these deeds for he cannot remain without being activated in these deeds, and without accomplishing, on Himself, through these deeds, like man. In of the plan of the passing human existence, only the relation with another person can occasion us some warmth of the life, a certain meaning and a reason to live, the not-passing life and the meaning and the full reason of this imperishable life, they cannot come except from the godlike Person entered in direct relation with us, by the fact that He has made, on Himself, a human person." (Stăniloae 2006: 47-48)

"The person of my fellow human means to me more than all his deeds, but this person doesn't work and he doesn't prove his irradant force except through his manifestations. Christ-the Man, for He is also God, He is incomparable more than any other person, and more than all His deeds. But these deeds are manifestations which prove the Person of Christ and His love. Even more than that, in the case of Christ, His Person is everything, unlike any other man's person is. But like the human person is more than man's deeds, for the person isn't static, for the person isn't being exhausted in the committed deeds, but it shows himself through his deeds like a source of love and life that is more than his deeds, likewise the Person of Christ, as God and man, His Person is everything, for His person isn't static, for His Person hasn't exhausted His reality in His savior acts during His life on earth; but, through those acts, His Person has shown us that He is going to be ceaselessly active in the spirit of those acts, and He is going to always be present in the availability of His acts. This is for those acts are under the culminant expression of His love and those acts have achieved in Him a state of permanent irradiating His love. As such, those acts are always up-

to-date in report with us, or better said the Person of Christ Himself, He ceaselessly manifests through these acts, His culminant love, or He ceaselessly manifests, on Himself, through them, as an endless and inexhaustible source of love. (...) The deeds committed by a person, are being inscribed in that person with their consequences. The reports with other persons too, are influenced by the states inscribed in that person by his deeds, and that person conveys to other persons those states.” (Stăniloae 2006: 48)

“Jesus Christ is the supreme Teacher and Prophet by His Person Himself. Jesus Christ isn’t a teacher as any other man, not even like any other religion founder. In the same time, He outdoes any other prophet from before Him, for He inscribes, on Himself, on other plan. For He is unique, His teaching is unique too. His teaching is unique but not on the same plan with other unique teachings. He is identified to His teaching. And His teaching cannot spring except out of Him. He is Prophet in a unique and supreme sense. His quality as prophet belongs to His Person, unlike the meaning the word prophet had in the Old Testament, where this quality is accidentally tied to a person or another. Jesus Christ is the Teacher and the Prophet through Himself, and not through a gift that comes from anywhere else. He is the Teacher by excellence (Jn. 13: 13) and the Prophet by excellence. He Himself said, about Himself: “I am the light of the world” (Jn. 8: 12), and: “I am the truth” (Jn. 14: 6).” (Stăniloae 2006: 49)

“Christ is the Teacher in the supreme sense by His Person Himself, for out of His Person Himself comes His teaching, showing the true road of the man towards the consummate eternity of the existence. He, as such, is the “Teacher” the ‘teaching’ in Person, for he is the “light” in Person. He is “the One Who preaches” and “the One Who preaches, on Himself”. In Him the Subject of the teaching is identified to the “object” of the teaching.” (Stăniloae 2006: 49-50)

“The words and the deeds of Christ are necessary for knowing His Person, as God, and as fully accomplished man. This is because the Person cannot be known otherwise, and the Person cannot be actualized in His effects upon others and neither in Himself, in the Person’s human side, except through words and deeds.” (Stăniloae 2006: 53)

“For the words of Jesus express Himself, they are a direct irradiation of His Person as their source, and a self-interpretation of His Person Himself. This means that *Himself as Person, He is the Word as godlike hypostasis*, become a human hypostasis too. Even the human person is a hypostatical Word, for the human person is wholly attention and tendency of self-communication, and for the human person, wholly, is calling for, and answering to: a ceaseless love. As such, the human is, endlessly, a hypostatic word. If the

human person is hypostatical word, The embodied godlike Person is the divine and human hypostatical Word, in the supreme degree. The godlike Person ceaselessly communicates His supreme love and He asks for the ceaseless answer of a corresponding love from the part of the man. Out of Christ irradiated the most demanding word. He is being lived with the sharpest responsibility, with the deepest obligation to positively answer Him, with the word and with the deed. Christ awakens this responsibility within us, not only by His words, but also through His Person, both as God and as man: as God, by commanding us what we have to do in order to accomplish ourselves as people in His image; and as man by showing us the model he accomplished to the man. *All His words have a full justification in His Person.*" (Stăniloae 2006: 53)

"The human person is the hypostatic word (subsistent) and therefore speaking, for it exists through dependency on the supreme hypostatic Word, and it must answer and conform itself to This One. Any word starts from the human person as an answer, out of the necessity to answer, and it expresses the human person as being the responsible hypostatic word, and therefore ties to the supreme hypostatic Word Who speaks to the human person asking him to answer. The human person exists in quality of responsible word, for God speaks to the human person, for God asks the human person to answer, and therefore the human person is asked by God to conform himself to God. In this sense, God, the supreme hypostatical Word, He is the creator and the sustainer of the human person, the human person being the answering word. In the word of the human person is concentrated the quality of man as "image" of the godlike Word. The man is called to existence and he is sustained in existence, for he is called in every moment to advance in an existence like the one of the godlike Word, by the answer the man gives to That One. On the measure the man answers less positively, his existence weakens, and in hell the man's existence becomes rather a shadow of the existence." (Stăniloae 2006: 53-54)

"The one who saw Christ, or the one who sees Him by faith, he sees the Person of Christ everywhere, as being the hypostatical Word springing out words and deeds, both the words and the deeds being accompanied by power and light. So, He exercises His full efficacy. Today, this full efficacy of Christ upon us, it is being exercised through Mysteries, in which the words uttered yore highlight Christ Himself as Person in His present work. This is for, by invoking Him through faith and prayer, He comes and manifest His acts of power, of the power He showed in His acts of yore, in the favor and for the benefit of the ones who invoke Him with faith, by imparting the grace of the Holy Ghost through the mediation of some gestures and materials which are sanctified through prayer." (Stăniloae 2006: 54)

“The teaching of the Holy Fathers doesn’t disregard either the blood Christ shed on the cross, for we are imparted with it in the holy Eucharist, and it represents concretely the state of sacrifice Christ has made, on Himself, to be permanent in, as also the cleanness Christ has brought His body to, by enduring the passions unmixed with the sin. It cannot be approved either the sliding into a spiritualism which disregards the body in the relations amongst persons, and in the given case, the relations between the Person of Christ and the human persons.” (Stăniloae 2006: 63)

“The resurrected Christ is the beginning or the new creation, for He comprises in the state of sacrifice and resurrected of His body, all of us who believe, not only through the communion of nature He has with us, but also through our comprising as persons in Him and through His living within us. It is redundant to say, that this means also our comprising in Christ’s memory (He virtually comprises too, all the ones who do not believe in Him). Christ presents in Himself, to the Father, all the ones who believe in Him, and therefore they are attached to Him. They are seen by the Father, in Christ, for Christ has them inscribed in His eternal memory. And the Father sees them inscribed in Christ’s memory. In the same time, the Father sees also Christ as imprinted in them, in His state of sacrifice and of resurrection.” (Stăniloae 2006: 75)

“The state of resurrection will mean a victory of the persons and of the liberty upon nature which enslaves them, a victory of the people’s communion, out of the communion with the divine – or supreme – Person, which has become also the liberated human person, by willingly enduring the death, by mastering upon death – the death being the supreme tyranny of the callous nature and the supreme enemy of the person or of the interpersonal communion. Everything is given us now, as nature, it will be personalized, and it will serve the communion amongst persons. The imperial glory of the supreme Person Who has become the human Person too, it will become glory of all the ones who will open themselves to the supreme and central Person.” (Stăniloae 2006: 75)

“The Holy Ghost comes to the fore of the work, for our sensitiveness, and because in Christ’s fully spiritualized body there is the Holy Ghost as Person full of loving initiative, so as He is in Christ, as God, from eternity. But this Ghost’s initiative as Person, it makes Christ as Person more obvious to us, and therefore full of initiative and power. Thus, the Ghost communicates to us out of Christ, as Person, He makes Christ, in the same time, fully obvious as Person, and the Ghost makes communicable, in a more accentuated manner, the power of Christ Himself. Now the Holy Ghost is entering within us with His integral presence, due to the fact that the human body of the Lord – a ring out of our humanity – it has become fully transparent to the godlike infinity which is directed towards us.” (Stăniloae 2006: 84)

“The presence of the human Person of Christ Himself in the grace conveyed to us through the Holy Ghost, it is made understood by the analogy which the relations amongst human persons present it to us. When a person exercises a positive influence upon another person, the influence of the first one won’t remain a simple external work upon the second person, but it is imprinted within in his being as a power ceaselessly exercised by him, but which can be actualized by the second person for his benefit, when he wants that. For this actualization isn’t but a passing to a together-working of the second person with the first person. Thus, in working, a person meets another person not only in a passing manner, but also durably.” (Stăniloae 2006: 125-126)

“The human person is being spiritualized in the intimate and conscious relation with the Person of Christ, as according to a model the human person orients after and which attracts the human person; but this relation the human person has it with the Holy Ghost too, Who is like a Person comparable to a life-giver force, with Whom the human person feels himself, on one hand, as almost unified, and on the other hand, the human person feels as being distinct, because he cannot attribute to himself that much force as he puts in work.” (Stăniloae 2006: 136)

“In the relation with the Supreme Person of the Word become neighbor man, one cannot progress except by advancing in the relation of love with the believers’ community, in which Christ dwells like in His body, strengthening its unity. The plenary humanity, of the plenary deified humanity of Christ, by being the humanity open at maximum to everybody, through it we have access and power of access to the everybody’s humanity, but vice versa too, through the everybody’s humanity seen in unity and loved, we have access to the full of Godhead humanity of Christ, which the humanity is comprised in. And the advancing in Christ’s humanity is being done infinitely, for through it one advances in the infinite godlike light and love; and by advancing in these ones, our humanity itself increases in them.” (Stăniloae 2006: 144)

“The one who loves the people who are in hardships and in a reduced understanding, he descends on their level, communicating them summarized sketches, out of His wisdom’s richness, and straining Himself together with them under their burdens, not for sparing them of efforts they are being strengthened through, but neither to let them to succumb under those burdens. On this way, He climbs together with them. This is for if He elevated them out of hardships without their effort, they wouldn’t have the occasion to grow up through those efforts; and if they didn’t come up to the superior understanding being helped by His participation to their hardships, they wouldn’t fortify their mind towards the real understanding of His loving

Person, and they wouldn't understand all the reasons and all the depth of His love." (Stăniloae 2006: 144)

"Fighting for weakening the sin's habit it equals the action of fully becoming a person and of fully becoming rational, of the human nature, after the first affirmation of the human person took place at Baptism. That's why the liberation from the ancestral sin isn't done for all the descendants of the baptized one, for it is required a beginning of person's affirmation, of personal option for abolishing the ancestral sin as sub-personal and counter-personal state. The fight, in continuation, against the human nature's weaknesses which drive the human nature to sin, it is a strengthening, in continuation, of the man's character as person." (Stăniloae 2006: 146)

"This action of personalization means an increasingly fuller imprinting of Christ's Hypostasis in the man's person. Through this, the human subject becomes fully opened to other subject, like Christ, by having His human nature in the Word's Hypostasis, He is fully opened to the other human subjects, not only as God but also as man. Thus, through full participation to Christ, the man becomes a person, namely a fully communitarian person, liberated from the prisons of the egotistic passions. Like through the dwelling of Christ, within man, with His human nature clean of sins, on the basis of the man's consent, it has taken place the man's cleaning of the egotism of the ancestral sin and of the other sins and the beginning of the action of man's communitarian personalization, likewise the man's as person union, in continuation, with Christ dwelling within him, it produces an increasingly fuller personalization of the man's nature, imprinted by the Person of Christ. This man makes Christ transparent through his human nature and, more precisely, through the person that man wears." (Stăniloae 2006: 146)

"Everything takes place within Church, for Christ, by being the divine Hypostasis of His human nature, by this He is open to all the human hypostases, easing their framing in Him, with the human nature these hypostases wear it, as in theirs and of the entire mankind Head-Hypostasis. And only because it takes place within Church, this action is an action of personalization, given the fact that the person is the factor which cannot accomplish himself in his aspiration of openness and communion except being in the deeply founded in Christ community: the Church." (Stăniloae 2006: 146)

"Saint Mark saw the progress of the man in the new life right in the personal frequent meeting of the baptized one with Christ Who dwells within him, and through this, in the increasingly greater union with Christ." (Stăniloae 2006: 146)

“It is not only about the death of the former man of the sin, but it is also about our death as subject, by and large, in order Christ to live within us as subject (Gal. 2: 20). But I am myself into Christ. He has made Himself the subject from within me, without Me to cease being as subject within Him, but by seeing me accomplished in Him and full of joy for this accomplishing. He has made Himself a subject to me, by remaining to me, in the same time, a *You*, the most responsible *You* for me.” (Stăniloae 2006: 148)

“The motif the Eucharist imprints in us the state of resurrection for, a state we are going to surpass with, the death we have to cross through, it is the union in the full degree with Christ Who has defeated the death which He cross through, and Who is in state of mysterious and consummate death and of resurrection. If through the Mysteries of the Baptism and of the Chrismation, though Christ dwells within us with His death and resurrection, He has made our own only His work into the Holy Ghost which gives us the power to die to the former man and to come out to a new life in a not-full manner, in Eucharist He unites Himself with us through His body and through His blood themselves, out of which irradiates this power. In Eucharist we eat His body and we drink His blood, dead and resurrected and pneumatized. By these, His body and blood give their quality to our body and blood, which thus bear within them, together with Christ, the mysterious death in God and the foretasting of the resurrection which is being worked within them. Doubtlessly, the body and the blood of Christ remain His body and blood as Person. But they are prolonged in our body and blood, so that these ones are framed in His body and blood, receiving their quality. Consequently, in addition to the Lord’s body as Person it results His extended body, without being possible to be separated from one another, given the fact that the center of the extended body it is the Lord’s body as Person.” (Stăniloae 1997: 59)

“The unity doesn’t abolish the persons of the believers. Although they are imparted together, each one is called on his name: “It is being imparted the servant of God (first name)”.” (Stăniloae 1997: 62)

“Christ brings us as sacrifices not like on some objects, but like persons, so as sacrifices which we are bringing ourselves too. We must do this out of a life lived for God and dead to the passions which tie us to the world or which lock us up within ourselves.” (Stăniloae 1997: 72)

“The sacrificed body of Christ as Person, it meets His mysterious body, sacrificed in the Eucharistic bread and wine. The Lord’s body sacrificed in Eucharist is only His body, but it has within the gift of the community, or the community’s sacrifice, in order Him to present the community’s sacrifice, in Himself, to the father. The community, though present as

sacrifice in the bread that has been transformed in His body, it isn't confounded to the body of Christ as Person, but it further remains in a dialogical report with Him, as infinite reserve of gifts. In the case of being confounded to Christ as Person, the community would lose its character as *community of persons*, becoming depersonalized. The believers always keep the belief that though Christ they bring themselves as sacrifice, though they do this by the power of Christ and by this Christ too brings them as sacrifice. But He brings them in His sacrifice, as distinct persons, and not like amalgamated objects." (Stăniloae 1997: 74)

"Especially on the moment of the Impartation, the community though tightly united in Christ from before, it receives only the body of Christ. This is for Christ always remains distinct from the community, as the One Who Imparts Himself. The unity with Christ crosses through diverse degrees, but the believers' persons always remain distinct, as partner of the dialogue, and as the ones who are imparted with Christ, and not as the ones who give to one another towards impartation, or like ones who in some regards are imparted with themselves. And this happens also to the community: no matter how tightly would be the community united with Christ, the community is always the one which is imparted with Christ, and Christ remains always the One Who gives on Himself towards impartation. The community never imparts itself with itself. The believer's distinct character as person and the fact that he is imparted only with Christ and not with the community too, it is affirmed through the phrase uttered by the priest at Impartation: "It is being imparted the servant of God (first name), with the honored body and blood of our Lord and God Jesus Christ". (Stăniloae 1997: 74)

"As in all the Mysteries, in the Eucharist too, through Mystery it is being inaugurated a personal relation or a new stage of the personal relation which Christ has with each person, though this takes place in the frame of the community, in a connection of each person with the other persons. The Mysteries' charismas are given as gifts to the persons, for the persons are entrusted with the responsibility for actualizing and developing these charismas, through the efforts of a sacrificial life, out of the power of the Christ's sacrifice." (Stăniloae 1997: 74)

"The dialectics of our assuming as sacrifice in Christ, and of maintaining us as distinct persons, it is concretized also in the fact that, in addition to the wafer out of which is taken the Lamb of God (Agnus Dei), as future body of Christ, the believers bring also the wafers out of which are taken pieces which are places around the Lamb of God (Agnus Dei), together with those of the saints and of the Lord's Mother. This practice of placing pieces of wafer next to Agnus Dei it isn't mentioned before the 9th Century. Before that time the names of the believers who asked for that were simply

remembered, after the gift's bringing forth. This means that the believers' sacrifices were considered then as they are now, as being assumed by Christ, in His sacrifice. But later on, in order to avoid the idea of depersonalizing the believers' sacrifices, it has been reckoned as necessary to specify also their persistence as persons in bringing their sacrifice, so that the wafer pieces are placed next to Agnus Dei." (Stăniloae 1997: 74-75)

"Many Christians struggle as much as they can, in order not to let themselves be dominated by the pleasure's passions, or by pride, namely against being dominated by the forgetfulness about themselves, or they struggle in order to advance in some measure towards being mastered by themselves as persons." (Stăniloae 1997: 152)

"The immortality isn't based on the indestructibility of the soul seen as substance, but of the person, namely of the soul as basis of the human person, given that the person is factor of this relation. This is for the relation between God and the human being it shows more its importance for the man isn't destroyed for a while, but he is uninterruptedly maintained, but judged immediately after his death, and awarded or punished with a new style of life, according to how he has been living on earth. If God has made the human being as person, as relation partner, this relation will be and eternal and uninterrupted relation." (Stăniloae 1997: 163)

"Only the objects disaggregate. The persons remain indestructible, as unique, original entities, but, in the same time, the persons remain as sources of endless novelty in their attitudes and in revealing their will. We cannot forget a person either that person has done good or evil to us. And we want both cases to last forever, either in order that person to repent for the evil done to us or in order to us to enjoy continuously his love." (Stăniloae 1997: 163)

"What at us is only an unrealizable will, at God it is reality. To God, actually, no person whom He has been in relation with, he doesn't cease to exist. God, when He made the human being as person, He has given the human being an importance as His partner forever, He has made the human being for an uninterrupted relation with Him. This can be seen in the uniqueness of the person too. No person can be replaced for another person; a person cannot be replaced regarding what he can offer. Of his loss, properly-said, it is not the person who suffers, but the other persons suffer. Through the death of a person is taken away also the possibility of an irreplaceable relation. Likewise, to God, each disappeared human being still would mean an irreplaceable relation. Does God accept the absence of some irreplaceable relations after He wanted those relations? Does His love accept the disappearance of the person whom it has been directed towards? If he accepts this, why He would resurrect those persons?" (Stăniloae 1997: 163)

“The theories on the destruction of the whole man through death, they hide out the known understanding of the Protestantism regarding the value of the human person, the known affirmation of the exclusive reality of God in front of the human nothingness. To the unique value of the human person to God, it belongs the human person’s permanent and uninterrupted existence. If the love of God is uninterrupted, then uninterrupted will be the existence of the persons whom He gives His live. And the non-interruption of the love of God it belongs to the perfection of His love. We can forget, because of not loving perfectly. But God doesn’t forget, for he loves perfectly.” (Stăniloae 1997: 163)

“If the souls had ceased to exist between death and the universal judgment, it would have meant an interruption of the relation between God and these persons. But we cannot imagine that God would interrupt His relation with a person, once He has brought that person to existence. Otherwise, what would Him have brought that person to existence for? And the man must have, at his turn, the conscience that God hasn’t interrupted and He won’t ever interrupt the relation with him, that he isn’t an accident to God, but that he has a permanent value. The adherents of the theory of the souls’ destruction vainly try to argue that God keeps too the dead, in connection with Himself through the memory He has about them, and through the decision to resurrect them. A memory on somebody who existed or who will be, it is interweaved with the painful feeling that He is missing that person, and this feeling is endured unwillingly by the one who doesn’t have the power to maintain in life the one whom he loves. But God doesn’t lack this power. If God won’t ever forget the one whom He has been in relation with, He keeps that one in existence in order the memory not to be interweaved, at Him, with the feeling that He is missing that one.” (Stăniloae 1997: 163-164)

“God wants to show that His love will last forever, even for the ones who don’t ever answer His love. Otherwise, it would seem impossible to understand that they too are going to be resurrected. Any person is a unique reality, a unique sign of the creator imagination of God, and each person remains as a unique witness of this creator imagination, as a unique form of God’s revelation. God won’t ever forget a person and that’s why He maintains any person in existence. The thesis of the destruction of some persons for awhile, it leads to the possibility they to be destroyed forever, and this empties of seriousness: the creation, and the embodiment of the Son of God as man, and the resurrection, and the entire salvation’s plan. In Christ-the Man God reentered the intimate virtual relation with all people, even if subjectively some people do not know about this relation. God affirmed, through the human face He has given His Son with, the eternal value of all the human faces. Without being annulled the freedom of the people as persons, because of this would make them nonhuman, all the

people remain in a various bond with Christ. In Christ, God has tied His existence, on the mankind. And vice versa.” (Stăniloae 1997: 164)

“The interest of God in the human person as such, it wouldn’t have been full, if God had destroyed the human persons who didn’t do His will. Saint John Damascene said that even the existence of the demons, as existence produced by God, it is a good thing. God wants to show that He can tolerate even the existence of the persons who use their freedom in a way unpleasant to Him. The opposite would have meant a denial of the importance of the freedom granted by Him. But God doesn’t deny this important gift which He has given to the man. God doesn’t condition this gift on certain conditions. In the end, those human beings too, they confess their dependency on God; these human beings too, they are in a dialogue with God, even if they answer His call negatively. God doesn’t feel Himself endangered either by the somehow autonomous existence of some human beings next to Him.” (Stăniloae 1997: 164)

“We have the paradox that the affirmation of the person it is a good thing, but the egotistic affirmation of the person, outside the communion with God the Supreme Person, it is a bad thing.” (Stăniloae 1997: 179-180)

“The world’s transformation at the end of time it has its cause, anyway, in the Lord’s coming closer to the world. It can be exclusively the effect of the light and of the spiritual “fire” of the Lord’s body. But this can cause a material fire too. In the songs on the Sunday of Thomas they say that the Lord’s rib, or bone, it was of fire and God sheltered Thomas against being burnt by it. That’s why this “fire” could be felt as fire especially by the evil ones. All the more it irradiates fire out of the Lord’s eyes. Anyway, the Lord is the ultimate cause of the old-world consumption and of the apparition of the new world. The created world is potentially comprised in the godlike not-embodied. The transfigured world it is comprised in Person of the embodied and resurrected into body, Word. Through this it is affirmed the superiority of power of the person upon nature, and the dependence of the last one on the first one. Out of the world and out of the face of any person it irradiates a superior power, which is due to the spirit. All the more it irradiates a power out of the Lord’s Person. If the world has been created through word, then it will be transformed through the light of the face, of the eyes which God has put on, in order the world’s matter to be made according to the way of existence of the resurrected body. And if the bodied were animated in the beginning through the breath of the not-embodied God, at the end of the time they will be resurrected through the irradiation of the whole power of His resurrected body, which is His Ghost.” (Stăniloae 1997: 261-262)

“The luminous face of Christ will lighten everybody and everything. The things will no longer appear as independent from persons, but as a common

content of theirs, as an environment of manifestation of Christ's love and of the angelic and human persons in a pan-personalism of the consummate communion." (Stăniloae 1997: 266)

"Although the entire world and the subjects open to Him will be covered by the light of Christ's face, this won't mean their disappearing. On one hand, out of this sea of everybody's communion each individual and each spiritual level of the ones living in it is being imparted according to his level and mode." (Stăniloae 1997: 266)

"If the people differ now also due to external "natural" causes, independent to their will, after resurrection they will differ exclusively due to moral, voluntary, and spiritual reasons. This is a meaning of the matter being overwhelmed by the spirit. These differences distinguish the people as spiritually nuanced persons. The other differences distinguish the people due to the external circumstances and to the inferior and not-free passions. The last ones distinguish the people as individuals opposing to one another, and not as persons whom it is expressed in the communion spirit. If the passions urge the people to camouflage themselves, the kindness makes them totally sincere, and therefore not-uniform. All the more the heavenly man will receive his own characteristics by spirit." (Stăniloae 1997: 284)

"Christ, for He has become unseen through His Ascent, He uses for working upon the ones who want to unite themselves with Him and to grow up in Him – by entering the Church where to spiritually grow up -, a person as seen organ. The need for some seen material means or for some seen gestures implies also the need for some seen person, whom Christ to work in a seen mode through, upon the ones who want to unite themselves with Him and to grow up in Him. The most efficient work is that from person to person. Christ as person He works in the most efficient mode upon the human person through human persons as well. Only a human person can commit expressive acts, namely intentional acts, differing from the nature's unintentional movements, and only a human person can utter words explaining the meaning of what it is being done and the intention Christ has through Mysteries. The priest's gestures touching the one who is provided with the Mystery, or which are answered by the receiver through his own gestures, they make the Mystery to be more efficient within the receiver's being. This efficacy is characteristic also to the words uttered by the Mysteries' committer and heard by the receiver or uttered by the receiver as answer and as engagement towards the committer." (Stăniloae 1997: 18)

"Actually, the acts of will and the works, whose agent is the subject, they wouldn't make any sense if the subject hadn't the tendency to manifest himself to the others and to enter in report with others through voluntary acts and through his works. From the two characteristics of the subject: to

have a nature, and to work through that nature, namely to manifest himself, the first one made no sense but only in the goal of the second one, because otherwise the nature would be conceived like something static, and there would not exist the possibility to want and to work through it. The purpose of the subject it cannot be either only that of exercising his will and his work on his nature, because in this case the will and the work would have to have their origin into the subject, and not into the nature itself. The nature would have to be a passive object, totally at the disposition of the subject.” (Stăniloae 1993)

“Jesus is Savior through His own Person. No man can find the salvation somewhere outside of Christ’s Person, where Christ would have placed it, like a standing alone aid, after He has created it. Searching for salvation means searching for Jesus Christ, for the communion with Him. The state of salvation is the state of communion with Jesus Christ like God and, through Him, or due to Him, with the fellow humans. We have the salvation only if the Man Jesus unveils Himself to us like God Who has become to us that supreme but though close to us: “*You*”; that “*You*” full of authority, but though full of love that wakes up our subject from the death of the selfish loneliness and put us in a not-annullable connection with Himself, and through Himself with the fellow humans.” (Stăniloae 1993)

“The work of Jesus Christ it is inseparable from His person. The work is, by and large, an external manifestation of a person. Through the work of somebody, we enter the connection with his person. The spoken word of somebody, by being a work of his, it is a manifestation of his person, a bridge which he gives us to call us into relationship, into communion with him. Through word we are always passing to the person who has spoken it. Only then it can the word be considered like something which sends us away from the person, when we consider the word like a standing alone idea.

In fact, when a man talks to you, your attention concentrates on him, his imagine dominates you and imposes to your spirit. You do not feel his words like something putting a distance between him and you, but, rather the opposite, like something which opens up the one whom you are talking to and it brings him closer to you, and also like something which also opens you up and it brings you closer to him. The word makes the connection between him and you and gets you closer to one another.

This truth is especially valid regarding Jesus Christ.” (Stăniloae 1993)

“The work of Jesus Christ it cannot be separated from His Person, because of not being but the necessary manifestation of His personal structure itself. Being fully a human person, Jesus Christ cannot be but the most undisturbed actualization of the tendency towards communion. And a fully human person He could not be except for He is in the same time the created reverse of the uncreated divine person. In Jesus Christ the spirit of communion is not maintained by a center from outside, but it has the last residence in Himself. He does not need to beg for love, which to show it to the people, from God like from a foreign somebody, but He has the love in Himself, in a not diminished manner.” (Stăniloae 1993)

“The Person of Jesus Christ is not-separated from His work, by the manifestation of His love. Only through an abstraction it is possible to speak separately about His Person. In a natural way His Person manifests in savior deeds, and the savior deeds are not-separated from His person.” (Stăniloae 1993)

“Of course, this thing seems somehow self-understood when it is treated like work, in the sense of a present action. Then, to any man there exists an inseparability between his person and his work. We understand how, on the moment when Jesus was speaking a word of teaching, this word was forming a whole with His Person and what was giving life to the listeners it was not the word taken by itself, but it was the hanging, of their being, on the Savior. The words and the deeds of a person, on the moment they are spoken and done, they cannot be separated from the person, because they are the person’s himself manifestation, and they reveal and convey the person, in an existential way, to the persons whom he can attract into the unitary circle of the dialog. But how it can continue to be valid this fact to the words which once flew from the lips of the Savior and they have been fixed into a book, or to the deeds once done and which remained into the memory of the people?” (Stăniloae 1993)

“Christ’s work is the bridge which He throws permanently to the human being for tying it by His Person; it is the manifestation, and it is the openness of His Person.” (Stăniloae 1993)

“The savior work of Jesus Christ, though indissoluble tied to His Person, both in the effectuation and on the result of it which we are imparted with, it can be contemplated in itself, being given the fact it was necessary for the salvation of the people, and thus having a fundamental significance.” (Stăniloae 1993)

“From what we have told about the indissoluble connection between His manifestations and His Person, but also from other consideration which we are going to mention, it turns out that, at Jesus Christ, we have not only disparate and accidental deeds of a teacher, of a hierarch and of a king, like some Protestant theologians affirms, but Himself is, through His being and through His mission of embodied Son of God: prophet, hierarch, and king. God in Himself, in His internal reports, is neither a prophet, nor a king, and He is even less a hierarch. But immediately that He creates an inferior world, still a spiritual one, which He wants to stay into a report with, He is its teacher, and its king. In report with the man, God is also the man’s teacher and the man’s leader by excellence. Even if the man hadn’t had sin and God hadn’t embodied Himself, God still would have been the teacher and the king of the man. Hierarch, however, the Son of God is only after the man’s falling, like the one who embodies Himself and mediates like man to God. But, even if He is a hierarch like man, though, if this man hadn’t constituted, through embodiment, the Son of God, He couldn’t have been a hierarch. God gives the man the power of the high priesthood, because who else can obey God, except the ones who enjoy the divine grace in front of Him? And the fully listened to, by God, is that man Who is, in the same time, the Son of God. If the dignity of a teacher and of a king of Jesus Christ, it has its last source into His quality of God, the dignity of a hierarch by excellence, He has it through His quality of the fullest Mediator between man and God, assembling into His Person, ontologically, both the one and the another one, by being both in the camp of God Who must be reconciled, and also in the camp of the people, who are begging for reconciliation.” (Stăniloae 1993)

“The same consideration could be made related to the tendency of our being to come closer or to impropriate everything that represents a value. This is also an infinite tendency, which we know about that it won’t be satisfied with any finite value, but by crossing through all those values, it searches for the infinite value which it confusedly feels it as existing. This thirst for the infinite value comes also out of an experience of our concavity, of our insufficiency which we must complete through values existing outside us. The dynamism of this thirst it has in itself something positive, which cannot be explained only through our minus; and this positive force it cannot be upheld in us except by the irradiation and by the attraction of the supreme value, with which, consequently, we are on the line of an uninterrupted bond. But we know that out of the concrete values incorporations, the worthiest of love it appears us to be the human person, for the human person represents the richest and the most complex concentration of values. The objects present us, each one of them, a sole value, anyway a much-

reduced number of values. And the objects especially lack the value of the conscience, the value of the knowledge, which are characteristic to the human person and which our loneliness finds the much-desired healing in.” (Stăniloae 1992: 17-18)

“The identification to God, it is excluded not only by His quality as Creator which God has, and by the man’s fundamental quality as creature, but also by God’s character as Person. Besides, God could only be a Person, for the free and conscious existence mode of the person is infinitely superior to the inert existence mode of the objects, and God cannot be except free and sovereign; but just because He is Person, namely he is an absolutely sovereign Person, He doesn’t bring the world to existence by emanating it out of His Being or by involuntary unfolding out of His Being, neither by using - because of helplessness - an external matter, but only by creating it out of nothing. Making abstraction even of this and through God’s Person as fact as such, it becomes impossible the pantheistic identification of the man to God, but it gives the possibility of an infinite progress of the man in the communion with God. Namely, firstly by the fact that in His quality as Person God cannot be known by man through a man’s cognitive offensive, as one can neither enter the intimacy of a communion with God without God’s will.” (Stăniloae 1992: 22)

“You cannot know the person of your fellow human only through your initiative, or through your aggressive undertaking. In order to know him, he must unveil himself through his own initiative and he does this all the more as it is absent the aggressive element from your tendency to know him. All the more God, the Supreme Person and Who isn’t dressed up in a visible body, he cannot be known by the man if He doesn’t reveal Himself (Max Scheller, *Vom Ewigen im Menschen*, Berlin, 1933: 681-686). Through this it is confirmed, in the first place, the thesis of the Christian spirituality, that one cannot reach to see God without a special grace received from God. But this excludes also the possibility that our being, in our thirst of knowing and appropriating God through knowledge, to reach to absorb the divine essence in ourselves, until identifying to God. Besides, identifying the man to God it would be equivalent to a disappearing of the human being as distinct being, but it would mean also a disappearing of the world as distinct reality. It would mean that God renounces to the creation’s existence. But the, what God has created the world for? Only for ceasing the world’s existence by absorbing it within Himself, after He has crossed it through the detour loop of an ephemeral existence? If the form of this created existence hadn’t had a value in itself, or it hadn’t had the possibility of enjoying the divine values by remaining in itself a creature, it wouldn’t have been more logically if it hadn’t been created at all?” (Stăniloae 1992: 22-23)

“If the man too has been created as person, the God’s intentions it has been that the man too to exist as an irreducible *self*, capable of defending in his relations of communion his being’s intimate hearth. The relations amongst the created persons show us, on one hand, what tight it can be the communion amongst them like, and on the other hand, these relations show us the irreducibility of the selves along with the not consummate union amongst them. These relations are an icon for the man’s connection with God. These relations make us understand the relation that cannot be expressed by words, except contradictorily (Nicholas Kabasilas 1946: 4). On one hand, it is a “union”; on the other hand, this union isn’t identification. God overwhelms our being which his gifts and powers, but these gifts and powers do not become gifts and powers belonging to our being. Our being doesn’t become divine being, because of our created self doesn’t become godlike self, and that’s why in this living our self preserves his conscience that, not by his power he enjoys all the good things he tastes, but through God. The spiritual Christian impropriates this affirmation of supreme humbleness, but also of supreme daring: “I am man, but I live as God by what God has given me; I am man, but I am on God’s level by the grace of God which He has deigned to dress me up in.” This expresses the content of Saint Apostle Paul’s words: “I am no longer living, but Christ lives in me” (Gal. 2: 28). Namely, my own self of man, he hasn’t ceased to exist, for I continue having the conscience of my own self, since I am affirming it; but my own self lives the life of Christ. I have remained man according to my nature, but I have become Christ according to the powers which my own self is now living through. This is the experience of the Christian on the supreme peaks of his spiritual living.” (Stăniloae 1992: 23)

“The Christians spirituality, by having as target the man’s deification and his union with God without being confounded to Him, it has as its basis the conviction in the existence of a God as Person Who is supreme source for the love irradiating out of Him, and Who, by cherishing the man, he doesn’t want to merge the man to Himself, but He wants to maintain and to elevate the man up to an eternal dialogue of love. Such spirituality cannot take place where it is affirmed an evolutionary progress of the man in connection with a divinity conceived as impersonal essence. That sort of progress cannot have any other result than a man’s getting lost in the impersonal divinity.” (Stăniloae 1992: 29)

“God as Person, and therefore as supreme source of love, He cannot be conceived as singular Person, but only as community of Persons in consummate unity. Behold why, the Christian teaching about a Trinity of Persons in a consummate unity it is the only one that can constitute the basis of a consummate spirituality of the man, understood as full communion with God in love, without the man being lost in this communion.” (Stăniloae 1992: 29)

““Our thinking from today it has been accustomed so much to identify “the logics” with the “rationality”, so that it judges the correctness of any thinking according to the measure which that thinking corresponds to the “logics” in. But in reality, the logics suppose the Plato’s doctrine about ideas, or the Aristotle’s concept’s unity. For this ideas’ doctrine there is no place in the Bible, because of here the whole thinking is preoccupied not with the ideas but with the person; it is existentialist” (Koeppen). And the person is infinitely more than the ideas are, through his indefinable, living, passionate, always new and thirsty for a living and loving relation with other persons. Only the person really warms me up. The ideas are only some partial products of the person, or non-fully communication means amongst persons. And the person’s thirst for endless relations with other persons it implies both the eternity of the persons and the source of this eternity of theirs, in a supreme community of persons.” (Stăniloae 1992: 34)

“The sentiment of plenitude, of overflowing, of happy drunkenness, as the Holy Fathers called it, we actually live it too, in our love for others, all the more for the communication of the love starts both from within me and from within my fellow human. But this love cannot have as ultimate source a universal natural basis. Only the supreme, infinite Person can be the source of such a plenary love and joy. This is for you realize that the overflowing joy had by another for you, and the boundless will of him to comprise you as whole in himself, it is not only you the one who cause it with your relativity, neither it can start from the content of his nature, nor can come out of an impersonal source. The other one unveils himself to you and you to him, as a gift of the infinite Person. So, the joy for another it is also a gift from the supreme Person from beyond you and him, Who, through him He gives Himself to you and through you He gives Himself to him. This conviction is enforced to you also by the fact that this joy doesn’t last except for a moment at the time. If everything had come from nature and it had belonged to the nature, it should have lasted and it could have lasted permanently. But when we receive that joy, it seems to us that our being is melting down like, it seems is being shattered, it seems we would faint out, if that joy would last for more and it would increase in intensity. If this spiritual joy had been born out of the nature’s content which we are co-natural with, how could have been us capable of experiencing our incapacity of living it wholly, and for a longer time in continuation, or even all the time?” (Stăniloae 1992: 271)

“In my rejoicing of you, in my love for you, which goes up to forgetting about my own self, in order to put you on the place of my own self, in the union between you and me, the human nature allotted in persons it overcomes its division and it finds itself in its unity, a fact that produces an overflowing joy. The allotting in persons it was and it still is necessary just for through

the reciprocal love amongst them, the persons to unveil a value and a beauty which otherwise they couldn't unveil." (Stăniloae 1992: 274-275)

"The icons' defenders explained that the man, and therefore Christ too, for being a man, He has a comprehensible side too, a side that can be represented in icon, but they didn't deny that Christ, according to His godlike nature, he is incomprehensible, uncircumscribed, and therefore impossible to be represented in icon. By this they distinguished between icon and prototype. But the icon, by representing the prototype, for the prototype had a visibility, the icon indicated towards Christ Himself as Person. By representing the seen aspect of a person, for this aspect cannot stand detached from person, it is indicated the integral person. And the worshipping of the icon it aims not the icon as object in itself, but it aims to the represented person. And for the Person of Christ is also God, though the icon represents Him only according to His humanity, the icon makes us thinking at His integral Person, divine-human, manifested, on one hand, as confession of the real humanity taken by the Lord, and on the other hand, through it is affirmed and it is remembered always the hypostatic union of the two natures in the Person of God-the Word, it is affirmed that the Person seen in icon, through His humanity, that Person isn't only a human person but He is a divine Person too. This is the sense the worshipping of Christ has, a worshipping occasioned and caused by icon." (Stăniloae 2005: 143)

"Without any doubt, for the nature doesn't really exist except into person, the image is characteristic to the person. The person gives concrete consistency to the nature and it shows the image, thus, as manifesting one person's relation with other persons and a difference from them, within the same nature. The Son is the image of the Father both for having the Father's nature and for being Son of the Father and not the Father. Even in God, the image means a certain distinction of a person from another, and therefore a certain specification. Neither God is totally indefinite. There is an infinity in His reality which isn't totally indefinite." (Stăniloae 2005: 168)

"We must affirm both the fact that the human nature subsists in different hypostases and the fact that in its real state, each hypostasis comprises the whole nature. If the individual hypostasis hadn't comprised the whole nature, the people wouldn't have accomplished the love amongst them. If the nature hadn't existed in non-confounded persons, the love wouldn't have been possible either." (Stăniloae 2005: 199)

"If the Son of God had made Himself man only generally, if He had made Himself the bearer of the humanity by and large, without its will, the people would have lost their character as persons. In such a case the people would have constituted an impersonal mass, a mass borne by divinity in a pantheistic sense. And Christ wouldn't have been, properly said, a Person.

There wouldn't have existed a self-awareness in people, either in Christ as man. With this, it would have become impossible the love between person and person, and therefore also the love of Christ as person, towards the human persons." (Stăniloae 2005: 200)

"We have said that the notion of hypostasis or of person implies the fact or the relation with other persons (as it is the case amongst the human persons and the divine Persons). The divine Logos, by creating all the persons in His image, He comprises in the relation with Himself all the human persons more than the human persons comprise one another reciprocally, but, still, He remains a distinct Person, as role model and as upholder of everybody. The human persons cultivate the relation with Christ and amongst them, also through their conscience and will, once they are persons in the image of the supreme Person, and they are not objects. This quality as distinct Person, but a Person comprising all the human persons more than they comprise each other, it is being reflected in Christ quality as Man too, in His embodiment." (Stăniloae 2005: 200)

"The iconoclasts' thesis about the removal of the limits of the human nature by being assumed by the Word of God, it means a diminishment of the human and a helplessness of God-the Word of keeping in undiminished. Despising the personal character of the human it implies a divine's lack of freedom, a helplessness of the divine, a submitting of the divine under a process. Understanding God as nature it determined understanding the human as nature, and vice versa; it means identifying them in a unique nature in a pantheistic sense. And understanding God as Person it implies admitting in Him the power of creating persons, of organizing by His power free and distinct persons, and of making Himself a factor of restoration of the human as such, as distinct, personal, and individual human. If the Word hadn't been able to give an individual character to the assumed humanity, by making Himself its formator hypostasis as individual humanity, the embodiment wouldn't have taken place, namely it would have been only a fiction. Since the Word of God hadn't been circumscribed by embodying Himself in order to circumscribe the assumed nature and in order to manifest Himself as a Hypostasis matching it, He wouldn't have really taken our real nature, or, by taking it, He would have essentially modified it, he would have taken it out of its individual characteristics which are the condition of its reality." (Stăniloae 2005: 207)

"Not admitting that the Son of God has made Himself a concrete, individual man, it means not admitting His love for people regarded as other persons, but it means reckoning that there is a diffuse love amongst people which is nourished out of God, but there isn't a love between the Son of God as man and each individual man, or of each individual man for the Son of God made man accessible to them. The love is a persona report, and it isn't a tendency

of the nature to stay together in its generality - this means, again, placing the nature above person.” (Stăniloae 2005: 208)

“The man won’t be able to grow up in freedom if he isn’t in dialogue with a God-Person. An impersonal fund of the world carries the man away through the meanders of an involuntary destiny. The existentialist experience of the man outside a dialogue with a God Who is Person, it cannot be else but the tragic experience of accepting a fatality leading the man inevitably to death.” (Stăniloae 2005: 10)

“The Christian reckons that the impulse for a vigorous affirmation of his freedom it comes just from God, as Person partner in the dialogue with the man. Nothing claims the man stronger, nothing upholds the man’s forces in a life of responsibility, than a God Who isn’t submitted to the mundane automatism. A God submitted to this automatism cannot give the man the force of getting rid of this automatism, of being free for new acts, acts which to create a better world.” (Stăniloae 2005: 10)

“The western anthropocentrism is passionate with accentuating the man’s independence relatedly to God, and it tends to consider the man close to nature or even to confound him to nature, and that even happened; while the eastern personalism means the tendency of differing from nature, not of becoming – the human being – autonomous in report with to God, but, a contrary, the whole value of the human person descends from above, it comes in connection with the divine person. The Orthodox peoples believe in person for they believe in God as Person, and not in nature.” (Stăniloae 2005: 66)

“The Orthodox personalism isn’t hostile to nature; it doesn’t want the disappearance of the nature, but its transfiguration. But the transfiguration is being done through person, in the last analysis through the divine Person of the Son of God. His icon uses the nature’s elements but it unveils a meaning from beyond, and in its light the whole art and ethics of the Orthodox peoples aspire to transfigure the nature. In the Orthodox conception the person appears on the foreground upon the entire nature it overflows the brightness and the meaning of the person. To the West, the man is an annex of the nature, and ethically speaking, the nature is indifferent to the man; the nature must be taken as it is, for it is mastered by the iron unchangeability of the laws. To the East, the nature as it is, it is under the shadow of the sin and of the powers from beyond nature. The nature must be transfigured: parts of nature must be liberated from under the evil’s domination. This cannot be done through the activism aiming its immanence, but only through the moral purity and through the man’s prayer, which touch the evil’s forces reigning in the nature’s unseen.” (Stăniloae 2005: 66)

“What is different by, the messianic symbol, from the prophetic symbol, and the symbol by and large? If the general symbol makes us the thing’s nature itself transparent to God, in His transcendent spirituality, the prophetic symbol presents us, by a divine special choosing of the respective thing, if not either by being invested with a special power too, with anticipation, the Embodied Word, His intention of making Himself man, namely it unveils to us, out of God, something more than the general symbol does, or God as somehow more leaning towards the world in His intention of becoming one with the world. By their instituting, God really unveils Himself, to us, as Person, by showing His intention regarding some future deeds of His, which cannot be known by man otherwise, because of not being committed yet, namely brought to light. If through embodiment, the Word of God fully comes to light, as much as the man can notice, in prophetic symbols it is made known His intention to come in the future, to light, so that these prophetic symbols have a plus of revelation in comparison to the general symbols. In the prophetic symbols God made a step towards the world, but it cannot be seen except shadow, like a person about to go out his room, which is illuminated by the light from outside, but until that person doesn’t get out fully, only his contour can be seen, or his movement towards the light from outside, while he still is inside the chamber’s shadow. In those symbols, the Divine Logos stood as “in shadow”; He didn’t come out to light; He was overshadowed by the thick eggshell of the symbol. This idea has been developed by Saint Cyril of Alexandria in his work *“Worshipping in Ghost and Truth”*. The prophetic symbols presented us the Logos as closer, but only in His intention, than the general symbols which say that there is a sole God Who created the world and Who upholds the world, but not also that this God is on His way to come to us and to commit a series of savior act which reveal His love even more.” (Stăniloae 2005: 72-73)

“The supreme existence itself makes the human persons capable of knowing Him and of loving Him, by using the world as a means transparent to His light and love. Out of this love, we deduce, as a first conclusion, the fact that the man and the world have been created out of nothing and, as a second conclusion is that the supreme existence has the capacity of uncreated and eternal love, so that it is a structure which, in its unity as godlike being, it is not only One Person, but it is from ever Three Persons Who love on one another.” (Stăniloae 1993, 3: 7-8)

“But the will of God and the will of the man, in the relation between God and man, in order to fully elevate the man at the uncreated, eternal, and infinite light, it actually highlights the character as conscious persons, of God and of the man. This is for only the conscience of God can found the love for the man and only the man’s conscience, it can find the man’s will for eternity, namely the man’s will for advancing into the God’s infinite and eternal light.

Only a conscious God can cherish the man and only a conscious man can cherish God. And only the man's conscience can crook his own will, by deviating it from willing to achieve the true, eternal life, from God, by thinking that he can achieve it by his own egotism." (Stăniloae 1993, 3: 15)

"Everything that exist has in itself a rationality, or a light, but that light is concretely shown in its richness through individuations and through persons and it is being noticed and it is being communicated through personal consciences." (Stăniloae 1993, 3: 28)

"The fact that each conscience belongs to a person, it is shown in the fact that each conscience needs another conscience which, on the other hand, it is different from the own conscience, and on the other hand, it enriches his own conscience. The conscience belongs to a self, which addresses to a conscience of a you, who doesn't let the self to be alone, but neither keeps it in a limitation and in a poverty, but he makes possible the conscience's enrichment. The another's conscience is like an open gate to me, and not like a locked-up gate. Just by the fact that each self has in front of him another conscience, as a gate, it shows that fact that he isn't locked up in a monotony." (Stăniloae 1993, 3: 28-29)

"The personal consciences realize that the world with its light and the persons whom the light belongs to, no matter how enriched the world and the light would be through them, they aren't the unique reality, neither they have the light by themselves, that they have their existence from a supreme existence, and therefore they have the light too, from a supreme light. This is for that supreme reality and supreme light must be, at its turn, not only a power which the world and the humanity which notice the light and the man, but it also must be a conscience who communicated and who knows consummately, the light, or the meaning, or the rest of the world and of the man. For, otherwise, the world's light and the human conscience that notices it, they would have remained in themselves, too little understood. And the human conscience, by noticing that the world's light and his own light aren't fully perceived, it realizes that they do not depend on themselves in their own existence. That's why it cogitates, rightly so, that this conscience about the world and about the man it belongs to a supreme Subject Who even created them out of nothing and Who upholds them in existence." (Stăniloae 1993, 3: 29)

"A God of the eternal life and, so, of the perfect love, He cannot be except a God of a Trinity of Persons. The love cannot exist except amongst Persons. And a perfect love cannot exist except amongst three Persons. A Father Who had had several Sons, He wouldn't have directed His infinite love towards several different sons, because, if those ones had been diverse, they would have been also limited and they wouldn't have been able to receive the whole

their Father's love. And this love shows its perfection into the Ghost Who rejoices together with each of the Two Others. Thus, in God too, there are Three Persons, Each One of Them rejoicing of the whole being together with the Two Others - as the people do too, but the people aren't able to rejoice consummately." Son too, but as given back by the Son, as a gift, to the Father. They know one another, therefore, as having the same being, but a being that is on each time lived with another personal feeling. This makes possible to the people too, to know one relatedly to another." (Stăniloae 1993, 3: 30)

"Each limited existence is luminous light, it has a meaning and, when conscious, it asks itself the question about its meaning and, in the case of the purely physical individuations, by putting the conscious human existences the question about those ones' meaning. And the answer given by the human conscious persons to the questions about the meaning of all the existences, and so also to the physical individuations, it is expressed in words. In words, the conscious persons express the rationalities of their own existence and of the physical individuations and of the connections amongst these rationalities, for there is a harmony of rationalities on each individuality or person and, likewise, a harmony between the rationality or the amongst rationalities persons, and the rationalities of all the unconscious things. The words are multiplying to the extent of the knowing the diverse rationalities of the things and of the persons and the relations amongst them, and to the extent of some modifications occurred within them. Expressing these relations is done in sentences or in more elaborated speeches, which the man makes efforts in, in order to express the relations amongst the rationalities of the entire universe, and also in order to express their dependency on a supreme personal cause, which is imposed to the man's conscience, when he goes all the way to explaining their existence and their harmony." (Stăniloae 1993, 3: 33)

"All the kinds of the created natures are inexhaustible, by the Revelation of God through them, but the conscious created hypostases remain always the same, inexhaustible in itself their existence, due to the power of God Who has created them and Who upholds them thus. But only the human persons speak, for only they live in a conscious manner the interest in one another, through bodily senses, and they need the common material universe. And this imposes us the belief that, on the supreme top of the existence, there is a communion of Persons in an eternal and perfect love." (Stăniloae 1993, 3: 35)

"The human persons communicate to one another, through words, or mainly by words, the inexhaustible light or the common rationalities which the human persons gather in, the light of the things and of the persons

known to them, and those have, at their turn, a never fully definable source, in God.” (Stăniloae 1993, 3: 35)

“John the Evangelist, by saying, that “through Him were done all the things and without Him nothing was done from what was done” (Jn. 1: 3), he showed that the world and the man aren’t emanations of an essence, but they are creatures of a Person Who speaks spiritually from ever, and Who gives them also the power of being expressed and of expressing the created things, through words, by people. But, by declaring that all the things were created through the godlike Hypostasis Who is the Word from ever, the Evangelist showed that this Hypostasis of the Word didn’t created those, without the Father and without the Holy Ghost, to Whom He speaks since ever. Through the Word was speaking, powerfully, the Father, and in creating all the things the Word was united with the Holy Ghost Who was also working and, by this, the Ghost was putting upon all the things the seal of the harmony amongst them and the aspiration towards the union with the Son and with the Father. This is for, if the Son, through Who all the things were created, He is the Word, and the Ghost is a Person Whom the Son is united with the Father through, then the Trinity is a seal of the union amongst all things. This union of the Son or Word, with the Father and with the Ghost in creating all the things, it is expressed through the Greek form of the term “at the beginning”, which is “en arhe”, into beginning, a term that can be translated not only as expressing the relation of the Word with the created world, but also a relation with the Father and with the Holy Ghost, as Saint Cyril of Alexandria understands it. The Son “was at the beginning” of all things, or in the Father and in the Holy Ghost, for They were in Him. This is for the term: “was”, it shows also the fact that the Son was without beginning within the Father (together with the Holy Ghost), because of not being given a term since when was within the Father (with the Ghost the beginning of all the things. So, the two understandings of the term “beginning” they must be united. Both these understandings are reflected within all the created things, which are products of a since ever speaking Person, giving them too, the possibility of being expressed through word, due to their rationality, but by giving the rational and conscious creatures the possibility of expressing through word the existence of all the things, and also the love amongst them, and to aspire towards the increasingly fuller revealing of their Creator. Therefore, another meaning is that, by unveiling their harmony in the same time with their dependence on the Creator Word, they reflect in their harmony the unity in one being, of the Three Godlike Persons.” (Stăniloae 1993, 3: 36-37)

“Christ is a seen way towards the target which also is Him, by the fact that He is the role-model man, but He is also God, and He is the man’s full life through the full union of His human nature with His godlike nature. This is for, as we’ve affirmed, in a person there is the concrete life of a nature. And

into Christ, the humanity's life is accomplished in Himself the godlike Person. And, if in another's person my person has its completion of the life too, into Christ we have in the another's person not only the limited man's life but also the limitless nature of the Son of God, which places us in communion with other godlike Persons: with the Father and with the Holy Ghost." (Stăniloae 1993, 3: 71)

"For the power of advancing towards Christ it isn't conveyed to the man only by Christ as God, but that power comes within the man also from Christ as Man, Christ has made Himself, to us, path, also by the example of His deeds. He was, as man, a perfect environment of His godlike powers, since the beginning, but in order to show us that, through His concrete deeds, He has made out of his humanity such a visible and successive environment, through His life unfolded in such deeds, in order the believer to be able to imitate Christ. Christ shows Himself as travelling, at His turn, a human concrete path. He has given us the possibility of seeing Him as travelling a concrete path, with His full of godhead humanity, in order us to imitate, at our turn, His deeds, and the image of His kindness and cleanness in such deeds, a path traveled since His childhood until His sacrifice on the cross. He has shown us what we can manifest our gentleness like, and our cleanness of passions, our patience, and our love, through His concrete deeds. But Christ, in His quality as path, He is to us as luminous light, and vice versa. But he is an endless path to us, for he isn't only a man but he is also God. And He is an endless path to us even as Person, given the fact that itself the human person is a never exhaustible mystery. Even the human person is, on one hand, a luminous light and a path to our will of advancing endlessly in the communion of love towards it, but never being confounded to it. The human person is too, an endless path, for the human persons never end having something more to communicate. The human person constantly lives something else of himself, and I live always in another state of connection with another human person; the human person always wants to communicate himself to another person. I advance in knowing the human person, but I always have many things to know of him. But in this endless communication there still is something finite, something definite, or a limited indefinite. But Christ, as Person in the same time divine and human, he is endlessly in a communication of His infinity. He is always luminous light, above any light and mystery, eternally above the human definable. Christ is infinite mystery in what He communicates to us, and He is infinite mystery in what still remains uncommunicated by Him. The more luminous light communicates Christ, the greatest is proven the mystery to be. Christ is the endless luminous light and mystery in just His humanity, for it is a humanity which the godlike Person is communicated through." (Stăniloae 1993, 3: 74-76)

“It is a great mystery the fact that Himself the Person of the Son of God, he has made Himself Person of the human nature and, by that, he was born out of Virgin Mary and He received the death willingly. But this mystery means that not the blind and fatal laws are everything, because they, through themselves, they do not explain anything.” (Stăniloae 1993, 3: 91)

“The Person of the Son of God made Himself Person of the human nature, for He created the human nature. This shows also what great qualities God has given the human nature. The Son of God descended to what Himself created, out of nothing, and to what He gave a great value. But in order to show that Himself was the one doing that, through His power, He didn’t submit Himself to the usual birth like all the other people, because that would have meant not having the existence through Himself. But Himself made man, unseparated from Himself; He wasn’t’ made man by a pair of people. But He made Himself man, out of Virgin. This means that He made Himself man in full freedom. He didn’t make Himself man out of nothing, in addition to the existing people, but He took His human nature out of the common human nature, that existed also in the Virgin Whom He was born out of.” (Stăniloae 1993, 3: 91-92)

“Without Christ, I, as limited man, and another person, as limited human being too, we cannot communicate to one another except the same defined - and therefore monotonous - contents, and a life ending in death. We need a Person Who has in Himself an endless spiritual content, for he has in Himself the infinite reality or the infinite life. And That Person must be in union with a Person having the same infinite life, namely an infinite being, and They communicating from ever and forever to One Another. Only One of Those Persons, by making Himself, out of His infinite love for people, as man close to us, he can communicate us the endless and the new contents and life, by giving us too, the power to love Him and to love the human persons whom He loves endlessly.” (Stăniloae 1993, 3: 151-152)

“This character as light is had by the godlike Person or Hypostases, from eternity, from Themselves, and the created human persons have it since they are brought to existence, for they are aware of the values included within their beings. And the human persons’ values have this character by the fact that they are communicated between Hypostases and Persons. In the divine being there is included the kindness, the love, the knowledge, and the limitless power. But they are values communicated from a Person to Another, and for that these values have at their basis the awareness about them. Where there aren’t Persons or Hypostases, uncreated or created, there cannot be communicated values, so that there aren’t wholly values.” (Stăniloae 1993, 3: 183)

“Without Persons there wouldn’t have been communication of love, namely the godlike love wouldn’t have been seen. And why would have been there existence by and large, without the values communicated by persons amongst themselves, and which to give the person a joy, how could have had a meaning and what it would have constituted of the unity, which the persons contribute to, with their conscience?” (Stăniloae 1993, 3: 183)

“The person is luminous light just by the fact that he communicates himself to another person and he wants to communicate himself to that person for eternity. The person is luminous light by the fact that somebody conscious wants to communicate himself to somebody else who is conscious too.” (Stăniloae 1993, 3: 184)

“Because an existence which there isn’t conscious communication of somebody with somebody else, it is meaningless, there must be an existence without a beginning, or from ever, which such a communication or such a light is within. And if the Persons of the supreme existence couldn’t had been cogitated in Their unity of being, while still maintaining Themselves not-confounded, They couldn’t have been cogitated either as fully knowing on One Another without They loving on Each Other. The perfect love that unites Them on the basis of the unity of being, it makes Them perfectly knowing on One Another, and vice versa.” (Stăniloae 1993, 3: 184)

“The godhead, as present wholly in each godlike Person, in an undivided mode, with the characteristics of the Three Persons, which, on one hand, it distinguishes Them from One Another, but on the other hand it unites Them, it is affirmed in the prologue to the Holy Gospel according to John, through the words: “At the beginning there was the Word and the Word was at God and God was the Word” (Jn. 1: 1). The Word was the Son, before the time existed; in His quality as Son, coming out of another Person, He must be a speaking Person, and that presupposes a third Person too. This is for the Word is said by Somebody Else.” (Stăniloae 1993, 3: 184)

“God, as supreme, and without beginning, existence, He is a conscious and loving Person. But the complete and loving existence as Person must be amongst Three Persons, in a full unity. This is a necessary height from where it can be done a descent towards not-fully satisfying levels: imperfect dialogue amongst us about a third person, or about passive objects which one can speak. But from these inferior levels of not-full existence, one cannot achieve an elevation on a level of supreme existence, wanted by the inferior consciences. The perfect love amongst the Three Persons of the supreme existence it implies the perfect knowledge of One Another, namely of Their limitless being. It is a knowledge which, to the inferior levels of conscious existence, it remains forever non-full, but it is an eternal

aspiration too. This existence remains, ceaselessly, not only cognoscible, but as a mystery too.” (Stăniloae 1993, 3: 184-185)

“It is characteristic to the man’s nature to be aware of a meaning of itself, and to communicate through a person, to other persons, about this meaning of the human nature. Thus, the human nature spreads luminous light, or it is a light endlessly communicated, as constantly improved, to other persons. This means that each person, not only that he communicates luminous light, but is also receives light. And the human person receives light not only from other conscious persons, but also from impersonal existences, who spread the light consciously and voluntarily.” (Stăniloae 1993, 3: 189)

“The human person remains forever a luminous mystery and a mystery searching for light, who wants to enlighten on himself and to lighten others, endlessly.” (Stăniloae 1993, 3: 190)

“The human person communicates, on himself, through word, through deed, through smile, through his face’s expression, and even by his presence; and the human person searches for light, especially through his hearing and through his sight. The meanings from his eyes make his entire face as speaking. The whole man presents himself as a dialogical being and, in this purpose, as reflexive. And both these features show the human person as being luminous light and endless mystery.” (Stăniloae 1993, 3: 190)

“Both in his conscious communicativeness and in his reflection, the human person demonstrates also a quality as endless movement into light and mystery. And we cannot cogitate that into this it would be manifested a movement imposed to the human person by an irrational force. The man has an infinite thirst for light and he also has the feeling that he is an endless mystery.” (Stăniloae 1993, 3: 191)

“All the things are shown as participating, consciously or unconsciously, to the infinite light and mystery, without being themselves that infinite light and mystery. And that’s why the human person isn’t satisfied with the things’ light and mystery, or with the nourishment those things give it to the person’s light and mystery. That’s why the human person searches for the infinite light and mystery beyond the things. The human person searches for the light and the mystery itself.” (Stăniloae 1993, 3: 191-192)

“The human person searches for his own light and mystery into God, and he continuously increases in them through communication and loving thinking at God, and this is for the human person himself is a light and a virtual mystery, a light and a mystery meant to eternally increase within God.” (Stăniloae 1993, 3: 196)

“The great mystery consists of the fact that God has brought to existence the created persons of the same being and dressed up into body, namely subjects aware of the value of their being, and aware of the values of the material universe, values lived differently by each person, and which each person communicated to another person, thus strengthening with their will their unity of being and sharing the mode of perceiving and of actualizing the value of the human being and of the universe. And into Christ the human persons become active subjects of the divine being, towards the richness which God into Trinity has prepared them for.” (Stăniloae 1993, 3: 202)

“What give me joy in the communication with another, it doesn’t consist of what he gives me as differing from himself, but it consists of his presence in everything he gives me. The person himself is life for another person. Although, in this reciprocal self-giving as gifts, the persons are not confounded to one another. If in the supreme existence hadn’t been this joy and understanding of other beings, then that supreme existence it wouldn’t have been an existence of joy, namely a consummate existence.” (Stăniloae 1995, I: 49)

“If the man, as person, he cannot really accomplish himself except by being accepted by another person, he won’t be able to accomplish himself in a totally satisfying manner, except if the Absolute Whom the man tends towards is Himself too, a Person accepting the human person and being to the human person, in the same time, a supreme border, which isn’t a simple and own small extension.” (Stăniloae 1995 I: 52)

“The Absolute Himself as consummately accomplished Person must be not only a Person to extends Himself, but also as a Person accepted by another Person. In this way, we understand how the interpersonal communion, or the Holy Trinity, it is the supreme form of the existence. Only in the Holy Trinity, or through the Holy Trinity, it is lived the true infinity. A God Who hasn’t been a Person Who gives Himself as gift and Who is eternally received by another Person, such a God would have been the God of an apparent infinity. The infinity is within person. More specifically, the infinity is lived by persons in common.” (Stăniloae 1995 I: 52)

“The eternal importance of each person in his uniqueness, but also in his specific communication he brings to the other persons and which the other persons bring to him, it is shown also by the fact that each person we once knew, it remains us unforgettable; namely, to the extent we accomplished a communication with that person, as persons. If all the persons had been the same, they wouldn’t have remained unforgettable to us. Each person lays a living seal of his own, on the spiritual life of the person whom he

communicated with. In this is shown the eternal value imprinted by God within each person. We do not forget a person whom we knew, for that person is a living and unique existence, and that person penetrated within us through the unique communication.” (Stăniloae 1995 I: 52-53)

“Another unity of contrasts characterizing the human person, it is the passing character and the importance of the lived moments and of the committed deeds. Through this the human person is shown, on one hand, as temporal, and on the other hand, as destined to eternity. The human person is elevated through himself, right on the unforgotten plan of the eternity, not by always remaining a succession of moments, but for everything a person lived on the passing moments, it will remain forever imprinted within that person, as in a unique screen, which is reflected, as such, in the persons whom that person is in connection with. This makes everyone’s eternity having a unique content, for each human person has been imprinted during time, and forever, by other thoughts, and feelings, and passing deeds, and relations. But each person’s eternity is reflected in the eternity of all the other persons whom a person has been in connection with, and whom that person could influence for better or for evil. An eternity without a direct personal conscience, it would have been impossible to understand. I will eternally rejoice myself and I will rejoice other for the good things I did to others, for those things reward me too, or I will be eternally tormented by my evil deeds done by me, while I was alive, to others, my evil deeds imprinted within me and in others. All of these represent relations with others, relations extended into eternity. But the forgiveness is like a restoring water, out of which are born to a new life the ones who wronged to one another. And the good things done to other and the forgiveness we grant to them, we owe to the fact that we saw them in their mystery and in the reality of the existence of God within them. So, I will rejoice myself for the good deeds I did during my life, in my relation with the others and with God, a joy extended into eternity.” (Stăniloae 1995 I: 53)

“In the reports between *me*, *you*, and *him*, it is reflected the reports amongst the Persons of the Holy Trinity.” (Stăniloae 1995 I: 67)

“The human being will feel the another as center of power and of requiring authority for himself but, the first thing, only if that one is to him, an irradiating of attention and love center. The power for me it isn’t within myself, but it is in another. But within myself there is the power for another. We are going to see that this power of another for me, it consists of his self-giving to me, and my power for another it consists of my self-giving to that one. “The one who wants to be greater amongst you, let him be your servant” (Mt. 20: 27). But only a person can be a source out of who to really irradiate an all-generous and borderless love and self-giving. They feel that they cannot give their whole power to one another. They hope in one

another, but they soon ascertain that there cannot come from one to another the everything he needs. This only shows that there is Another Whom they receive everything they need from, that they have in front of them a supreme communicative and requiring center, for their need and for the need of others, and by no means for Hi need.” (Stăniloae 1995 I: 67)

“Each person’s unity and his value for the other persons, it is also shown in the fact that each person bears a distinct name and it answers when called on his name. The name awakens the self-awareness of the person as also his awareness and the awareness of the ones who know that person, about his irreplaceable uniqueness and the desire of the others to have him forever present and the helplessness to forget him. Through name, we will have forever a person once known by us, in our conscience. In memorizing the name of each person, it is shown the capacity and the necessity of the human being, to remember each person he has known, as an irreplaceable person. And even all the memories the human being has through his past, about himself, are connected to distinct persons whom he cannot but to remember about, while he cannot confound them once they have a distinct name. Nobody can thing at himself and nobody can rejoice, without thinking at the person he has known as distinct persons. That’s why it is impossible to a person to definitively forget the persons he has known, and whom he distinguished by their names. Through their names, through which we can remember them, through which we bring them distinctively into our conscience, we no longer can cogitate that they enter a total nothingness, but we remain somehow connected to them, forever. Without them we would have been empty of joys, of longings, or of thoughts. We are and we will be forever with them. Without them we wouldn’t have existed ourselves. We are with them even if we encountered them in the past, or even if they are far away from us. **I cannot know myself except by being imprinted by others.**” (Stăniloae 1995 I: 68-69)

“The teaching about the Savior Christ, as established by the Fourth Ecumenical Synod and as specified by Leontius of Byzantium and by the Fifth Ecumenical Synod, it affirms that the Son of God has made Himself man and He remained God as well, for He has made Himself, in addition to His quality as Person of the godlike nature, the Same, also as Person of the human nature. He didn’t unite Himself with a human person, but He has assumed in His Person, in addition to His godlike nature He has been having it from eternity, also the human nature, without the human nature lacking anything because of the fact that it has been built up as nature of His godlike Person, neither the godlike Person has lost anything of His character as Person of the godlike nature, because of the fact that He has made Himself person of the human nature too. Only thus, Jesus Christ was a unique Person, a both godlike and human Person.” (Stăniloae 1995 I: 70-71)

“In the human beings’ doubling, it is involved the reality of the connection with others, but above all, with God. The human being can say *you* to another, for he can call himself as *you*, without this *you* of his to have the reality of the *you* of the another. The human being can call himself as *you*, only because there is another human being: the tight connection with a *you* of the another it has its basis in the doubling between the knower *you* and the known *you*, or in itself the human being’s responsibility for himself. But without the supreme forum there wouldn’t have been possible either the interior doubling, or the interpersonal half. In all thing the human being depends on the Third One, as Person-absolute.” (Stăniloae 1995 I: 79)

“The road back from the spiritual death which the man has reached in, because he has turned himself towards the world as reality limited in many ways but considered as exclusive, the man cannot travel it, according to the Christian faith, except into Christ. This is for Christ is both God-Person and the man accomplished at maximum in His character as Person destined to the eternity into God. In Christ the humanity is elevated in God-Person but without the humanity being confounded into Him. By entering Him as man in relation with the people, as persons of the same being, all the people will be able to remain into eternity if they keep alive the relation with Him, and He infinitely gives them God, as a gift.” (Stăniloae 1995, I: 16)

“Some of the people, by reckoning the death of the body as the death of their entire being, they are satisfied with a surrogate of immortality, namely with the living into the memory of their descendants, for the admiration of their contemporaries gained while they are living this life. Other resign themselves with the idea that what they have become during this life it will be preserved into the ensemble of the universal existence which they will merge within. Only a small part of the people, they resign themselves to no longer waiting for any immortality, and they even find in this the freedom of enjoying, without any restraint, of the pleasures of the passing moments. These three categories of people try to chock down the greatest preoccupation of their conscience and by doing so they weaken their conscience itself. The last ones, especially, they reduce their conscience down to a purely theoretical quality, one inefficient from moral perspective, and thus they cause big division and struggle amongst people, by a greediness maintained by the perspective of their future in this life, which is had by no other creature. To all of them, the reconciliation with the personal death is solidary with despising the man’s value as person, by considering the person as a perishing product of an impersonal essence.” (Stăniloae 1995, I: 21)

“The man is a person and the person tends “to an uninterrupted exceeding, as being who self-creates himself”. The man sees that his self-creation depends on a superior Creator Who has given the man this existence, and

Who the man must remain in connection with. But this exceeding is endless in two ways: the man always searches for widening his conscience, in order to comprise the whole existence accessible to him, but also in order to realize that beyond the accessible reality there is another reality, inaccessible to him, but which explains the accessible reality. By this, the conscience wants to know all the existing things, not only superficially, but in their ultimate meanings and explanations, which they have in an existence superior to them. By this, the man forms on himself increasingly more, but he is also filled up, increasingly more, with life. By this, the man knows himself, in the same time, as a being who, though being imprinted by all things, he exceeds or he transcends all the things. The man knows that he is capable of comprising all the things in his conscience, but he also realizes, through his conscience, also what is above all things, and which the man remains thirsty for. The man exceeds the things, by comprising other and other of the things which can be comprised and, by exceeding all of them, the man tends with an unsatisfied thirst towards what is non-comprisable, and by that the man exceeds himself too.” (Stăniloae 1995, I: 34)

“The communication with his fellow humans, it doesn’t bring to the man only new contents in his conscience, which he can cross over, but it keeps him in connection with other human subjects as with some life springs, which he can advance in the harshness and in the heat of the life with, in the consummation of self-knowledge, of their knowledge, and in the knowledge of everything that exists. The other persons blow within a person, the life, as God did to Adam. Those persons have, at their turn, the quality and the conscience of being superior to things, and especially of being inexhaustible source of life. That’s why the man, in his thirst of knowing everybody, he cannot elevate himself upon the persons as upon objects. The persons remain in themselves as source of life, multiplying this person’s life even by the fact that they are free in their communication. But those persons do not close this persons’ ascension towards a Person superior to them, as supreme life spring, but on the opposite, they are transparent to That One, they help this person to feel That Superior Person, or they accompany this person towards the communion with That Superior Person, as Supreme Source of Life in Himself.” (Stăniloae 1995, I: 35)

“The man realizes that even the communication with his fellow humans, if they are seen as the ultimate reality, even that communication lasting forever, that communication will present some insufficiencies and a certain monotony. The man feels the need and he can satisfy that need by communication with a superior and consummate conscience. The man feels the need for a supreme transcendence. Even in fulfilling this thirst, by transcending through nature and through people, the person feels that there is something infinitely higher than those.

This need, which upholds the man in this true transcending of his, it strengthens the man's faith in an Absolute Person. Through faith and through hope, the man anticipates and he accomplishes partially, the exceeding and the transcending of all things, or the union with The One Who is above all things, but not separated and not contrary to the things, but as Upholder of the things and of the man's being." (Stăniloae 1995, I: 35)

"By having in himself a thirst for infinite, the human person is limited right by that, but in communication with the endless in the highest meanings, and not in a physical and monotonous sense, and the man wants to advance in the communication with the infinite for he feels himself capable of that communication. The same limitation and conscious connection with the absolute Unlimited the man lives it in the relation with the objects' world too, and in the relation with the persons seen as transparent environments which that Absolute makes Himself known to the man. This is for in the relation with other persons the man doesn't live only his limitation but he experiences their limitations too. But just by experiencing their limitation, the man lives his thirst and their need for the absolute Unlimited, or the man intuitively that Unlimited beyond all the limited things. The man sees the One Who lacks any insufficiency, the One Who can explain and satisfy all the things, namely everything the persons desire and everything the things need to be complete. And this is because there cannot take place an endless crossing from limited to unlimited. If that has been possible, then it would have been purposeless. And the other persons, at their turn, they communicate to the limited human being too, the connection with the Absolute, through their thirst for the absolute Unlimited." (Stăniloae 1995, I: 35)

"In God Himself there must be an interpersonal all-comprising dialogue; there must be a communication of all the meanings and of the entire life by a Person to another Person. And the meanings are consummately satisfying, when they are meanings expressing the love. This is for only in the love amongst persons, there are the fully satisfying meanings of the existence. And only for there is a dialogue amongst Persons in God, He talks to us too, by creating persons whom He talks directly to. During their live in the material universe, the people communicate to one another from the meanings they receive from God, in a less luminous mode. But in the future life they will receive the meanings from God and they will communicate those meanings in the whole their richness and light. This will mean an especially intimate union with God-the Word and amongst people, without the people being confounded to God or amongst themselves. This is for only the person can communicate meanings. And the person communicates meaning only to other persons and the person expects only other persons to communicate themselves to him. This is for not the meaning matters in

itself, but only the person matters. The person is the living and all-comprising meaning. Or, there isn't a true meaning, where there isn't a person. And each person care for other person. If the persons had been confounded to one another, a part of their existence's meaning it wouldn't have missed. And the full meaning is only in the self-communication of a person to another person. And only in the both person's communication, the meanings are illuminated as living meanings." (Stăniloae 1995: 113)

"The communicated words, or meanings, they bring the persons one into another, or they show the unity of being when communicated, either amongst the godlike Persons, or amongst the human persons. But in no case they are confounded to one another. And when the words or the meanings are communicated by the godlike Persons to the human persons, and vice versa, it is shown the fact that the people are created by God in His image, so that He is the people's meaning, and that God can be in a communicative and upholding dialogue, with the people, and the people can be in dialogue with Him, and that God can descend to the people's understanding level, in the meanings He communicated them, and He can descend to the joy for the meanings they communicate Him, in their words, and to the joy for the fact that they understand the meanings they receive from Him, or the meanings brought forth, as firstfruits, by them." (Stăniloae 1995: 113-114)

"The person's mystery consists of the person's dignity of being an ultimate decisional forum in everything the person does, though the person doesn't exist in this quality by himself and though he cannot manifest this dignity except for or contra a supreme decisional Forum and only by referring to the persons and to the cosmos the person has in his front, which he knows that he doesn't have them from himself, as himself too, he is not from himself." (Stăniloae 1995: 116)

"I won't ever be able to get out of my quality as subject, be it even only because, in order to know on myself I have to always exceed myself, but I still find myself as knower subject, and because I stand in front of another who, no matter how much I would try, I cannot reduce him only to a state of object, but I still feel him as a subject, as a *self* who answers my love, or who refuses my love, and I know that he is responsible too, for myself. And this happen also when we feel a third person, when he answers our common love, with his love, or when he refuses to do that." (Stăniloae 1995: 116)

"We have to specify that the human being's need for another man and for God it is so important by the fact that it is a need for people and for God as persons, namely as other subjects, and for the human being, only in relation with another man and with God as persons, he is defined as distinct, self-conscious, and free, namely as person. I cannot thing at myself as distinct

person except in relation with another as distinct person. Only by experiencing another's freedom, I experience my freedom too, and vice versa. I cannot experience, on myself, as person, except in connection with another person. All my memories about myself are united with the memories about others as persons. Even the hermit who has succeeded in forgetting about all people, or who can think at them in a totally free manner, even by the fact that he perseveres in prayer towards God, he lives in relation with God as Person." (Stăniloae 1995: 117)

"I am I, to my conscience, for I am in relations with other persons. Through *my* name that I am aware of, I distinguish myself from others, as being somebody, or I ascertain that the others distinguish me from themselves, as being someone, and not like something. The persons receive and give names, for the live reciprocally and consciously as distinct persons, whom one appeals to, and who aren't manipulated." (Stăniloae 1995: 117)

"I distinguish, on myself, as unique person, in the relations with other persons, for I cannot freely communicate, on myself, except to other free and distinct persons, and only through the communication towards them or with them, I get freely out of my indefinite, by being defined as a different and free person, a unique person, in relation with them as unique and free persons. The fact that I cannot communicate, on myself, entirely, to others, it unveils my quality as free person, differing from them as unique and free persons. The fact that I cannot entirely communicate, on myself, to others, it unveils my quality as inexhaustible mystery – but either as mystery, I cannot know myself, except by the fact that I communicate, on myself, to others. Or, my mystery doesn't contradict the fact that I know, on myself, as person who communicates, on himself, to other persons, who are unveiled to me as mysteries." (Stăniloae 1995: 117)

"If I didn't communicate, on myself, to other persons, I wouldn't know about me either, as distinct and free person, or as mystery. And I also wouldn't know that I exist. But I can say that I exist, before communication, as a distinct nature, who has become distinct person through communication. Immediately that I exist, I start communicating, namely I start existing as person. One could say that the child doesn't freely communicate immediately after his birth, so that he wouldn't be person since the beginning. But the child is a person to the ones from around him. And the others address themselves to him as to a person. The child is seen as a person who can receive communication. That's why the child is given a name, in order him to know, from the beginning, that he is the recipient, and others too, to know him as a recipient differing from all of them, and they to promote his freedom. And the fact that the child is made as person for persons, it is shown in his impulse to see persons even in the material inanimate thing. One cannot say, therefore, that, at the beginning, the child

is nature and then he becomes person. The human being is person right from the beginning. The human nature isn't except within person. That's why, by being a person since the beginning, the child isn't born except by others persons whom he is in relation with, since the beginning. The child isn't produced by nature. At the beginning, when there wasn't any human person, the first human person was brought to existence by the Person of God Who immediately spoke to the human person and Whom the first human person answered to. The second human person was brought to existence also by the Person of God, but out of the first human person. The fact that at the beginning there had to be a person, but that person couldn't come to existence except out of another person, and there was no other human person at the time, it shows that the first human person had to be brought to existence by the divine Person. And the divine Person Himself, by not being alone, He was, from eternity, in relation with another Person, or, better said, in relation with Two Other Persons. The human being's need for the divine Person, it is shown in the fact that the human being needs the Person-God, for the fullest communication." (Stăniloae 1995: 117-118)

"The first created man couldn't be except a person, brought to existence by the godlike person, and being immediately talked to, by God, and as person being the potential partner of the communication with another person - a person brought to existence, out of the first person." (Stăniloae 1995: 118)

"Nobody is a person except in relation with another person. The person is person in relation with another person, though the person has, in this relation, a unique value." (Stăniloae 1995: 118)

"The purpose of the existing persons and their reciprocal defining as persons, are accentuated by the fact that the persons are called to contribute to bringing, in the material universe, other persons to life, through the love amongst them, a love elevated to the quality as common love for the persons whose existence they contribute to. But the persons can fall, also in this regard, from their responsibility, by avoiding not only the development of the persons who comes to existence out of their love, but also by avoiding to contribute to bringing to existence other persons. The love between man and woman falls, by these, down to the movement of an egotistic and purely physical voluptuousness." (Stăniloae 1995: 118)

"In the end, the human being pursues the eternal happiness. But one cannot find the happiness in individually tasting some material or spiritual goods (health, food abundance, wide horizon of knowledge etc.), but only when these goods are tasted in community with other persons. You cannot rejoice of anything when you are individualistically, totally and definitively separated from others. You do not enjoy the food abundance when you are alone. You don't need a future when you are in loneliness. When you are

totally and definitively alone, you don't need anything. The present and the future joy it mainly consists of communion with others: "Behold now, what is good and beautiful, except to be the brothers together (Ps. 132:17: 1). The person of another is the source of my life, he is my life itself, when he communicates himself to me with total love; my joy of being able to communicate myself to him, the joy that he accepts me to communicate myself to him, it is my life too. Maybe this is the most characteristic definition of the person: a source of life for another and joy of life received from another. This also indicates the person as a mystery impossible to be ever understood completely. But only God, as consummate communion of Person, only Him can totally give on Himself to me, as a gift, perfectly, in order I to give myself as a gift at my turn, and only Him can nourish the person of my fellow human with a love that to make him totally communicate on himself, to me. In this sense, God is the supreme Mystery, the Mystery irradiating endless life and inexhaustible light. Nowhere in the Holy Scripture it is said that the human being's happiness would consist of something else than seeing on God Who looks with love at the human being. Only the person can irradiate life and therefore only the person can give the happiness to another. Only the person can receive another person as inexhaustible life and non-confounded with himself. Not out of things or out of abstract spiritual values, live in isolation, one can live the plenary life or the human being's happiness, but out of another person. But only out of a supreme Person can irradiate the whole life or happiness to the human beings, who have been created able to be in communion with God-Person, and amongst themselves." (Stăniloae 1995: 133)

"The mankind is one in its being or in its species, but this being or this species doesn't exist except concretized in persons differing from one another. This fact was clarified by the Fathers of the Eastern Church. The need for explaining the God in Trinity helped them to discern between the common nature and the common persons, both referring to God and to people. They noticed three elements differing the person from the species: a) the nature's, or the being's concrete state as self; b) certain distinct traits of each person, traits which aren't common to the entire nature, though the nature doesn't concretely exist without such traits which distinguish the persons from one another; c) the common nature and the distinct traits imprint the persons, as a third element, the need for one another. And the fact that all the persons need the universal nature too, and the fact that they live in dependence on an Absolute and they aspire to Him, it indicated a certain connection of the human nature with That Absolute Whom we must have a great responsibility towards, meaning that That Absolute has the character of a Person." (Stăniloae 1995: 141)

217 In KJB we have Psalm 133: 1 (E. l. t.'s n.).

“Only by existing various in persons, the humanity can be explored and revealed, and even endlessly enriched, either by actualizing what it has within itself, or by really growing it up spiritually. And by this, even the persons are enriched. This is for the nature is common to the persons, but the persons whom the nature is concretized in, are various. Either the individualistic separation, or the mass uniformization, they don’t reveal the richness of the common nature and, therefore, they don’t enrich the persons. And the model of the true human life is given in the Holy Trinity.” (Stăniloae 1995: 143)

“The more divers are the persons whom the human nature is concretized in, the greater is the spiritual enrichment but it is due also to the fact that even the same persons are inexhaustible in a continuous relation, through the indefinite of the common nature lived by each person in his own manner and communicated by each person according to his different way of living it. Each person is indefinite in the content he can communicate to us, for he actualizes in another mode the integral human nature and its relations with the material universe, but not as an independent unit. Thus, the humanity is multiplied in persons in other and other modes, through the individual modes imprinted within the persons whom it is concretized in, and by the fact that these modes are necessary to one another, or the complete on one another, by accomplishing, on the other hand, a sole increasingly enriched humanity. That highlights the eternal value of each person, for no one ever-finishes to communicate, in his characteristic mode, the whole content of the human nature concretized in the respective person. No person can be replaced in the own mode he lives and communicates the humanity to the other persons, and no person ever-finishes to communicate the humanity in his own way.” (Stăniloae 1995: 143)

“For this possibility of changing and of elevating the relations amongst people and the life in the material universe, it depends not only on the people’s freedom, but it also depends on the aspiration of their spirit towards increasingly more intimate union with the Absolute, Whom the human being knows himself as depending on, and towards Whom, when the human being is enlightened in conscience, he feels himself responsible to, and Whom the human being knows it comes from an increasingly higher and richer spiritual life. The man wants himself to be accomplished, but he experiences the fact that he cannot be accomplished only by what the people and the external material universe offer him. In the same time, the human being knows that, in his accomplishment, he must eternally advance, and that he can advance. This implies, again, the quality of each person as being destined to eternity.” (Stăniloae 1995: 144)

“If in the human being, the soul can come together with the material matter constituted by soul in a body, in a person, all the easier will be gathered

together the godlike nature with the human nature in a Person, more specifically in the Hypostasis of the godlike Word.” (Stăniloae 1995: 145)

“This love for the Father’s Son and for the Father Himself, it places all of us in communication with the Persons-Absolute of the Holy Trinity. But only in our love, that never fails, we live the absolute love of the Persons of the Holy Trinity, as love given to us too. Only by having that love, we have the happiness and the surety of our eternal value, the non-relative value of the own person and of the others. The Son, as man too, by loving the Father in absolute mode, He helps us too, in order us to love the Father with that love, and the Father, by loving His Son made man, with an absolute love and from ever, he loves us too, with that love, and so the Father gives the human persons an absolute value, and He makes us too, to grant that value to one another, by loving one another with the love which the Heavenly Father loves us with, and with the love which the Father loves His Only Begotten Son with, and with the love which the One Who has made Himself as our Brother, He loves us with.” (Stăniloae 1995: 186-187)

“In suffering and in sacrificing my life for others, even I reach beyond me. And even when I do not do that with the conscience that I am going towards God, I still am going towards Him, through the strength of the spirit. The mode I do that with the conscience that I do it by addressing myself to God, for my brothers. Christ deepened Himself, with His humanity full of love for His brothers, into the Father’s godhead – namely His too -, and He moves, as answer, the Father’s love and power for His humanity, but also for all the ones whom He brought Himself as sacrifice for. Only by totally forgetting about yourself, in your self-giving to others, you fully deepen yourself within him, producing, as answer, the wave of his love. And when you do that for others, by self-giving to God, the wave of His love is moved, as answer to your love, also upon the ones whom you love, up to forgetting about yourself for them. But by this, the ones who forgets about himself, in the same time he is elevated, to the union with That One Whom he brings himself as sacrifice for the ones whom he loves, and who brings those ones too, to God, through his example and power. And if the death, as sacrifice, it elevates the one who sacrifices himself, to a higher life, and the ones whom he sacrifices himself for, it is elevated to a higher life too, the death as sacrifice cannot belong but to a person, brought to a person, and for a person.” (Stăniloae 1995: 192)

“The death of Christ must be within us a continuous state of sacrifice, equivalent to the truest force, as it is within Christ, in the sense that it always can instill us His power of sacrifice, but just by that, the power of the true life is a total self-giving of His humanity to God. And the condition for this continuous capacity of sacrifice, it is given to us, in the same time, by our mortal body. How would you have been capable to show your strength,

if you hadn't had a weakness to defeat? On the other hand, this being equivalent to the death towards sin, it is one with the life of continuous communion with God, of continuous transcendence towards Him. And this is characteristic to the state of sacrifice. And in the highest degree of this sacrifice, there is Christ with His humanity. And only by being united with Him, we can be in that state too. So, we have the paradox: on one hand, we totally self-give or we totally renounce to ourselves, and on the other hand, we are totally filled up with God and with His power. One can enter at the Father only in a state of total sacrifice. But we cannot do that except by being united with Christ, said Saint Cyril of Alexandria, in his writing called *"Worshipping in Ghost and in Truth"*. Only by totally renouncing to myself, I will be filled up with the another, and with the true power from him. So, I do not renounce out of a sentiment that everything is futile, but I renounce out of my will to give myself, namely to open myself to the Person-Absolute. One cannot self-give, consciously, to the impersonal essence, which one cannot find a conscious love in. There is no sacrifice in pantheistic conditions. In pantheistic conditions there are laws for apparitions and disappearances of the individuations which you obey to, with self-resignation, and willy-nilly. Those are inexplicable and meaningless apparitions and disappearances." (Stăniloae 1995: 194)

"It at his birth the new human being receives a name from the existing persons, for in the relation with those the new human being is defined as unique, irreplaceable person, through Mysteries, the newly born human being is provided with his existence as unique person, by being received, by God, in communion with Himself, a supreme communion of Persons non-confounded amongst Them, and, therefore, They too, bearing distinct names. Only the persons can give happiness and name to other persons." (Stăniloae 1995: 203)

"We are irreducible to one another, in our quality as subjects, though we can become interior to one another, in a certain manner, as objects, and in a different manner, as subjects. Especially as subjects, we live our irreducibility of one to another. And just this shows us that none of us is alone. For, even if I am not able to live the another, as subject, like I live myself as subject, I still feel myself under his attention even through his body. And I feel in this the fact that he isn't indifferent to me." (Stăniloae 1995: 93)

"Only a Person God can attract, and only persons aspiring to their consummation of accomplishment. An impersonal essence would have attracted the persons only in order to annul them. The attraction takes place from God Person towards persons whom He grants to, an eternal value. And the fact of attracting or of setting the creatures, through creation, in movement towards Him, it shows that God irradiates an attraction power.

So, God isn't in a dead movement, but He is in a movement of the plenitude birth-giver to movement in the ones which, being created, they tend towards plenitude. God manifested this attraction power of His, through the loving act of creation, and through the connection of His Providence – also loving – with the creatures. When the human creatures become insensitive to the loving attraction of their consummate Creator, He has made Himself the Hypostasis of their nature, in order to have in Himself both the attraction of the plenitude and the feeling of the attraction in an imperishable mode.” (Stăniloae 1995: 7)

“The Hellenes philosophers couldn't be consistent, for they didn't know the God's character as Person. Being kind, it means being kind to another Person from ever, namely it means loving another Person and communicating to a third person the fact that you are rejoicing of the beloved Person. Otherwise, what kindness had been, that out of which would have come, in the virtue of some law, other existences? In the vision of the pantheism of the Hellene philosophy, there cannot be a truly kind God. If the Hellene philosophy had admitted that God is kind, it should have had to conclude that God is in Trinity, though the Trinity is so tightly united through the perfect love, so that God is, in the same time, One.” (Stăniloae 1995: 9-10)

“The Kindness is characteristic to the free Person, and in kindness, one can see the relation of a Person with another Person. When you are kind to another, not only that one rejoices your kindness, but yourself feel happy by showing your love. This shows that the love or the kindness, it cannot be lived except as belonging to a person and shown to you, or as shown by you to a person. And because of not being us able to imagine that the love and the kindness occurred somewhen in time's flowing, then we will have to admit that there has been existing, from ever, a Person Who has been loving and another Person Who has been loved, and vice versa, for no Person is deprived of having something as His own. In God a Person loves as Father, and another Person loves as Son, and the third Person rejoices with Each of Them, of Another, as Holy Ghost.” (Stăniloae 1995: 10)

“The Christian faith affirms that within God, the common being or nature, it doesn't exist except concretized in Persons, and Their existence is due to the power of giving birth, belonging to One of the Persons. In Trinity there is a Father, Whom the power of giving birth to divine being is manifested by. The Father is exclusively Father, and He is birth giver and proceeding Person, by excellence. The Father isn't the Son of Other Person. Only the Father gives birth, and He isn't born. He is Father from before eternity. There doesn't appear a Father out of an essence or out of some other father, and that to lead back, the string of fathers, in an endless unfolding. And the beginning of all things, there is an absolutely atemporal Father, and He is a conscious

and loving Person. The Father's quality as birth-giver from before eternity it is related to the conscious love of a Person and not to an impersonal or unconscious essence of being. If the existence from before eternity hadn't had the power for birth-giving, it wouldn't have been plenary. And if the existence from before eternity hadn't belonged to a conscious Person, it wouldn't have belonged to an unconscious essence, submitted to a superior law, without any explanation and lacking the love, namely lacking the plenitude. It is birth-giver a conscious Person from before eternity. What has been existing since before eternity, there is a Father and a Son, as Persons. A Person isn't born except out of Other Person. And this is from before eternity. There isn't born and there doesn't give birth except the Person, even from before eternity. There wasn't something from eternity, before the Father and the Son. The Son is, consequently, at His turn, from eternity, out of a Father. If the Son has appeared somewhere in time, He wouldn't have implied a Father from before eternity, but an emanator essence submitted to the temporal development – in such a case, everything would have fallen under time. In such a case, vainly we would have affirmed that that essence submitted to evolution in time, it is eternal. If that essence had been eternal, it would have been meaningless and inexplicable that essence to become Father and Son, somewhere in time. Therefore, the essence must be from eternity of a Father and of a Son as Persons. Relating such new apparitions to an eternal time essence it will be an absurdity and a contradiction.” (Stăniloae 1995: 13-14)

“The supreme and plenary being has been existing from eternity, as Father and as Son, or it has been manifesting from before eternity, in the same time with its existence, its quality of giving birth and of being born, in a conscious and loving manner, as Persons directed One towards Another. The Son didn't appear somewhere, for the Father didn't appear somewhere within time. The Son is born out of the Father “from before all eternity”. From before all eternity, from before all *eons* related to another existence thought by God, there existed the conscious and fecund love of a supreme Person Who gave birth, out of Himself, to Another Person. The birth within God it belonged to the eternal plan, an atemporal one, and it implies the Person Who gives birth and the born Person. A supreme Person given birth, from before eternity, to Another Person, and this means that, on the other hand, a Person gives birth and Another Person is born from before eternity, without existing something before the Person Who gives birth and the born Person.” (Stăniloae 1995: 14)

“The Father gives birth not by giving a part of His being, but he gives the whole His being. But He still continues to exist, and even having His being as whole. The Father and the Son, They have in common the whole being, from eternity, but the Father as giving it, and the Son as receiving it. From before eternity, it appeared from within the Father not a person having a

repeated being, but by bearing the same whole being of the Father. The plenary being isn't repeated, for it is limitless, but out of the Father Who bears it whole, it is born from before eternity, Another Hypostasis, as bearer of the being. There didn't appear the limitless being in Another Hypostasis, but it appears in another mode of being possessed. The birth makes the divine being to be borne in a filial mode too, besides the paternal mode, or it shows the divine being as borne, from eternity, in these two modes, without which the divine being wouldn't have been a loving one. This shows the love as active within the internal life of God. God is the life. And the life is interpersonal love. And the cleanest and the fullest love and life are those communicated by the Father and by the Son to One Another." (Stăniloae 1995: 14)

"The greater mystery is God, as Trinity of supreme Persons. Each One of the Trinity's Persons, He has the infinity within Him, but He has the it in common with the Other Two Persons. If there had been only one Person, it wouldn't have existed within Him either the feeling of the infinity of the parental love, nor the feeling of the infinity of the filial love, lived in common, but especially by the Father and by the Son. They wouldn't have felt together, but differently, either the infinity of the Holy Ghost's joy for their love, the Ghost showing Them the consummation of Their love. An impersonal essence doesn't live, consciously and in the whole variety, the love, so that it actually it lacks the endless rejoicing of the love. Living the limitless love, consciously and in the whole complexity, it is, at its turn, an infinity. No solitary person lives the infinity's complexity and the rich forms of feeling the infinity, but it potentially remains in a much-depleted infinity. In each Person is given the potential depth of the whole being. But this is lives and manifested endlessly, in its always active richness, in the relation between person and person. This is for only in this interpersonal relation it concretely exists the being, showing its richness by birth, proceeding, love, and live into joyfulness." (Stăniloae 1995: 19-20)

"God has actualized His being, infinite consummately in its manifestations forms, in the Three Persons." (Stăniloae 1995: 20)

"All the hypostases have not only the power of being born, but they also have the power of working upon something, namely they have not only the power to communicate their being through birth, but they also have the power of doing something upon something external to them, and they maintain themselves in connection with all the universe's things, and without being confounded to them. The animals have this power through involuntary power. The plant too, they irradiate out of themselves an involuntary power. But the human being works willingly, upon others, whilst having too, an unwilling influence upon them. God, by being consummate, free, and almighty, he only works willingly; God can, through

His work, not only to organize and to modify the existing things, but he also can create a universe out of nothing. In the power of creating, willingly, something external to Himself, it is again shown the God's character as Person; similarly, to some extent, the human being has the possibility of willingly creation too. Thus, if it is characteristic to the hypostasis to give birth, it is characteristic too, to him, to do something. At the human being, as conscious existence, in the work intervenes the will – it is likewise, to some extent, in the birth too. This shows the man as hypostasis-person. God shows Himself, through an exclusively wanted birth and work, as consummate Person; and in the work of creating an existence out of nothing, God shows Himself as almighty Person. The emanation, by not being a birth, neither a willing making, but by being a movement of an essence that doesn't really exist by itself, it proves to be a simple imagining of the pantheistic philosophies.” (Stăniloae 1995: 26-27)

“By the fact that each person is given its own time in a differently, in order him to advance towards consummation through an increasingly greater likeness to the existence consummated through himself, it results the fact that the human person is created as temporal existence by a supra-temporal existence. And, if the persons' number is a limited one, then the time will be limited too. In this is again shown a connection of the time with the supra-temporal God – but a God-Person – in relation with a number of human persons. In the people's quality as persons, and in the fact that the people tend towards a consummation as persons, in common, it is shown that the people are created by a supra-personal existence, in communion, towards a maximum likeness Himself. But the existence of the supreme communion of Persons, it is shown not only by creating the human persons as aspiring towards likeness to Him, but that Supreme Existence is also the communion of Persons Who help the people to advance towards that supreme communion of Persons, by exercising their responsibility on that purpose, during the time the human persons have been given with; and that supreme communion is shown even as a communion paying attention to each created person. This is for the responsibility of each person for his/her fellow humans, it is upheld within the human being by the responsibility in front of the supreme communion of Persons Who pay attention to each human person, and by this imposing to each human person his own responsibility according to the requirements imposed by the time that each person has been given with.” (Stăniloae 1995: 43)

“Let's analyze the human person as a whole component of the universe. The human person is a unitary and unrepeatable whole, from biological and spiritual perspective, who preexists in the parents' seed, the parents seen as other wholes, and the human person gathers within himself/herself other component parts, and he/she imprints those component parts with his/her unitary seal that is unrepeatable in any other person.

The human person is biological and spiritual unity, in a continuous internal movement, combined out of the many movements of the parts, or of the person's organs and of the organs' subdivisions, a movement upholding the whole person's specificity, and that is manifested too, in the external many kinds of movements. And the person's biological movement, as a whole, within space, it is wholly imprinted by a unitary rationality, combined out of the extremely complex rationalities of all the person's parts." (Stăniloae 1995: 47-48)

"Only the person speaks, and the person only speaks to another person, for only the persons are aware of their own rationality and they are aware of everybody's rationality. But this is also for only the persons live in union amongst themselves as necessity of the loving and emotional communion, but which, through freedom, it also can become as non-loving. The communion amongst persons it has its basis in God as supreme and consummate communion of Persons, and as unconfounded communication of Theirs. This communion isn't prolonged existentially, but by being willingly reflected and worked within the rational and emotional whole of the human persons, but also in their need for communicating to one another the universe as a whole, and partially of-one-being with them." (Stăniloae 1995: 49)

"We want to love and to be loved increasingly more, tending towards an absolute and endless love. And we cannot find this except in the relation with an infinite and absolute Person, a conscious Person, if we are to use a pleonasm. We tend to discover and to realize an increasingly greater beauty, to know an increasingly profound reality, to advance in a continuous novelty. We tend towards this infinite for we are a person. But we cannot find all these aspects of an infinite reality, except in an infinite Person or, better said, in a communion of Persons infinite in Their Being, in love, and in beauty. Out of the increasingly greater communion with that Person, are projected within us and through us upon all the aspects of the world, new and new rays of reality, of beauty, of novelty, and are being opened other and other dimensions of the reality." (Stăniloae 1995: 14-15)

"The communion with the Person or the communion with the infinite Persons, it becomes to the people the means for advancing endlessly in love, in knowledge." (Stăniloae 1995: 15)

"Even if the individual human self-awareness of the people, it will follow one after another, by replacing each other, and it would transmit the existence's meaning they achieved, the meaning of the self-existence of each of them, by not being carried in eternity in order to be deepened infinitely, it will appear as not having a real meaning to us." (Stăniloae 1995: 15)

“Through all the things we do, we manifest directly or indirectly an eternal purpose or we aim to maintain ourselves like eternal purpose. (...) we must therefore to see the purpose of our being as projected beyond our terrestrial, passing life, because if death it had definitively ended our life, we wouldn’t have been a purpose in itself, but a means in an unconscious process of the nature. In this case, the whole meaning of our life and all the things would become meaningless.” (Stăniloae 1995: 15)

“(...) all the things are for us, and we are to ourselves a goal in itself and the endless purpose of all the things from the world.” (Stăniloae 1995: 15)

“The man is a purpose in itself for eternity. He is made for eternity, by having in himself some kind of absolute character, namely an imperishable value, which never ends to enrich itself. The man is opened to some superior meanings and through him so is the world too.” (Stăniloae 1995: 16)

“We tend towards a line from beyond us, but being on a line resembling to our personal existence, and not towards being confounded on an impersonal plan which is for a while at our disposal, and then to disappear in that plan. The man tends towards an infinite personal reality, which is superior to him, out of which to be him able to nourish himself infinitely, without being able to dispose of it, given his limited possibilities, but also without disappearing later within it.” (Stăniloae 1995: 17)

“(...) the man accomplishes his meaning in union with the godlike Person Who is infinite in His spiritual life.” (Stăniloae 1995: 17-18)

“Only a higher person, and in ultimate analysis, only a supreme Person can be conscious about the meaning of the whole existence (...)” (Stăniloae 1995: 18)

“But the supreme Person doesn’t project this total meaning upon the man, without the man appropriating this meaning consciously; but the supreme Person communicates this meaning to the man, as to another person, who consciously appropriate this meaning and by doing so he enriches his conscience and the whole his being, by finding his own meaning just in this enriching. By doing so the supreme Being promotes the character of conscious and free person of our being.” (Stăniloae 1995: 18)

“Our being cannot find its fulfillment as person except in the communion with a superior personal being, who cannot unveil his richness and who cannot fulfill our being in a connection with our being’s inferior stages, or by reducing our being to unconscious state characteristic to a passive object, but only in a relationship within which the man himself, in a continuous

novelty, he freely and consciously appropriates to himself the infinite spiritual richness of the supreme Person.” (Stăniloae 1995: 19)

“(...) the supreme Person (is, E. l. t.’s n.) the final target of the rational creature (...)” (Stăniloae 2003: 26)

“(...) the acts of the supra-natural Revelation do not suppress the human nature as personal nature, but they elevate it from that state is in, of weakness and corruption of its integrity, on the plan of becoming eternal in the consummation the human person aspires towards.” (Stăniloae 2003: 30)

“The attitude God as Person has it regarding us it sometimes is shown also in his refusal to answer us. Maybe the weakening of the evidence of the presence and work of God through nature and through the man’s conscience, it is also due to His refusal to answer to the ones who don’t call Him with the whole their heart.” (Stăniloae 2003: 33)

“(...) through the supra-natural revelation, God makes to occur in the conscience of the believer, in a direct manner, His words, or words making His person obvious (...) through a speaking and through an action making clearer the presence of His Person in leading the man towards the union with His Person as the man’s final target.” (Stăniloae 2003: 34)

“(...) Christ represents the peak of the supra-natural Revelation and the full confirmation and clarification of the meaning of our existence by fulfilling this existence in Him, in Who is accomplished our maximum union with God and, through this, our consummation. But concomitantly to this, it is shown the fact that the absolute we aspire towards, it hasn’t an impersonal character, but is Person. We are called to become an absolute according to the grace, by participating to the Absolute Who is personal by nature. The personal Absolute by nature, he wants to share the human person of His absolute character, because He makes Himself a man. The conscious person is already by creation, a virtual absolute, by certain participation.” (Stăniloae 2003: 40)

“Our person doesn’t participate to absolute by being overcome, but it remains man and is confirmed in this quality. The Embodiment of God like man it brings to consummation our absolute aspiration, through participation.” (Stăniloae 2003: 40)

“Through the resurrected body of Christ, it irradiates unimpeded the power of the One Who has made this body incorruptible, leading thus, all the ones who will be imparted with Him, to resurrection and to incorruptibility, and even leading the whole creation to incorruptibility and transience, namely to the maximum transfiguration and communicability amongst persons,

through the Ghost, and to a total personalization of the cosmos, in Christ and within people; this is for there exists an ontological continuity between the body's matter and the cosmos's matter." (Stăniloae 2006: 75)

"Baptism means our renewal, our getting out of the monotonous repetition. But this renewal isn't only an unchangeable given, but it is the life in a continuous novelty and in a ceaseless joyfulness which is not ceased by its novelty in other and other form of manifestation of our kindness and love. This is for the person is always new by his responsible freedom, but his interminable love, always inventing something new to do for God and for his fellow humans, unlike the former man who remains always in this state of oldness, subservient to the same passions and to the same egotism, which have nothing new to say or to show to others. You have disrobed yourselves of the former man together with his deeds, and you have dressed yourselves up in the new man, who is being renewed towards the full knowledge, in the image of the One Who have created you (Col. 3: 9-10). The new man advances towards the plenitude of knowing God, of knowing his fellow humans, and of knowing himself, through the love for God and for his fellow humans, towards the plenitude which Christ is at." (Stăniloae 1997: 36)

"The very special experience that we have while facing a man like a second person, it is that he does not stay any more like an object in front of us, but like something who demands us, who claims us, and not like a physical entity, but a spiritual one. Everything that surrounds us it seems to us like being laid down around us, at our disposition, it belongs to a world of objects in which we do not see any intention directed against our will, but staying or moving indifferently to our existence, put in there in purpose to be used, to be embedded in ego's domains. Nothing rises against us in the way that our self it rises against them. There are, of course, mountains, rivers, beasts, which have a force superior to ours, and they seemingly dominate us. Some of them have even an aggression force, not only a resistance one. But we do not see in any of them the intention to rise against us. We are feeling ourselves as being above everything, if not necessarily through physical power, so that through our conscience as subject. This last thing we can experience in the contact with another human who meets us as having the quality of a second person. We have met here a subject. The experience of this subject, it is different from that of our subject. The other's subject does not produce to us the experience that we are masters over him, but he opposes our conscience that we are the single center of the things; we are feeling this time that we are somehow reduced from the status of a master, of center, and we are feeling above us, as limiting us, a stranger subject²¹⁸. We do not have this experience, however,

218 LOUIS LAVELLE, *De L'acte*, p. 407: "Mais, ni la résistance de l'objet, ni celle de l'idée, n'épuisent la notion de résistance. Aucune d'elles n'est une résistance impossible à surmonter... Par contre, il y a une

on each time we are facing a man like a second person. Often, we do not let him even to speak, but we only command him, and even when he is speaking to us, we indulge ourselves to watch him from above, by disdainning him, or by contemplating the possibilities that resides in him to satisfying our demands, our plans to extend our power or our cravings. Then we do not see in that man anything essential which makes him different from the objects' world. We do not experience him like a you, like a second person. The fact that he stays in front of us is not yet a proof that we entered with him a *me-you* report - because of how many things and animals do not stay in front of us without getting out from the category of the ones without subject. When we do not experience man's character as a subject in report with us, even if he stays in front of us, it seems that he stays backwards to us, not forwards, like the entire world of objects it appears to us as staying. In order to experience the character as subject from another man towards us, we have to restrain the massive flux of selfish impulses and to pay him attention. Not only by watching him, because this is not enough. His person puts us in the situation to contemplate a world on which we are framing into the ego's domain. When we watch a person, if we are only watching him, we will do it for ourselves, in order to find out if we like him or not. We have to pay him attention by listening to what he is tells us. The word is the main pointer of our fellow subject. Not a word through which it is expressed a logical impersonal sense, like the one which the teacher develops through, a theory, or he describes the constitutive parts of an insect. That word can be followed detached by the concrete person, and then its own meaning becomes an object of thinking, of our subject. Only the word which unveils the will of our co-inhabiting it unveils us directly his subject. But we can let even the sound of this word to pass by our ears, if we are not available to restrain our selfishness, if it is overwhelming in ourselves the thinking at ours plans, cravings, and interests. And this peril stalks us especially when in the others word, we do not sniff but an egocentric willingness, an intention of dominating us, and to use us. Then it produces in us the reaction of our own selfishness, which makes us impervious to the experience of others subject." (Stăniloae 1993)

"Since through this kind of restraint and attention, or through this kind of faith, we have found ourselves in front of other's subject, his reality, though

résistance que je ne surmonterai jamais, c'est celle qui m'oppose une autre liberté, c'est à dire un être qui n'est pas moi et qui fonde son indépendance sur une activité dont lui-même dispose... Il ne sert de rien d'ailleurs de prétendre que cette volonté, je puis agir sur elle, la plier et la fléchir de quelque manière. Nous savons bien que nous n'agissons alors que sur les sentiments et sur le corps, c'est-à-dire sur toute la passivité qui lui est associée. Mais au moment où elle donne son adhésion, c'est elle qui la donne, par un acte qui ne peut venir que d'elle, puisque c'est lui que la fait être. Et, en ce sens, quand une autre volonté me cède, elle me résiste autant qu'elle me cède, puisque cet acte même par lequel elle me cède, s'il n'est pas un simulacre, est encore le sien".

beyond and of other category than the reality of objects, it imposes itself to us with a bigger force than theirs. But with a force whose reception is continuously depending on our liberty, and on our will to believe. To the conscience waked up at its duties, by the calling of the neighbor, the reality of this one overwhelms the entire objects' world. We perceive other's subject like a limit, like a power which forces us, and which claims us, as long as the objects' world appears to us, with all the blind resistance of some of them, like a domain over which the possession of the ego it can extend limitless. And, because of the degree of reality which it shows itself to our conscience with, the objects world depends on their resistance to our arbitrary, the reality of your subject, though accessible through faith, it appears to my conscience with an intensity superior to that of objects world's reality.

Let's remember this result, adding it to the ones told at the beginning of the study about the reality which claims in front of the conscience the objects of the faith, even more than the knowledge's objects, for which, also, we have no other criteria that they are real, except the conscience's testimony. It is a new proof that we are not entitled to attribute to the knowledge's objects, more reality than to the objects of the faith." (Stăniloae 1993)

"The object is only a passive representation of me. And when it resists me, it unveils a limit of mine, but one which I can defeat or which I can move away indefinitely, as my force grows up. My loneliness is by no means annihilated in both cases. On this way, in front of objects, ideas, and laws, not being but me affirming myself, inside me, I can ask myself which is the value of this affirmation? I feel the need of a confirmation through somebody else, in order to have the surety of my real existence. My subjectivity must be objectified, without losing from its character. I feel the need to be affirmed by somebody, like I am affirming myself, through his liberty and spontaneity, to be thought, desired, and loved, and not to be a simple subjective dream. And it is remarkable that through the fact that I am affirmed by a human being, which has free will, as I do too, I do not lose from my character of subject, but only then I increase in experiencing my intimacy. So, through my affirmation by others, through their cogitation, will, and love, I earn a density and a profoundness of existence, like I cannot have otherwise. Only the experience of a person who cares about me and to whom I care of, it causes in me the development of all the endeavors to raising, and to perfecting myself for being worthy of his confidence and his love²¹⁹." (Stăniloae 1993)

²¹⁹ I have edited in this passage almost literally some admirable rows from Louis Lavelle, *De l'Acte*, p. 528 – 30: "On peut prétendre que j'ai besoin de l'objet qui me résiste et sur lequel je m'appuie pour me confirmer moi-même dans l'existence. Mais cet objet n'est d'abord pour moi qu'une représentation... Quand cet objet me résiste il me révèle une limite de mon action, mais que je puis indéfiniment reculer à mesure que ma force

“God fully fulfills the character as Person, not only because He is the supreme existence and sovereignty, but also because He is love. But, while the love to the man being bound to his insufficiency, due to the created character of his, the man’s love is experienced like a necessity, like a fulfillment; unlike that, God does not experience it like covering an insufficiency He would have. The divine Persons are living, of course, into an absolute reference to each-other and everyone gives all He has, and Himself too, to the other One, but still remaining the most consummate giving, or being a subject just because of that. But They do not feel except the love to give.

Though everyone, by giving everything, He also receives everything, They do not have - like the man has - the sentiment of a lack which will be fulfilled through the love of the other person. The plenitude of existence (the divine being) is so un-separated from everyone, so that the giving is simultaneously a receiving too. The intentionality for communion at the Holy Trinity’s Persons it mustn’t be understood like being started from a lack like at the man, but at Them the love must be understood like the most pristine impulse, like the manifestation of the fullest existence possessed in unity.

The unity of being doesn’t do anything but expressing the fact that every person possesses continuously the entire existence. On the peaks of love the giving and the receiving are no longer noticed, but there is only the joy of a common possession. Although, in the doctrine about God it is highlighted not only the unity but also the trinity, being showed that even to God the joy is an expression of communion.

s'accroît. Ni dans l'un cas ni dans l'autre cas, ma solitude n'est rompue. Pourtant, si c'est par le dedans que je suis capable de m'affirmer moi-même ou si, en d'autres termes, in n'y a que moi qui puisse me poser, je puis me demander quelle est la valeur de cet acte même par lequel je m'affirme et je me pose moi-même. Suffit-il à m'inscrire dans le monde, à élever jusqu'à l'objectivité ma propre subjectivité ?... je possède en effet une existence qui, si elle n'est pas un rêve subjectif, doit pouvoir être affirmée, c'est-à-dire pensée, voulue, aimée, par autre conscience qui soit elle-même un foyer original de vie personnelle afin d'une part, de franchir moi-même les bornes de ma propre intimité subjective... et afin d'autre part, de pouvoir affirmer dans l'être ma subjectivité propre par la reconnaissance même dont elle est l'objet... Chose admirable, c'est à partir du moment où s'établissent des relations entre ma propre conscience et la conscience d'un autre que j'ai seulement le droit de prononcer le mot intimité, comme si je ne pouvais découvrir et prouver ma propre intimité que dans une intimité avec autrui. Si on peut considérer l'acte constitutif de notre vie spirituelle l'acte par lequel, nous détournons le spectacle du monde, nous découvrons notre subjectivité propre, on peut dire que son l'acte le plus émouvant et qui aussitôt lui donne une profondeur et un horizon sans limites, c'est l'acte par lequel nous reconnaissons que cette subjectivité elle-même retient l'attention et l'intérêt d'une autre conscience et acquiert ainsi tout à coup une significations universelle et ontologique qui la dépasse comme existant par un autre et a laquelle elle n'osait pas prétendre... Se sentir aimé, c'est sentir que l'on est voulu comme existant par un autre, c'est s'attribuer à soi-même une densité d'être qui était restée en doute jusque-là, ou que l'on avait pu se refuser à soi-même par humilité, c'est vouloir se montrer digne de cet amour dont on est l'objet, c'est craindre de n'être jamais à son niveau, c'est découvrir les puissances mêmes qui sont en soi et mettre tout son zèle à le exercer.”

Though every person is the plenitude of the existence, the happiness it doesn't stay into the lonely possession of it, but into the commune possession. Though God has - into the infinity of His existence - the source and the reason of a boundless happiness, through the Christian teaching it is removed from this happiness any selfish feature. The joy and the happiness cannot exist but together with the generosity, and with the affirmation of the other.

All doctrines about God, which want to argue that unlike the people, He can have in Himself the happiness of an infinite self-contemplation, to that He doesn't need anything else, they are surpassed by Christianity, the only one which has removed the selfishness from this happiness, the only one which doesn't miss the essential element of the generosity, without being necessary for this the affirmation of the principle that the world was created from ever. And at God, the happiness is created not only by the possession of the existence, but also by the communion of the subjects²²⁰.

The personal character of God it implies the multi- personality, because of person without the joy of communion and of the love, that person is not fulfilled. And how to God won't ever miss the happiness and the joy, He neither misses the character as Person, a Trinitarian character. The theory of Iacob Böhme and of the other anterior German mystics, according to whom the personality, respectively the three-personality of God, it is a later stage in God's evolution, sprung from a deitas, it has also at its basis an unfinished abyss²²¹, and it doesn't correspond to the Christian way. In the East, in contrast with the West where has been always manifested a philosophical and pantheist unifying tendency in order to deduct the personal and Trinitarian character of God from an impersonal substance, it was affirmed the eternal coexistence of the unity and trinity of God. The personal and Trinitarian character of God is not less essential, and it is not a derivate from His being, but it always comes out of the eternity without begin, out of the supreme reality having a personal a Trinitarian character, and being in the same time a unity in the most complete sense of the word²²²." (Stăniloae 1993)

²²⁰ Saint Maxim the Confessor, P. G. 90, 892, says: "The Judaic conception, limiting the unique principle at one person and this existing without the Word and the Holy Ghost, it makes it narrow and un- consummated and almost un-subsisting, like one devoid of word and life. This way they fall from reasons contrary to pagans into the same evil of the atheism."

²²¹ ALEXANDER KOYRÖ, W. c. p. 225-261.

²²² The Saint Maxim the Confessor, w. c.: "The Trinity in oneness and the oneness in Trinity. Not one into the other one. Because the Trinity isn't in oneness like a being accident. Neither the oneness in Trinity, because isn't a (simple) quality. But, is neither one from the other one. Because doesn't come the Trinity from oneness like its product, because It isn't became, and auto-reveals". But neither the oneness isn't a synthesis of the three persons or something more appropriate watched only with the mind in those three ones.

“I have insisted in another chapter on the fact that the subject is intentionality oriented towards other subjects. Isn’t there really a contradiction between this definition and the ones told into this chapter about the person? The contradiction is nowhere to be found, for in this chapter it hasn’t been said what the subject is, but it has only been shown the subject character of the hypostasis, after it has been highlighted that this degree of existence grows up from the nature itself through its rounding into a whole that stands by itself. It has been shown that the hypostasis is subject, namely a stage director of nature’s powers, but it hasn’t been determined in greater details the sense, the meaning of the subject.

This sense seems to be, mainly, precisely the intentionality towards communion, so this is a closer determination of the subject of the hypostasis.” (Stăniloae 1993)

“Of course, the unveiling of the subject it does not stay in its “seeing”. The subject does not impart himself to the senses. The noticing of the subject has a spiritual-ethical character. In general, we are noticing the subject of the others as we become ourselves subjects, the faith contributing to this in a great measure, by allowing to sound in our ethical depth the reality of the other like a claim, like a commandment, and not like a thing which stays at our disposition. The subject of God unveils Himself to us in Jesus, like an overwhelming claim, like an absolute Master of us.” (Stăniloae 1993)

Pleasure - Pain

“By putting bridle and measure to the pleasure for the material things, there is accomplished a transfer of the bodily affection’s energy of our being, in spirit’s favor, increasing the pleasure for the spiritual goods. The biological pleasure, by the measure we impose to it, it becomes innocent; and the great plus which has been stopped from manifesting on physiological plan it has been transfigured on spiritual plan. So, than instead of saying that these affects cease to exist at our passing from this world, and we may better say that their energy is totally transferred in the favor of the spirit. And this might explain their apparition in the nature after the falling into sin, as a transfer of the spiritual energy on the inferior biological plan. Our being’s pleasure for the connection with something else it turned then from God and from our fellow human’s souls, towards world, and to it caused to grow up the pleasures related to the world. For it is hard to conceive that the force of these affects came from somewhere outside.” (Stăniloae 1992: 64)

“For the tendency of the man is directed towards the sensitive things, it has been stirred up within his body the pleasure of them. This has been done in the detriment of the mental activity, which has been considerably reduced together with the pleasure related to it. The man has placed the whole his energy towards the pleasure related to the things submitted to senses, by giving the pleasure related to them the highest intensity. Once stirred up, the affection of the sensitiveness it cannot be totally removed from man during his life on earth. But it can be limited, and it can be partially kept oriented towards the spirit’s goods and towards the eternal good. Just through a part of it, through pain – which always follows to the pleasure –, the man can always learn to resist the pleasure. Unfortunately, the man does the opposite: the pain that follows to the pleasure, instead of determining the man to avoid the pleasure as source of it (what unitary the tree of experiencing the good and the bad is like!) it pushes the man again in pleasure in order to get rid of pain, and the man become increasingly more enchained in this vicious circle.” (Stăniloae 1992: 65)

“We have said that the world has attracted the feeling too, and through feeling the world has attracted the mind too, through its sensitive, sweet promises. This is because of the feeling in the meaning of work of perception of the senses it is always accompanied by a sensation of pleasure or of pain, which are more or less intense, in noticing the world’s things. The senses’ work, of perceiving, it is even capable of noticing in advance the pleasures and the pains which the things can provide. Besides, seeing the things is in itself accompanied by a pleasure or by a pain, even before possessing them.” (Stăniloae 1992: 66-67)

“Consequently, the feeling has a twofold content and a twofold meaning: one is gnoseological and another is affective. This feeling’s quality of noticing, through perception, the pleasure which the things can or of experiencing in perceiving the things a sensation of pleasure, it makes the feeling dangerous to the man. Or, by this quality of the feeling, the world becomes dangerous, because of being obvious that, between pleasure and pain, if let on his own, without being led by rationality, the feeling will always choose the pleasure. And in pleasure it stays the feeling’s force, a force making often the rationality, as force of judgment, to concede, and the mind as knowledge function, to put itself in the service of the feeling.” (Stăniloae 1992: 67)

“The pleasures joined with what each limb necessarily does, they aren’t guilty. But are guilty the pleasures searched for through unnecessary deeds. It is guilty the plus or the senses’ deviation in order to search for the pleasure at all costs. Just because of that, the passions lead the nature to disorder, to the body’s weakening and decomposition, due to the weakening of the spirit that was keeping it in order. And the feeling of the weakening drives the man increasingly further, in his impulse of restoring his power out of a source that is incapable of strengthening him. Truly, what drives the man to rolling down on the passions’ slope it is a hidden fear of death. The boredom following to each pleasure it is like a void foretelling about death. Even more than that, God has tied right on the pleasure, a pain, in order the man when experiencing this pain to no longer search for pleasure. But the man, reached in pain, and carries away by the fear of the death announced to him by that pain, as a punishment for the pleasures which he will be searching for, he throws himself in new pleasures, leading his nature towards death. (...) The tight connection between pleasure and pain it can be explained by the fact that the tension which the nerves are put in when feeling the pleasure, it is followed by a weakening, by an exhaustion. And by repeating the voluptuousness states quickens the body’s death. By wrongly searching through passion a strengthening of the body’s nature, the man rather weakens it, driving it to death even quicker.” (Stăniloae 1992: 68-69)

“It is graver the soul’s death caused by passionately oscillating and advancing in the vicious circle formed by pleasure and pain. And we encounter here another contradiction of the passions. This is because they are an alternation, if not an intertwining of addiction and platitude, of effervescence and boredom, of tension and dryness; they are the tormenting death, the living death, and not the death giving the resting to the being. The man’s life of platitude and of banal superficiality, which the spirit has succumbed in, it seems not coming to an end in this life, and it is endless in the future life, actually, providing the man some sort of infinity which he didn’t desired, but an infinity in platitudes.” (Stăniloae 1992: 69)

“Our self-throwing upon pleasure it no longer is only the result of pleasure’s attraction but it is a fear of pain too. To the fearful of pain man and who is used to search for refuge in the pain’s contrary, in pleasure, not only the pain but even the absence of the pleasure is a pain or a state which he runs away from, fearlessly. And the one who is slave to fear, that one whit his nature weakened, it is at the opposite pole than the one having a strong nature. The man who has a fearful nature of who is weakened, he is carried unwillingly, by the world’s natural elements and by the impulses caused by everything that fall under senses; he is no longer a person but he is an object easily to be carried away by any wind. The man having a strong nature, by self-controlling himself, he is the free man, in whom the nature from within himself and from around himself it is dominated by spirit. So, the restraint from pleasure and the enduring of the pain, far from being something negative-passive and of weakening the nature, they rather strengthen the nature, and this strengthening means spiritualization or the placing of the spirit in the position of leading us. After all, both the pleasure and the pain affect the bodily side of the body. And the one who has made the spirit to be overwhelming upon his body, he has brought his body to a state which his body no longer vibrates so much in, or with so much sensitiveness to pleasure and pain.” (Stăniloae 1992: 139-140)

“The fact itself that the man is always trying to escape pain, it shows that, actually, the man isn’t made for death. But this is shown also by the fact that the pleasure doesn’t last ceaselessly. That shows that the man isn’t made only for this life.” (Stăniloae 1993, 3: 108)

“It isn’t easy to get rid of the temptation of the pleasures and of the fear for pains, but it will be done if the man accustoms himself not to give a major value to pleasures, or to satisfying his pleasures in a pride manner, or to give a major importance to the pains caused to him, while living in the material universe, and if the human being accustoms himself to see the passing character of the pleasures and of the pains, and thus the human being will exceed in his body’s life and in his relation with the material universe, what the pleasures can provide him and by restraining the narrow feeling of the contact with them. If that is the case, the human being won’t run any longer after pleasures at any cost, and for the things which can cause him those pleasures, and the human being will endure with strength the troubles coming upon himself, by considering them as connected to the passing life in the material universe. The human being will see thus, the life from here, not as a “steadfast stronghold”, but as a road towards the eternal life from beyond. This doesn’t mean despising the material universe, but it means understanding it rightly, as a transparent environment and as an occasion of the communication with the plan superior of the material universe, or by understanding the material universe as a market where the

human being buys, with his passing deeds, the eternal life. Like the people from the market, they know that the market-day is going to soon come to an end, and they constantly think at the benefit they will have after, at home, due to the bought things, if they are substantial, likewise will be the people living within the material universe, if they see the present life as a passing occasion for gaining the eternal life and if they bear the toils during this trip, with manhood. Only this relativization of the material universe seen as road, as means, and as transparent environment, and not as ultimate reality, it can escape people from the so-frequent today despair, a despair leading the people to grave nervous disorders; only this can escape people from their discontented selves, which are upheld by so many false values.” (Stăniloae 1995: 96)

Power /
Strength

“In the Eastern Church it has been considered the spiritual power as a greater and a more direct power of God than the physical or the worldly power. The spiritual power is accompanied by a kenosis in what regards the external power. Saint Apostle Paul says: “The Lord told me: “It is enough to you My grace, for My power is made perfect in weakness”. Therefore, I will very joyfully praise myself especially in my helplessness, in order the power of Christ to dwell within me” (2 Cor. 12: 9). The spiritual power is so great in comparison to the physical one, so that it can overwhelm the physical power, and it can produce effects which cannot be produced by the physical power, for the spiritual power is, directly, godlike power. That’s why the wonders this power produces are simply called “powers”, as effects of a superior power, or of the direct power of God, the physical power being only a result of the spiritual power.” (Stăniloae 2003: 231)

“In the future life, this spiritual power, or a power in good, or of love, a power that isn’t so much of the man as it is of God, a power that has filled up the man who ascended towards God through the said stages, this power will totally overwhelm the physical power and it will abolish the worldly power, which often adopted attitudes contrary to God.” (Stăniloae 2003: 232)

“By the fact itself that God brings to existence diverse hypostatized substances, God give them also a power of theirs. Like all the substances are connected in a unity amongst themselves, and with God – by having their origin in the divine essence -, likewise their powers are connected too, and with the divine power, by having their origin in the essence of the divine power.” (Stăniloae 2003: 232)

“In order to relate these virtues to the manifestation of the godlike power, we are mentioning here that this power is being shown in the fact that the sufferings and the affects of anger and lust are kept, by the one who in humble, through patience, always in the will’s bridle, in which the person is fully activated. They never escape from under the will’s power. Thus, the humbleness and the gentleness, if they aren’t the expression of a full consolidation of freedom, they still are, anyway, a steadfast road to freedom. Christ, by fully developing the human nature as Person, He escaped the human nature from under the domination of the impulses of the anger and of the lust, which manifest themselves as automatic impulses. He has shown, by this, the fact that the human nature can escape from under the domination of this necessity. He descended to the human things, but He descended by will, and He endured the human sufferings by will, by His godlike will, but also by His human will strengthened by His godlike will. Properly said, the suffering which enslaves, it is a falling off human nature. Through the clean suffering willingly accepted, the man is restored in his

authentic nature, which it has been created for freedom.” (Stăniloae 2006: 33)

Prayer of Jesus
/ Prayer of the
Heart

“We reckon that the “Centuria” of Kallistos and Ignatius it was right to place at the beginning of the spiritual ascension, the faith as gift from the grace, and the remembrance the name of Jesus Christ too. “The beginning of any pleasant to God work, it is the calling, with faith, of the name of our Lord Jesus Christ, since Himself told us: “Without Me you cannot do anything” (Jn. 14: 9). That’s why, all the great teachers of the asceticism taught that before any other good work or preoccupation, everybody, and especially the ones wanting to enter the stage of the deifying quietude, they must consecrate themselves to God and they must ask for His mercy without doubting: and the all-holy and all-sweet His name, let them have it like a non-missing object of working and of meditating, and let them bear it ceaselessly in their heart and in their mind and on their lips, and let them breathe with it, and live with it, and sleep with it, and take vigil with it, and to move with it, and to eat with it.” (*The Greek Philokalia*, Second Edition, vol. II, p. 352.)” (Stăniloae 1992: 96-97)

“Of course, one cannot reach, suddenly, such a continuous remembrance of God, especially of the name of Jesus. Neither is good, to somebody, to reach too soon to it, because in such a case the remembrance would be done too automatically. It is good that this remembrance of Jesus to gradually become more often, on the measure that the soul gets accustomed to focusing its thought on God, and on the measure that the soul grows up in faith in, and in love for God. But it is good that just from the beginning somebody remembers God more often, by using a certain name (“Lord”, “Jesus”), or even only by focusing his thought on such a name, in a moment of narrowing, or of resting, while being on road or at work.” (Stăniloae 1992: 96-97)

“The *mental prayer*, or *uninterrupted*, or *internal*, or *of the heart*.” (Stăniloae 1993, 2: 32)

“The heart’s prayer is called the prayer done by mind within heart, a prayer helping to be strengthened within heart the permanent thought at Jesus Christ and which cleans and sanctifies through this thought all the cogitations and all the senses and it directs the whole activity towards fulfilling the commandments given by Christ. The mind is liturgizing, and the heart is the altar on which the mind brings, to God, the mysterious sacrifice of the prayer, as so nicely said Paisie Velecichovschij.” (Stăniloae 1993, 2: 33)

“The intention in the heart’s prayer is that of gathering the mind within heart, in order the mind to raise from there uninterruptedly, at the beginning words, and later only according to the meaning, the short prayer dedicated to the name of Jesus: *Lord Jesus Christ, You Son of God, have mercy on me, the sinner.*” (Stăniloae 1993, 2: 33)

“In order to be the gathering of the mind within heart possible (during the Heart’s Prayer, E. l. t.’s n.), it was used a method that had many variants in what concerned the details.

1. There is, in the first place, the variant claimed as belonging to Saint John Chrysostom. The author is unknown. Kallistos and Ignatius, who wrote, before the middle of the XIV Century, their ascetic treaty in one hundred chapters, they quoted from this small writing and they attributed it to Saint John Chrysostom. This writing is in the Greek corpus Manuscript Vatican 658, a manuscript dating, at the latest, from the beginning of the XII Century, and which probably belonged to the end of the XI Century. In comparison to the Method bearing the name of Saint Simeon the New Theologian, also present in the mentioned manuscript, the writing of Pseudo John Chrysostom, it remains in more general considerations, and we think that that shows us that it is an older writing. One could thus establish the newest term which it could have appeared, as being the beginning of the XI Century, because at the end of this Century it must have some oldness also the method existing under the name of Simeon the New Theologian, to which composition it was used the writing of Pseudo John Chrysostom. But who could establish more exactly the time which this method appeared at, or at least the data which the writing cannot be older than?

In the Greek Patrology this writing is called as *Epistle towards Monks of All Use and Vigil*.

In Codex Vatican 568 f. 101 r – 102 v., where it follows immediately after the method of Simeon the New Theologian, it is entitled: *From the Word of Saint John Chrysostom, Another Method of Vigil*.

Its content is the following:

“The godlike Apostle says: “Pray, ceaselessly, without anger and without thoughts” (I Tess. 5: 17, and I Tim. 2: 8). And the Saint was right: without thoughts; because, any thought, by separating the mind from God, even it seems as a good thought, it is the whole devil, not to say: of the devil. But the whole endeavor of the devil this is: to take the mind far and to distract the mind from God, and to attracts the mind to the worldly worries and pleasures; and inside the heart to suggest commandments and satisfactions and other good or bad ideas which one mustn’t pay attention to. This is because the whole struggle of the soul, it is that not to be the mind separated from God, and not to let the mind to be carried to joining and to agree the unclean cogitations, neither the mind to pay attention to the images brought in the heart by the all-unclean and old painter, namely by

the devil. Sometimes the evil one forms images and colors, and some other times it shows persons. And the poor man, staying in a place, he believed that he is somewhere else, and thus he is taken in wandering, and it seem to him that he sees somebody and that he speaks with persons and he arranges things, and this is from the devil's deceit.

We must, therefore, to ensure and to restrain the mind, to keep the mind and to hit every thought and every work of the evil one, by calling the name of our Lord Jesus Christ. And where the body is, there must the mind stay, in order not to be found between God and our heart anything as a separation wall, which to darken the heart and to separate the heart from God...

Be you, therefore, always free, and persevere at our Lord God, until he will dwell within you. And do not ask for anything else, but only ask for the mercy from the Lord of the glory. And while asking for the mercy, ask for it with a humble and broken heart, and shout out from morning to evening, and if possible, even during the night: Lord Jesus Christ, You Son of God, have mercy on us. And force your mind to this, until death. Because this thing requires much endeavor... So, I urge you not to separate your hearts from God, but to persevere and to guard your heart by always thinking at our Lord Jesus Christ, until the name of the Lord will be planted without your heart. And do not think at anything else, except Christ to be glorified within you. Therefore, I urge you not ever leave this canon of prayer, either you are eating, or you are drinking, either you are traveling, or you are doing anything else. Ceaselessly shout out: Lord Jesus Christ, You Son of God, have mercy on us. For this remembering of the name of our Lord Jesus Christ to awake you to combat the enemy... The thinking at our Lord Jesus Christ shakes the whole enemy's power from within heart, and it defeat that power, and it uproots that power, gradually. By descending the part of the name of our Lord Jesus Christ in the depth of the heart, it defeats the dragon which dominates the heart's stretches, and it saves the soul and it makes the soul alive.

So, shout out ceaselessly, in your heart, the name of Lord Jesus, for the heart to comprise the Lord and the Lord to comprise the heart and the two to become one. This thing cannot be done in a day or two, but it requires a long time, and it is necessary much endeavor and torment until the enemy will be cast out and the Lord will come and dwell our heart. There are not necessary - as it is said - many words, for you get tired and the devil comes and he steals your thought. By saying a few words, your mind will remain focused and it prays with much vigil. Learn from Anna, the Samuel's mother, who was praying continuously, but her voice wasn't heard praying (I Samuel²²³ 1: 9-13).

You shout out and say: Lord Jesus Christ, have mercy on me - even without moving your lips, but by shouting out in your thought; for God hears also

²²³ In KJB we have: I-II Samuel and I-II Kings; in ROB we have: I-IV Kings (E. l. t.'s n.).

the silent ones... While doing this, you must keep your heart under the full guard, least not to leave the thought at God..., but through a ceaseless and clean remembrance, to be the thought at God imprinted as a seal on your souls.”

2. A more detailed method, which recommends - in addition to the ceaseless uttering, with or without voicing the words, of the short prayer addressed to the name of Jesus – also a certain position of the body, it is mostly known under the name of Simeon the New Theologian. The methods described by Nicephorus the Monk and by Gregory of Sinai, are very similar to this method, but all the scholars, even those not recognizing the paternity of Simeon the New Theologian, they agree that the method bearing his name it is the oldest method of all, because the Nicephorus’s method it visibly is related to this one, and Gregory of Sinai directly quotes Simeon as the method’s author.

This writing, entitled as *The Method of the Holy Prayer and Attention* was edited, for the first time, by I. Hausherr in the year 1927. Before that, it was only printed a neo-Greek paraphrasis in the Greek Philokalia, from where it was reproduced in the Greek Patrology 120, col. 701-710.

The true prayer, it is said in this writing, it presupposes obedience to God and to the spiritual father. This obedience liberates the monk from the evil connections of the present age, of worries, and of passions, and it makes the monk constant and determined in following the good. Once supposed these “the true and the untold attention and prayer consists of the fact that the mind while praying it guards the mind and it continuously moves within heart, and in the depths of the heart it aims its requests towards the Lord. The mind, by tasting the Lord there, and by seeing that the Lord is good, it no longer allows to be brought out from heart. The mind says, at its turn, together with the Apostle: “Good is to us, to be here” (Matthew 17: 4). By inspecting those inward places all the time, it banishes away the thought seeded by the enemy. To the ones who do not know, this kind of life seems to be harsh and unpleasant and chocking and tormenting, and not only to the uninitiated ones, but also to the ones who have experienced it, but who haven’t received yet the pleasure in the depths of their heart. But the ones who have tasted the pleasure and who have felt the pleasure in the throat of their heart, they shout out, together with Paul: “Who will separate us from the love of Christ?” (Rom. 8: 35).

The method of this prayer is the following: “*Sitting down in a quiet monastic cell, alone, in a corner, do what I say: close the door and elevate your mind from everything that is vain or perishable. Then, by leaning your chin on your chest and by directing your sensitive eye with the whole your mind towards the center of your belly, namely toward your belly button, you compress the breathing of the air crossing through your nostrils in order to not breath easily and search with your mind the inside of your organs in order to find out the place of your heart, where usually are all the soul’s powers. Firstly, you will find out a darkness and a thick unpassable layer, but by persevering and by*

doing this day and night, you will find, oh wonder!: a limitless happiness. This is for immediately the mind find the place of the heart, the mind sees what it hasn't believe before: it sees the air from within heart and it seen itself wholly full of light and of discernment and, starting from that moment, immediately that a thought occurs, the mind banishes away and it destroys it, before becoming concretized and before taking shape, by calling the name of Jesus Christ."

3. A method very similar to the method from above, it is that of Nicephorus the monk. He, after quoting a series of places from the old spiritual fathers, which commend the cleaning of passions, he shows, in order to fully clarify his recipients, "what the attention is, and what one can achieve it like?".

"You know, he says, and that we breath the air not for something else but because of our heart. This is because the heart is the producer of the life and of the warmth within our body. Therefore, the heart attracts the breathing in order to exhale its own warmth out, and so to provide to itself an appropriate temperature. The cause of this oikonomia, or better said: its tool, it is the lung, which, by having from God a thin fabric, as some sheets, it introduces and it eliminates easily its content. Thus, the heart, by attracting the fresh air through breathing, and by eliminating the warm air, it preserved unbroken the order which it has been place for, in order to maintain the living organism. You, therefore, by sitting and by gathering your mind, you introduce your mind, on the way of your nostrils, where the air goes through, to your heart, and you push your mind and you force your mind to go along the air inhaled to the heart. By entering there, the lack of joy and of happiness will come to an end. As a man tuning back home, from where he left for a while, he is exceedingly happy for he has been found worthy of seeing again his children and his wife, likewise the mind, when united with the soul, it is filled up with pleasure and with untold happiness. Therefore, brother, teach your mind not to easily come out from there. This is because, at the beginning, the mind always wants to get out from the prison and from the narrowing of the inward things.

You must also know that while your mind is there, you must not stay in quietude and in laziness, but you must have as meditation object, ceaselessly, the words: Lord Jesus Christ, You Son of God, have mercy on me.

And when you become very tired and you no longer can enter the heart's parts, do what I am saying and with the help of God you will find what you are looking for: You know that the thinking power of each man it is in his chest, for within our chest, even while being silent with our lips, we are still speaking, deciding, praying, uttering psalms, and many other things. To this thinking power, by removing any thought from it (for, if you wish, you will be able to), give it the words: "Lord Jesus Christ, You Son of God, have mercy on me. And force your mind to shout out these words, inwardly, instead of any other idea. By doing this for a while, the entrance of your heart will open to you, as I have written you, without any doubt. We know this by

experience. And it will come to you, together with the desired and pleasant attention, all the other virtues: the love, the joy, the peace, and the others". This whole writing, together with the quotes too, it is called as: "Word about Vigil and about the Guarding of the Heart". As one can see, we have in this "Word", concentrated, two methods. One method recommends us searching for the place of the heart, since the beginning, and to drive our mind towards our heart along with our inhaling; the other method recommends us, as introduction, the simple uttering, but a persistent uttering, of the Prayer of Jesus²²⁴. The second one doesn't differ from that one belonging to Pseudo John Chrysostom, the first one differs from that of Simeon by the fact that it shows that the air actually goes all the way to the heart, so that the mind too, going along with the air, it reached to the heart too, in other words, it is some kind of argument for the urge to drive the mind in the same place where the inhaling goes. On the other hand, it isn't so complete like that one belonging to Simeon is. It doesn't say anything about the body's position and about the place which the eyes must look at.

One can see that Nicephorus had and used the Simeon's method, and when Nicephorus started to explain that method in its essential part, he forgot about presenting the other parts too. Or, maybe by reckoning that the monks already knew those, he didn't repeat known things. Anyway, the method of Nicephorus could be sufficient to the ones wanting to practice the mind's prayer.

4. Gregory of Sinai directly quoted in his recommendations from Simeon's method. "By sitting, he said, from morning to evening on a narrow²²⁵ chair, gather your cogitation from mind into your heart and keep it there. Bend, strongly, your chest, your shoulders, and your neck, so that to feel a great pain, and perseveringly shout out with your mind or with your soul: "Lord Jesus Christ have mercy on me". Then, by moving your thought to the other half, say: You Son of God, have mercy on me. And by saying this half for many times, do not change the halves too often. This is because the plants which are continuously moved, they do not make roots. Retain the movement of your breathing too, in order not to breathe easily. This is because the air exiting from heart it darkens the mind and it kidnaps the thought, getting the mind far from there and giving it prisoner to the forgetfulness or making the mind to pass from a thought to another, and reaching, without realizing it, in the inappropriate things. And when you see the uncleanness of the evils ghost, or thought occurring and taking shape in your mind, do not let yourself to be bewildered even if they appear to you as being good thought, do not pay attention to them, but by holding your respiration as much as you can, and by locking your mind into your heart,

²²⁴ One must avoid confounding "Jesus's Prayer" = "The Heart's Prayer", to the "Lord's Prayer". The Lord's Prayer is usually called, in the Romanian Orthodoxy as: "Our Father". There we have also the "Hierarchal Prayer" or the prayer uttered by our Lord Jesus Christ, as High Priest (Hierarch) to the Heavenly Father. (E. I. t.'s n.)

²²⁵ It is about 15 centimeters in width (E. I. t.'s n.)

and by continuously invoking on Jesus Christ, you burn them quickly and suppress them, by whipping them invisibly with the godlike name. This is for Climacus says: "Whip your enemies with the name of Jesus, for there is no other more powerful weapon in heavens or on earth".

Regarding the uttering of the name of Jesus, "some people, says Gregory Sinaites, they recommend that the prayer to be uttered by mouth, others say by mind. I recommend both of these. This is because sometimes the mind cannot utter it, because of being overwhelmed by worries, and sometimes the mouth cannot utter it. Only that you must invoke appeased and unagitated, lest your voice, by disturbing your mind's attention, to impede you praying. This is until the mind, by getting accustomed to this work, it will advance and it will receive power from the Ghost in order to be able to pray wholly, and perseveringly. Then you not longer need to speak with your mouth, but you won't even be able too; it will suffice to do the work with your mind".

Yet, Gregory Sinaites, likewise the others, he doesn't attribute a too great power to this way of keeping the mind within heart. "I hope you understand, he says, that nobody could keep his mind by himself, if the Ghost doesn't keep it... This is because by transgressing the commandments of the One Who has reborn us, we have separated us from God, and we have lost the capacity of feeling Him with our mind and of uniting us with Him. By sliding our mind from there and by getting separated from God, our mind is carries everywhere, as a prisoner. And we cannot stop our mind otherwise, but only if our mind obeys God and then it will be stopped by God, and it will be joyfully united with Him, and it will continuously and perseveringly pray to Him... Holding your respiration by pursing your lips, it restrains your mind, *but only partially and then your mind gets scattered again*. But when the prayer's work comes, then that one keeps to mind to itself and it fills the mind up with joy and it escapes the mind from slavery".

As we can see, Gregory of Sinai almost doesn't do else but explaining some places from the method of Simeon the New Theologian, and he insists upon some of them. He explains why the respiration must be hold as long as possible (in order not to be the mind taken by the air's movement coming from the heart, and so to get scattered) and he shows in more details, how one must bend down his body, by bowing towards the chest, and what one must utter the Jesus's prayer like, alternatively in halves, in order the prayer to be as unitary as possible, and the idea which the mind focuses on, to be as condensed as possible.

We actually have only a method, wholly expressed, but unexplained by Simeon the New Theologian, and explained in certain of its parts by Nicephorus the Monk, and in other parts explained by Gregory of Sinai. A sole develop method, for there existed an even simpler method, consisting only of perseveringly uttering the name of Jesus.

A problem raised concerning these methods it is that of their authors and of the time they were composed at." (Stăniloae 1993, 2: 33-39)

Prayer

“The state of prayer it is a state of noticing, through an accentuated sensitiveness, God as a present You. Just because of this reason in prayer we speak directly to God (...). In this state of direct relationship with God, His power is felt directly too. Especially when the one asking for His help is conscious that that help cannot come but from God. If there are degrees of somebody’s presence in our life, the most accentuated degree of presence somebody has it when he stays before us as a second person and when we are in dialogue with that person. And this presence gains an even higher degree when we feel that person open to our appeal. That’s why God Whom we address in prayer, with the conviction that he listens to us and that He is assertive in helping us, He is felt in the degree of the most accentuated presence before us.” (Stăniloae 2003: 147)

“The believers experience the same power they are given towards a life of cleanness. As their efforts towards such a life are greater, the greater is the experiencing of the power of the Ghost of Christ. But even the ones who do not make too serious efforts towards cleanness, they still can experience the power of Christ in the holiness of other members of the Church. They experience Christ’s power in the fulfillment too of their prayers, and in the prayers of the Church.” (Stăniloae 2006: 109)

“The Church conveys Christ to us, out of itself, and the Church also occasions the dwelling of Christ from heavens, or from the ultimate height, in us. This is for Christ from within Church is the Same with Christ from the ultimate height, for the Church ranges to that ultimate height or depth. The Apostles receive the Holy Ghost, or they received Christ through the Holy Ghost, through the prayer they learnt from Christ (Acts 1: 14). Christ comes within us through our prayer. In our prayer we are assisted by the priest’s prayer and by the Church’s prayer, but we are assisted by the Holy Ghost too, and in this prayer is knowledge about Christ and a faith in Christ which come from Apostles. From Apostles it comes within Church, in the same time with the faith in Christ and with the knowledge about Him, the warmth of the prayer too and therefore Christ Himself and the Holy Ghost who are praying within us.” (Stăniloae 2006: 124)

“Anyway, the prayers and the songs for the forgiveness of the deceased one, they suppose a repentance of that one at least in the last moments of his life, a going out of the soul from the body in state of repentance, which we believe the soul will continue after death too. That’s why, these prayers and songs done by the ones attending the burial service, some of them are done on behalf of the deceased one, or, in the same song, the subject by turn the deceased one and the present congregation. Especially the prayer from the soul’s getting out from body, these prayers are done on behalf of the deceased one, expressing his repentance, from the moments immediately anterior to the soul’s exiting.” (Stăniloae 1997: 194)

“The Church’s conscience reckons that there is such a continuous gradation from the highest positions of the righteous to the lowest positions, and from here to the sinners, so that some of the ones declared at the individual judgment as righteous, but in a more reduced degree, and the ones being in paradise, they do not radically differ from the ones having in them the stains of the sins in smaller degrees and they have been left in hell, though the Church reckons as important the separation between paradise and hell. This makes possible that the ones who are in hell, but not too radically differing from the ones being on the lowest positions in paradise, to cross to paradise until the final judgment, through the prayers of the saints and of the people on earth.” (Stăniloae 1997: 218)

“There still is a lowest part of the hell, where are the ones who were totally sinner, as there are the paradise’s heights, where the saints are. The ones from paradise, even from the inferior places, they will remain in paradise also after the final judgment, but until then they can progress to increasingly higher positions, through the prayer of the one on earth and through their prayers for the ones on earth and for they to enter increasingly more actively the communion with Christ; and the ones from the highest position they will progress too, in glory, through their prayers for the ones on earth and by entering increasingly deeper the communion with Christ, and of increasingly more souls, in the happy communion with Christ and with them.” (Stăniloae 1997: 218)

“When a person prays for another person, he is exercising a responsibility for that person and, consequently, from him it reaches the respective person a flux of love opening that person to communion. And if the prayer is intense and persevering, it will be impossible the callousness of that person not to be mellowed.” (Stăniloae 1997: 219)

“The relations accomplished through prayer are the most loving relations; and, paradoxically, these relations are the easiest to be accomplished, for the Holy Ghost bringing His help in committing the prayer. Through prayer you want that your fellow human to live forever, into happiness, you wish for him the absolute, and you want to be with him in a eternal communion; through prayer you do not reserve for yourself any possibility of interrupting someday the communion with him, or in order to impede him tomorrow to be happy.” (Stăniloae 1997: 219)

“When two persons pray for one another, both of them are in the exercise of the responsibility for one another. When only one of the persons prays for the other one, the last one isn’t in this exercise of the responsibility and doesn’t notice in a conscious manner the exercise of responsibility of the other person for him. But, in the end, the last person still has a benefit out of the first person’s prayer for him. Anyway, there is not prayer without

responsibility, and in responsibility, a person experiences the bond he was with another person in, a bond not depending either on his own will, nor on the will of the other person, but depending on the dialogical structure imprinted within each person, and within Church, depending also on the Ghost of Christ Who strengthens this dialogical bond amongst persons.” (Stăniloae 1997: 219-220)

“One can say that the deed which somebody helps and upholds others through, it is the occasion or the means which God upholds and helps him through; it is the effort that, by mobilizing somebody’s energies, it opens him to the divine energy, communicated towards the benefit of the one who makes the effort and towards the one in favor of whom that effort is made. The one who wants to make the effort exclusively in his own benefit, he is the victim of a spiritual short-circuit; the one who doesn’t want to lighten the others, he doesn’t lighten himself too. By not wanting to become environment of generous propagation of God’s love, by not being himself warmed up by the generous flux of the divine love, not only that he doesn’t convey God’s love further, but it doesn’t allow God’s love to fully produce its effect within him too. And his disposition of receiving and conveying generously the divine help, it is shown in his prayer for others.” (Stăniloae 1997: 220-221)

“Any believer doesn’t only appeal to the prayer of another but himself prays for that person. He commits himself to pray, when he appeals to another’s pray; or, the one whom the appeal to prayer is made to, he addresses at his turn, an appeal to the first one, to pray to God for him.” (Stăniloae 1997: 221)

“Both, the ones who appeals to somebody to pray for him and the appealed one, they are responsible to God. Both of them, they are tied to God and to one another through the answer each one of them must give to God for another. The connection between believers it is a connection into God and vice versa: the connection of a believer with God it is a connection with the others. The one who doesn’t feel himself tied to another; he loses the connection with God too. The one who prays to God for another he has that one not only in his thoughts, but he is in a dialogical connection with that one and that’s why he answers him by fulfilling his appeal to pray to God for him. This real connection of his with God, which the fellow human he prays for is included in, it explains the divine power flowing both in the one who prays, giving him the power for praying, and in the one whom the first one prays for, by fulfilling what is asked through the prayer for.” (Stăniloae 1997: 221-222)

“The believers continue to feel themselves responsible for their fellow human who passed away. They live also with those ones in a dialogical bond. They

cannot erase those ones from their heart and from their diptych, but they no longer mention them amongst the living ones, but they list them amongst the deceased ones. And in this responsibility of theirs, for those ones, it is reflected the will of God Who wants to keep us further tied to them and through this connection Him to pour His love upon the ones who died in faith, through the love of the living ones for them.” (Stăniloae 1997: 222)

“God wants everybody to be saved (1 Tim. 2: 4-6). (...) But on this purpose, God wants to associate everybody in His generous impulse towards everybody, in order everybody to simultaneously enjoy the divine generosity and the generosity of as many people as possible. That’s why God doesn’t forget either the deceased ones, and He makes the living ones not to forget those too.” (Stăniloae 1997: 222)

“The ones who died in faith they accepted to enter the living and life giver dialogue with God, before their death, even if they didn’t fully engage in this dialogue, and even they didn’t answer with the whole their being the appeal from God. Consequently, they died in the dialogical connection, actualized in some degree, with God. And God no longer let them outside the connection with Him, after they no longer can do anything in order to progress in this connection. They remain in the memory of God. But the one who remains in God’s memory he remains in His preoccupation too, meaning a connection with God. And that one’s soul doesn’t totally die. This is for the preoccupation of God with him it means that God thinks at him, a fact that is equal to directing the word and the life giver flux from God towards him. And the word of God keeps alive the one whom it is addressed to, through the appeal to God in his conscience, through the need to answer, which is lived by that one in his being. But God never addresses Himself to a man in isolation, for He doesn’t see the man as isolated. God sees every man in his dialogic and existential connections with his fellow humans, and God directs His preoccupation towards him, in order His word to be spread through that man to others too, for awakening those ones too, to an answer, either those ones need to be helped through the one who God speaks to, or that the one God is directly preoccupied with he needs the help from others. Thus, if the believer in his prayer for other he accomplished a dialogue directed both towards God and towards man, this is due to the fact that God Himself incites him to this dialogue, by reminding him about another and by asking him for the prayer for another, of he shows Himself to be preoccupied with that one too, and, even more, He has already started to work for spiritually help that one, by including in His dialogue with the one whom he asks the prayer from, also the one for whom he asked for the prayer, or in His preoccupation directed towards the one who need prayer, he includes also the one whom He asks for the prayer to.” (Stăniloae 1997: 222)

“If we pray, at our turn, for God to remember the deceased ones, this won’t mean that we have the initiative in remembering those ones, but it means that God considers as necessary both our answer and the answer of the deceased ones, invigorated by our answer to His preoccupation with them, in order this preoccupation of His to become as efficient as possible and to make them truly alive. Only thus, the remembrance of God which we ask for, for those ones, it keeps those ones alive for eternity, for only thus the true dialogue between Him and them is maintained, and they, by answering together with us and consequently to our answer, the preoccupation of God with them.” (Stăniloae 1997: 223)

“Anyway, the remembrance by God it has the power of maintaining alive for eternity, the ones who answer this remembrance. We do not have such a power, because of, the moment of the parting with us of the deceased one it slips further in the past, their memory weakens within us, and together with this it weakens also our power to maintain them in connection with us, and therefore alive. Only for and through God they remain present and living, for to God there is no past. Then, the Church remembers those ones, by and large, when committing the Eucharistic sacrifice, and God eternally maintains the deceased ones in His memory, since their kindred - who knew them - have prayed for them, and since the Church prays for them generally; and within Church there are the saints too, who keep their memory forever.” (Stăniloae 1997: 223)

“When we ask God for the “eternal remembrance” of somebody, we ask for that person to be remembered by God in the present too, as he will be remembered in eternity, and so to be kept alive ceaselessly. If we have asked God to remember that person only since the final judgment further, it would have meant that God keeps that person forgotten for a while, and after that God will again remember that person. We do not ask God for remembering that person only for sometimes, but we ask God to have that person ceaselessly in His mind, forever and ever. Through prayers, we keep the ones who once lived, eternally alive. Nobody is definitively lost.” (Stăniloae 1997: 224)

“Saint Gregory Palamas know as a level superior to the negative theology a fuller and more existential apophatism, accomplished through the clean prayer. This is an ecstasy of the interior silence, a total stopping from thinking in front of the divine mystery, before descending the godlike light from above in the mind stopped thus by amazement.” (Stăniloae 1992: 211)

“The prayer itself has several levels, each level corresponding to one of the levels of the spiritual ascension which the man is on. This is for the prayer must always accompany the man in his ascension.” (Stăniloae 1992: 212)

“Letting aside the prayer asking for material good and which is an inferior prayer, we could judge the progress in the worthy to be praised prayer, according to the following criteria: according to the prayer’s object, according to the prayer’s more or less consummate focusing, and according to the soul’s state of quietude after praying. Regarding the first ones, Evagrius recommend that before praying: “to clean yourself of passions and secondly to deliver yourself of nescience and forgetfulness; in the third place, clean yourself of all temptation and desertion” (*Heads about Prayer in The Romanian Philokalia*, vol. I, p. 80). In the generality of these three kinds of prayers differing according to their content, they would correspond to the three levels of the spiritual ascension: the purification, the illumination, and the union. In what concerns the last criterion, on any level, the true prayer tends to keep the mind not-stolen by any thought or by any worry; on the measure it succeeds in banishing the thoughts more fully and for a longer period of time, it is a more consummate prayer. The truly consummate prayer is the clean prayer, namely that prayer done by the mind when the mind has reached the capacity of easily banishing away and for a long time any thought when praying. But the man reaches this capacity only after he has cleaned himself of passions. Not even the innocent thought will disturb the mind when praying, if the prayer is consummate. That’s why, the clean prayer is being done only after the mind has been elevated above the contemplation of the seen nature and above concepts, when the mind no longer deals with any image or any concept. That’s why we reckon that one can know the clean prayer also for the fact that this prayer no longer has any object but, after crossing over all object in order of their increasingly higher values, the mind only asks now for the mercy of God, for the mind feels Him as Master Whose mercy the mind depends on.” (Stăniloae 1992: 212)

“We can add two more criteria measuring the prayer’s progress: the diminution of the words and the multiplication of the tears.” (Stăniloae 1992: 213)

“In its peak, the prayer is a clean prayer by the fact that it no longer has any object and it no longer uses any word, but the mind gathered back from anything it is aware of being in front of God; that’s why this prayer is also called as the prayer of the mind.” (Stăniloae 1992: 213)

“Of course, not even on the highest peaks of the spiritual life, the mind cannot be always empty of content, even of simple, dispassionate ideas about things. It, though, the one who strives for consummation he is required to make his prayer increasingly uninterrupted, this is actually an increasingly remembrance of the name of God or of the name of Jesus, not with the exclusion of the innocent ideas but parallel to them, as means of maintain in cleanness the one who prays. So, the “ceaseless prayer” is

something else than the “clean or mental prayer” during which the mind has no idea, no thought, except the shapeless thought to God.” (Stăniloae 1992: 213)

“Of course, between the “ceaseless prayer” and the “clean or mental prayer” there is a tight connection. The same few words are used by both of these prayers. Then, someone won’t be able to reach the consummate prayer at once, this being the consummate prayer, if he hasn’t habituated himself to keep God always in his thought, and if the thinking at God it hasn’t become sweetness to him. That’s why the clean prayer isn’t except the flame raising up increasingly often from the fire of the ceaseless prayer.” (Stăniloae 1992: 213)

“By and large, the Eastern spirituality recommend the following conditions in order the mind to reach the state of the clean prayer:

1) The mind must turn back from the outside things to its inside, towards its “heart” by leaving any object.

Through mind they understand, of course, the mind’s work overflowing towards the sensitive world, as Saint Gregory Palamas explains. And the heart, which the mind must get back towards, it is just the mind’s center which the mind by being at, it no longer looks outside, towards things, but it looks towards God. The mind, by turning back within heart, it turns back “home”, as it is said in the *Method* of Nicephorus from Loneliness. Diadochus calls this center sometimes as “the mind’s rooms” and sometimes as “the heart’s deep”. And when he understands through “mind” the mind’s work, then its center he calls it as heart, and when he understands through mind the mind’s being, then he calls as center the “heart’s deep” or “the heart’s rooms” etc.”

2. The mind’s preoccupation must be maintained only with a few words addressed to Jesus, namely by perseveringly remembering Him, and this remembrance is a means that helps the mind to gather up from scattering and it guides the mind towards the unique target which the mind must reach at, since even the cleanest prayer still must maintain the thought of the presence of Jesus.

At Diadochus these words are only two in number, namely the strict essential in order to keep our thought to Jesus as our Master: “Lord Jesus”. Later, some other words have been added to these two words. Through them it isn’t expressed a partial request, because if that was the case, it would give the mind an object, a defined form, and therefore it is expressed only the general request for the mercy from Christ, or for feeling the need for His mercy. Behold the usual content of this prayer: “Lord Jesus Christ, Son of God, have mercy on me the sinner.” These words comprise in the same time with the awareness about the presence of Jesus, the awareness of the own sinfulness and of the need for mercy from Jesus. These words express a report of the man’s dependency not on an impersonal force but on the loving

mercy from the supreme Person. This feeling doesn't need concepts in order to be lived, but it creates and it upholds a unitary, simple, and existential state of humbleness, in front of the Merciful Jesus." (Stăniloae 1992: 213-214)

"If the mind can renounce to images and concepts, it still won't be able to by and large renounce to some work or feeling, except for short moments of silence or of internal kidnapping, obtained at the end of the prayer. That's why, if one stops the mind from going out and it forces the mind to turn back towards its center, namely towards "heart", he must give the mind another content; namely that content which we want our mind to gather into." (Stăniloae 1992: 214)

"By turning the mind back, namely by tuning the mind's work into heart, or into the heart's deep, and by having as ceaseless preoccupation the short prayer addressed to Jesus, one can obtain several things:

a) The mind (the mind's work) by no longer spending time for looking at the external things, it will no longer be in danger to be stolen by passionate thoughts. Thus, the mind overcomes its own fickleness and scattering, by becoming unitary and focused, or simplified.

b) Through this focusing and through the name Jesus the mind defends its own inside against sinful thoughts. Sometimes they say that the heart must be guarded against the passionate thoughts attempting to enter the heart, or that the heart must be cleaned of the thoughts which dominate the mind. But Diadochus of Photice explained that this heart that can be penetrated by passionate thoughts it isn't actually the heart itself, but here is about the regions from around the heart, namely, by and large here, is about the soul's inside. Here try to penetrate the "ghosts from beneath", as says Saint Gregory Palamas, out of the passionate conscious. Guarding the mind, in this sense, it means not to let unwatched any part of the soul or any movement of the body. In another sense, guarding the heart means actually guarding the mind, in order the mind not to leave the heart.

c) Even if these thoughts cannot enter the heart, but crowding around the heart they no longer let the heart to open. By gathering as a cloud around the heart, the heart loses its habituation of openly looking towards the sky. This has become to the heart a simple virtuality no longer making its presence felt.

At the beginning, the mind that wants to turn back towards the heart, that mind find the heart's place with difficulty. That mind must fight the thoughts from around the heart for a long time, in order to cut road towards the heart and in order to open the heart. Namely, the mind regains with difficulty its habituation of looking through heart at God, of preoccupying itself with Him, of reopening its eye that has as function to see the spiritual things. When the mind's work that was accustomed to occupy itself with the exterior things, not it has regained its habit of occupying itself with God,

namely when the mind has fully turned back inside, within heart, and it has opened the heart, then the mind meets there God face to face, without seeing Him through some image or to cogitate Him through some concept, but by directly living His presence, or by feeling itself as being in His presence. By penetrating the heart, the mind comes across to Jesus Christ, Who has been there since Baptism. In other words, the conscious work of the mind penetrates our supra- or trans-conscious, which the grace of Christ is within, and it sets in work the great treasures from there and the capacity of noticing the godlike realities. This is for the mind is set in a living communication with Christ Himself, Who is the source of all powers and meanings from above nature.

The mental or clean prayer doesn't mediate a knowing of God through creatures, but through the deeps of the own soul, through the "heart". This means actually directly feeling Him, for the man forgets even about his heart when, gathered in his heart, he feels the presence of Jesus Christ, in the atmosphere of the Kingdom of Heavens being inside him. Saint Isaac the Syrian says that then it ceases from within mind even the prayer's movement, for the mind is kidnapped by the godhead and by the greatness of the Master Whose wonderful presence is being felt. He said: "So the prayer is interrupted in the time of the prayer, from its movement, and the mind is caught and sunk in the amazement of the kidnapping and it forgives the desire from its demand" (*Word XXXII*).

d) This state is also called as openness of the heart also for the fact that the heart is crossed through by the love for Jesus. And until the mind doesn't start feeling a pleasure in perseveringly remembering the name of Jesus, in the same time looking at the things from inside, this is a sign that the "heart" hasn't been found yet, or that the heart hasn't been opened yet. But it is enough the mind to do this effort of turning back in itself and of perseveringly remembering the name of Jesus. This is for the mind by doing so, the Lord Himself removes the heart's wall and he shows Himself, attracting the mind to Himself and planting into mind the love for Him. Or: "The grace itself cogitates together with the soul and shouts together with the soul: Lord Jesus Christ. This is for we necessarily need His help for, by uniting and by sweetening all our thought with His sweetness, to be us able to move with the whole our heart towards remembering God and our Father" (*The Romanian Philokalia*, vol. I, p. 353)." (Stăniloae 1992: 215-217)

"The methods formed in East in order to facilitate, through some procedures, the elevation of the mind to the clean prayer, better said the variants of the same method for the differences between them consist of the fact that each variant insists upon different details than other methods do, are the followings:

1) The method bearing the name of Saint Simeon the New Theologian. It is called *The Method of the Holy Prayer and Attention* and the old-Greek text has been published for the first time by Hausherr in the year 1927. It is the

oldest one we know, amongst the written versions, being in a codex from the end of the XI Century or from the beginning of the XII Century (Vat. Gr. 658). This proof was brought by M. Jugie against J. Hausherr, who, by adhering to the opinion of some authors from before him that this method cannot belong to Simeon, he argued for the first time that the method belonged to Nicephorus the Monk, who lived in the second half of the XIII Century. But this opinion had to definitively be renounced to, consequently to a text which we have been lucky to find it amongst the inedited writings of Palamas which we have published in the book about *The Life and the Teaching of Saint Gregory Palamas* (Sibiu, 1938, pp. 54-55). Palamas, for he knew the method of Nicephorus the Monk, he didn't identify it to that one known under the name of Simeon the New Theologian, but he acknowledged this one too as author of a different method.

So, even if Saint Simeon the New Theologian wasn't the author of this method, this method still is older than the method of Nicephorus the Monk from the XIII Century, since Gregory Palamas received from his antecessors, amongst whom some of them knew Nicephorus the Monk, this tradition.

The method of Saint Simeon the New Theologian starts by showing that there are three kinds of prayers. The first two ones are deceiving, and only the third one is "giving birth to light". The first kind of prayer is accompanied by the work of the imagination. The one who prays raises his hands, his eyes, and his mind to heavens and starts imagining with his mind the godlike things, the heavenly goods, the angelic groups, the dwelling places of the saints, shortly: everything he has heard from the Holy Scripture he gathers them in his mind, in the time of the prayer, moving his soul towards the live for God by those imaginings, and even shedding some tears. Thus he starts getting haughty without realizing that, and he reckons that this is a grace from God. Sometimes this type of prayer is accompanied by pretended extraordinary phenomena, as luminous visions, sensations of fragrances, unreal voices. All of these are the traces of a getting astray that can lead the man to madness. The cause is that the man hasn't achieved firstly the dispassion and the virtues. He is amongst the beginners.

In the second type of prayer, the mind, after it has turned back from the sensitive things and from the sensations coming from outside, for a while it focuses upon the prayer's words, and then it examines the thoughts rushing into the soul trying to banish them away. This is a struggle that doesn't allow him to settle down and to work his virtues. The great danger stalking the one who indulge himself to this kind of prayer it is the vain glory, making him to despise the other people. This second type of prayer – as the *Method* says – it surpasses the first kind of prayer, as a night with full moon surpasses the night without stars and light, or like the youth surpasses the spiritual childhood. This is the phase of the psalmody, of the sweetening with gentle words. In the first phase one couldn't psalmody because of "one cannot sing to the Lord in foreign country, or in a passionate heart". This is the prayer of the spiritually advanced ones.

The third kind of prayer starts through obedience and it consists of the fact that during its time the mind guards the heart and from the heart's deep its demands raise towards the Lord. This type of prayer is the prayer of the spiritual man. But this type of prayer will be possible only if the soul has reached before the consummate dispassion, by rejecting all the affections for the world, and by obeying a spiritual guide he has become accustomed to no longer do his wills but he has modified any of his addiction to the world. The mind of this one it cannot be any longer attracted by devil by any cunning and towards any thoughts, but it remains free of all things, being able to easily banish away any thought coming in, in order to pray with a clean heart. This is a long-lasting beginning of the consummate prayer.

As one can see, even according to this *Method*, one reaches the clean prayer not at once – neither can anybody to do it -, by using some physiological methods, as argued in derision the Western theologians, but this is the coronation of some long efforts of purification of passions and thoughts. Only after somebody has achieved a clean conscience towards God, towards people, and towards the world's things, he can use these procedures as some auxiliary means in order to achieve the clean prayer. Therefore, these procedures aren't essential, but essential is the permanent state which somebody has achieved. Such a man, anyway, he can easily pray cleanly. So, the one who has reached the dispassion and the cleanness, when he wants from time to time to be elevated to the state of prayer free of any thoughts, he must gather his mind in the deep of his heart and from there he must elevate his prayer towards God. Then he can use in order to gather his mind within his heart also the following auxiliary procedures: "Sitting down in a quiet monastic cell, alone in a corner, do what I am saying to you: close the door and raise your mind from everything that is vain and perishable. Then, lean your chin on your chest and direct your sensitive eyes with the whole your heart towards yourself. And prolong a little also the inbreathing in order to keep your mind and to focus the place of your heart, where usually are all the soul's powers. Firstly, you will find a thick darkness, impassable. But by persevering and by doing this day and night, you will find a wonder, an untold happiness. This is for immediately the mind finds the heart's place, the mind will see what it has never thought to see before: it sees the air from the heart's darkness and it sees itself as whole, full of discernment power, and, since then, immediately that a thought appears it banishes that thought away and it destroys that thought before crystallizing and taking shape, by calling on Jesus Christ."²²⁶

But the *Method* knows even a fourth type of prayer, that one belonging to the spiritual man, when the mind no longer needs such natural auxiliary physiological methods, or such toils, in order to achieve its state of focusing into heart, but it achieves this state at once and it remains steadfastly in

²²⁶ So is the neo-Greek text from the Greek Philokalia. The detail with the "belly button" it is only in the old-Greek text published by Hausherr and it seems to be interpolated by some adversaries of the hesychasts. (note no. 422 of Father Professor Dumitru Stăniloae)

contemplation. Only this ends the ladder of the prayer. From here one can see that the recommendations of physiological order are useful only to the ones who haven't accustomed themselves yet to the clean prayer, but they are in the phase of starting to themselves accustom to it. These methods are addressed to the ones who haven't consolidated themselves yet steadfastly in dispassion.

Going back to the third kind of prayer described by us in the fragment from above, we ascertain that the gathering of the mind within heart with the calling of Jesus Christ, the light seen by the mind reached there and the easily banishing of any thought are elements taken identically from Diadochus of Photice. What is characteristic to the *Method* are the following physiological elements:

a) Directing the look towards chest as parallel to this fact the mind to search for and to find the place of the heart.

b) Compressing the breathing.

For the last detail the *Method* doesn't give any explanation, while other methods offer all the explanations concerning the breathing. That's why it is hard to believe that this *Method* made such a recommendation without presupposing that there were some explanations for it.

These are the considerations for we tend to believe that though this *Method* is attributed to Simeon, though it actually is older than the other methods we know, it still isn't the first method. We can ascertain that there was circulating as tradition a practice with several variants, and there were explanations for all their aspects. The one who recorded this *Method* only presented one of its variants. He wrote it down and he did it rather for his personal use and for the use of some people close to him, and that might be the reason why he didn't specify all the necessary explanations for these ones were known out of oral tradition.

2) But on the time of the Hesychasm the method enjoying the greatest authority was that of Nicephorus the Monk. That's why even at that time they very seldom spoke about Simeon as author of some method. We think that Simeon's *Method* never enjoyed a considerable authority given the fact that it didn't bring any important specification regarding the breathing.

The *Method* of Nicephorus the Monk it is the second one written according to the oldness. Nicephorus was born around the year 1215 in Italy, and around the year 1260 he went to Athos where he learnt, from the most advanced fathers, the art of the appeasement, and then he became the guide of the younger ones. "To these ones he composed also a collection of Patristic explanations, which strengthens for fight and it shows the ways of wars and the rewards and the crowns of the victory. For he saw that these ones cannot fight the fickleness of the mind, he composed for them also a procedure which they could stop through, the mind's scattering and fantasy" (*Word II Triad II* of Palamas). One of these disciples was a teacher to Palamas. The hesychast movement from Athos it actually started through Nicephorus the Monk, and therefore this procedure was the one most widely

practiced. But for Nicephorus at his turned he learnt from others the *craftsmanship of the prayer*, his procedure it actually presents an existing practice. His *Method*, which in the first part it is a collection of Patristic explanations, and in the second part it actually is a procedure, it was published for the first time in the *Greek Philokalia*, where it was called as: *Word about Taking Vigil and Guarding the Mind*, and from there it has been taken in Migne, G.P., 147, col. 960.

Behold the procedure that, according to Nicephorus “it quickly leads to dispassion and to seeing God”:

“You know that what we breathe is the air, and that we breathe the air not because of something else but because of our heart. This is for the heart is the producer of the life and of the warmth within body. Therefore, the heart attracts the breathing in order to eliminate its own warmth and to provide the right temperature to itself. The cause of this oikonomia, or better said its tool, it is the lung, which, by having from God a thin fabric, as some sheets, it easily introduces and eliminates the content. Thus, the heart, by attracting through breathing the fresh air and by eliminating the warm air, it preserves unbroken the order which it has been placed for, in order to uphold the organism. Therefore you, by seating and gathering your mind, introduce the mind on the way of your nostrils, where the air goes to the heart through, and force your mind to go together with the air you inhale, to the heart. By entering there, the absence of the joy and the absence of the happiness will come to an end. As a man who, when turning back home from his field work, he no longer knows what to do because of his joy that he has been found worthy to come back and to meet again his children and his wife, likewise the mind, when united with the soul, it is filled up with pleasure and with untold happiness. So, brother, teach your mind not to easily get out of there. This is because at the beginning the mind always wants to get out of that prison and form the grip of the inward things. You must know also that, while your mind is there, you don’t stay in silence and laziness, but you have as object of ceaseless cogitation the words: “Lord Jesus Christ, Son of God, have mercy on me”. And if by toiling a lot, you still cannot enter the heart’s surroundings, as I told you, do what I am saying to you and with the help from God you will find what you are searching for. You know that the thinking power of each man it is in his chest, for within the chest, even while we do not move our lips, we still are speaking, deciding, making prayers, uttering psalms, and many other things. To this thinking power, while removing any thought from it – for it will be possible to you if you want it – give it the words: “Lord Jesus Christ, Son of God, have mercy on me”. And force your mind to shout out these words within yourself, instead of any other thought. By doing this for some time, the entrance of your heart will open to you too, as I have written to you, without any doubt. We know this out of experience. And there will come to you in the same time with the desire and with the pleasant taking-heed, the whole group of the virtues: the love, the joy, the peace, and the other ones”.

As we can see in this “Word” we do not have only a method, but we have two methods: one that recommend from the beginning to be searched for the place of the heart and to be sent the mind there in the same time with the breathing, and a method that recommends, in order to achieve the same goal, the simple but persistent uttering of the prayer addressed to Jesus. The second method doesn’t differ from the method attributed to Saint John Chrysostom, and this is a proof for the fact that the physiological procedures weren’t reckoned as essentially necessary. And the first *Method* doesn’t say anything about the body’s posture and about where to look with our eyes, but it only explains the reason why the breathing must be organized, and this shows that this *Method* is either only an explanation of a recommendation left unexplained in the *Method* of Saint Simeon the New Theologian, or that it was supposed to be known as an existent practice. Better said, the observation that the thinking power is located in the chest and that it must utter where it is the prayer of Jesus, would justify us to accept that Nicephorus the Monk presupposes some turning of the look towards the chest.

Anyway, in the *Method* of Nicephorus the sole physiological element, somehow strangely, it is that of the breathing. Nicephorus explains in the first place the role of the breathing: that one of keeping a moderate temperature for the heart. In organism there is a burning process that produces certain warmth. This warmth is felt especially by the heart. The air we breathe it has the purpose of lowering this temperature. It is actually a common knowledge that we inhale taking in cold air and we exhale eliminating warm air. This can maintain a calm state and therefore it can prolong the prayer.

But the *Method* of Nicephorus it stops here with the explanations, by not drawing out of them the practical conclusions, namely it doesn’t show that our of the mentioned premises it turns out a necessity of having a regulated breathing for, by keeping within body a normal temperature and a natural mood, these ones to positively influence the soul’s life and to be possible to prolong the prayer for a long time. For instance, we know that an accelerated breathing, namely by not receiving enough cold air (air rich in oxygen) and by not sufficiently eliminating the warm air (loaded with carbon dioxide) it increases the warmth within body and this brings a state of disquietude. The man who breathes too quickly he cannot think peacefully. Also, when the man is grabbed by passion, he breathes quickly, gasping for air, because of not taking enough oxygen and not eliminating enough carbon dioxide. Dominating a passion can be obtained by appeasing the way we breathe in, this being a proof of the interdependency between body and soul. By and large, we know that the quietude and the self-control are intertwined with “cold blood”, with a moderate temperature, and with a calm breathing. The full stomach, for instance, it warms up the blood, while the hunger keeps the blood cold.

Nicephorus didn't use scientific terms as burning process, oxygen, or carbon dioxide, which the chemistry brought up later. But his observations constitute a precise recording of the process, in its empirical side, and therefore they present, in their own way, a scientific truth.

For Nicephorus didn't bring the explanations to an end, but he stopped before drawing a conclusion, we can say that his *Method* doesn't present all the reasons which stood at the basis of these procedures which surely were known to many, or, anyway, the initiators of this practice knew them. From here one can see also that Nicephorus' *Method* is based not only on that one of Simeon, but it was based on a practice existing at that time, as in case of the second *Method* too. From this point of view the *Method* of Simeon can be regarded as more complete for, though doesn't give any explanation, it recommends a holding of the breathing, whilst the *Method* of Nicephorus gives explanation, but it doesn't draw out of them the conclusion of the practical recommendation of holding the breathing. In the *Method* of Simeon is said though: "Compress your air breathing, in order not to breathe easily". (Stăniloae 1992: 217-223)

"In the world of the Eastern monasticism they tried to find some methods consisting of supporting the mind's effort of turning inwardly, by using some procedures which the body is employed in. These procedures are based, by and large, on the interdependence between soul and body, or on the unity of their movements. As the soul's states are extended in the external attitudes and in the bodily movements, likewise the external gestures and positions, if accompanied by concentrating the thought upon them, the considerably influence the soul's moods. A humble soul makes the body kneeling, but also a kneeling accompanied by focusing the thought on God it produces within soul a state of humbleness. The abstract spiritualism of a part of the Western Christendom, manifested on the field of the religious practice, it is unnatural. Such spiritualism it has forced its attitudes, and thus it has been accomplished only by forcedly stopping the wave of feeling born within soul and started towards body, or which by being born out of a bodily attitude extends itself upon the soul." (Stăniloae 1992: 217)

"At a first glance it would seem that there is a contradiction in the two *Method* of Nicephorus the Monk and of Saint Simeon the New Theologian. This is because on one hand they reckon that an accelerated breathing disturbs the inner state by the fact that it doesn't absorb and it doesn't eliminate enough air, and therefore they recommend the breathing to be done satisfactorily. On the other hand, they recommend the breathing to be compressed in order one to not breathe easily, a fact that would mean also insufficiently receiving and eliminating of air, leading to an accelerate breathing. But we ascertain that compressing our inhaling and exhaling it doesn't mean a diminution of the receive and eliminated air, but only extending these phases, namely doing them more rarely but also more

profoundly. The air is taken in and is eliminated more gradually, and not at once, but just because of that one takes the air in and he eliminates it more fully. Only by this compression the process of breathing is fully accomplished and the body's temperature and mood are preserved, and therefore the mood of the soul is preserved too as normal and steadfast. Besides these, this unfolding of the breathing process keeps in a peaceful state the whole organism, and the mind can focus in an undisturbed manner on its meditation." (Stăniloae 1992: 224)

"Nicephorus the Monk, despite the fact that he started from explanations, he stops explaining before drawing the conclusions, and he passes to another idea related to the breathing, better said he shows himself preoccupied with drawing another conclusion regarding the rhythmical character of the breathing. So, after he has showed that the purpose of the breathing is to keep a "appropriate temperature" in organism, he continues: "You, therefore, by seating and by gathering your mind, introduce your mind on the way of your nostrils where the air goes to the heart on, and push your mind and force your mind to go, together with the inhaled air, to the heart". It isn't about the mind's being, as Palamas explained, but it is about the mind's work, namely it is about cogitation or attention. Through this recommendation the attention is stopped from directing towards the things from outside and it is turned inwardly. Of course, the attention isn't something physical in order to be possible to send the attention together with the air to the heart. But it isn't less true that the attention can follow a physical movement. Here is recommended that the attention to follow the movement of the air to the heart. But because we do not feel the air's movement after it passed through lungs, the road forwards, to the heart, it must be done by our attention accompanying our imagination. But they mustn't stop either at the physical heart, but they must cross beyond, to the spiritual heart, by exceeding everything. Actually, this is what it is intended: that the cogitation to turn upon itself renouncing to any defined object. And because the cogitation cannot notice itself, the cogitation is given as preoccupation, after it has withdrawn from everything, the thought at Jesus Christ. Following the line of the inhaling it is an auxiliary means for this withdrawal of the attention from things, for the turning of the cogitation upon itself.

The imagination plays a great role here. Feeling the course that the air goes towards heart on, attracting our attention upon itself, it makes us imagining how, in parallel to it, our cogitation too it goes inwardly; it actually goes. But it doesn't go on a material road and it doesn't stop at the material heart. This material road watched attentively it is an occasion that eases and simplifies the movement the cogitation makes when turned upon itself, like leaning the forehead against out hand it is an occasion that eases our focusing upon one thing. The inhaling must take a long time, for in parallel to it there goes also the cogitation towards interior, until there's nothing left

except the cogitation itself with the thought at Jesus. And this act must last, in order to become accustomed to go there and to stay there. Of course, retaining the mind within heart for a longer time it is no longer accomplished only by prolonging the inhaling, but also by delaying the exhaling. But this recommendation it wasn't done more aprioristically by Nicephorus the Monk. But it was done by Gregory of Sinai, in his *Method*, which, on one hand, it takes this recommendation from the *Method* of Simeon of the New Theologian, of holding the inhaling, and on the other hand it draws the necessary conclusion of breathing more rarely, and it shows also what this is necessary for in order the mind to remain longer within heart. If Nicephorus shows what one can push his mind like, towards his heart, Gregory of Sinai shows how by exhaling more rarely the mind can be hold within heart." (Stăniloae 1992: 224-225)

Behold the *Method* of Gregory of Sinai for using the *Heart's Prayer*:

"By seating since morning to evening on a stool approximately ten centimeters wide, gather your mind out of rationality, into your heart, and keep it there. Bend with toil your chest, your shoulders, and your neck, in order to feel a great pain and perseveringly shout out with your mind or with your soul: "Lord, Jesus Christ, have mercy on me". Then, by moving your thought at the other half, say: "Son of God, have mercy on me". And by uttering for many time this half, do not change the halves easily and continuously. This is because the plants replanted often they do not make roots. Retain your breathing's movement in order not to breathe easily. This is because of the breeze of the air coming out from the heart it darkens the mind and it kidnaps the cogitation, taking the mind away from there and giving the mind prisoner to the forgetfulness, or making the mind to cross from a thought to another, and then ending without realizing in the inappropriate things. And when you will see the filthiness of the evil ghosts, or of the thoughts, appearing or being imagined in your mind, have no fear; even if clean images of the things will appear to you do not pay attention to them, but, but keeping your breathing as long as you can, and by locking up your mind into your heart, and by continuously and perseveringly invoking the name of Jesus Christ, you burn them down quickly and destroy them, by defeating them with the godlike name. This is for John Climacus says: Defeat the enemies with the name of Jesus, for there is no more powerful weapon in heavens and on earth". (Stăniloae 1992: 226)

"In what concerns the uttering of the Heart's Prayer: "some people, says Gregory of Sinai, they recommend to be uttered with the mouth, other with the mind. I recommend both ways, for sometimes the mind cannot utter the prayer because of being overwhelmed with worries, and some other times the mouth cannot utter the prayer. That's why you must pray with both your mouth and your mind. But in order to do that you must live in quietude and not agitated, lest the voice by disturbing the feeling and the

mind's attention to impede them. This will be, until the mind by getting accustomed to this work, it will advance and it will receive power from the Ghost in order to be able to pray wholly and perseveringly. Then you won't need to speak with your mouth, but it won't be possible too; then it will be enough to commit the work with your mind".

This would be what the *Method* of Simeon the New Theologian calls it as the fourth degree of the prayer. The rule of the breathing is only a means partially helping to the mind's turning towards itself. The mind is steadfastly turned towards itself by the godlike Ghost Who work can be felt after we have been striving ourselves for achieving the clean prayer. "Nobody will be able, says Gregory of Sinai, to keep the mind by himself, if the Ghost doesn't keep it. This is because by transgressing the commandments, the mind slipping from there and getting separated from God, it is carried away everywhere like a prisoner. Restrain your mind and hold your breathing, by clenching your mouth, but only partially, and then it gets again scattered away. But when the work of the prayer comes, then it truly keeps the mind with itself and it fills the mind with joy and it sets the mind free from slavery." (Stăniloae 1992: 227)

"One must retain his breathing, according to Gregory of Sinai, for delaying the quick or sudden getting out of the air from heart, a fact that causes a darkening of the mind, or a getting out of the mind from within. Actually, a quick and noisy breathing, on one hand it doesn't give the cogitation time to gradually focus upon the interior, and on the other hand it draws the attention upon it, getting the attention out. That's why is good that both the inhaling and the exhaling to be done long and without making noises. If the one who prays accustoms himself to this quiet and rare rhythm of the breathing, the breathing no longer bothers him, but it serves him only for focusing his mind inwardly. That one forgets about breathing, though its breathing helps him focusing." (Stăniloae 1992: 227)

"Gregory of Sinai is the first to tell us that the short prayer addressed to Jesus it must be divided in two parts, and each half must be uttered for a long time. Actually, if one says the prayer wholly for each time, he will force the attention to take heed to too many words and the mind won't be able to focus." (Stăniloae 1992: 228)

"Saint Gregory Palamas while defending in his writing the ones who use auxiliary means for praying, he doesn't reckon these auxiliary means as absolutely necessary but only useful in some measure to the beginners. And that's why not all the Holy Fathers recommend these auxiliary means of prayer." (Stăniloae 1992: 228)

"In the writing of Kallistos and Ignatius are given new specifications upon the way which one must achieve the gathering of the mind in his heart, and

to reach his whole mind's focusing in the Heart's Prayer. By and large, the writing presents the *Method* of Nicephorus, but it is no stranger to those of Simeon the New Theologian and Gregory of Sinai, for it recommend the seating on a narrow stool (Gregory of Sinai) and in a corner of the room (Simeon the New Theologian)." (Stăniloae 1992: 228)

"The specifications brought by Kallistos and Ignatius are these ones:

"After the sun has set, by calling the almighty Lord, Jesus Christ, to help you, seat down on a little stool, in a quiet monastic cell, not lightened. And by gathering your mind from the usual outwardly roving, and by peacefully pushing your mind inwardly by inhaling the air, keep the prayer of "Lord, Jesus Christ, Son of God, have mercy on me", namely introducing somehow, in the same time with the breathing, in a unitary mode, the prayer's words too". They recommend that, in the same time with cogitating at these words, one must cogitate also at death, at judgment, at the reward for the good deeds, and to the punishment for the evil deeds; and the one who prays to reckon about himself that he is the most sinful amongst people and even more unclean than the devils. Thus, by cogitating at the eternal torments which we will endure, the one who prays starts feeling his heart pricked and he starts shedding tears. If the tears still do not come, let him persevere until they will. This is for the tears wash away the passions and the defilements. "And if the tears do not come to you, seat and pay attention to such cogitations interwoven with the prayer, for an hour. Then, by getting yourself up, sing attentively the religious service after dinner. And the, by seating again, keep the prayer with the whole your power, cleanly and in a non-scattered manner, namely without worrying and without any thought and hallucinations, with much taking vigil, for a half an hour" (*Greek Philokalia*, Second Edition, volume II, p. 365).

They recommend the same for morning, namely one to focus for an hour upon clean prayer, and then to do a song prayer, and then for another half an hour to do the clean prayer. (Stăniloae 1992: 229)

"By and large, the monk must pray ceaselessly. "It is better for him to choose death, than to remain without prayer even for a moment", because "is dead the soul that doesn't move towards prayer" and "the one who prays he is dialoguing with God" (*Greek Philokalia*, Second Edition, volume II, p. 367). But the mind cannot whenever focus in clean prayer, a prayer lacking any thought, to which serve the as auxiliary and preparatory means recommendations from the *Methods* for uttering the Heart's Prayer." (Stăniloae 1992: 229)

"One mustn't wait until he will be consolidated in dispassion in order to try to focus in the clean prayer. The progress in dispassion and the progress in the clean prayer they both take place simultaneously. At the beginning, one can achieve with great toils a few moments of clean prayer and immediately

there occur thoughts which he must fight against. "But the one who has reached the measure of the spiritual age he is imparted with the clean and not-scattered prayer from within heart, with the godlike love, and thus he becomes consummate and steadfast in the spiritual prayer and he is made partaker to the unmediated ecstasy and to the kidnapping in awe and to the union with the desired One due to the perfect love". (Stăniloae 1992: 229-230)

"The recommendations of the *Methods* for praying, with the difficulties which they describe, are addressed mostly to the ones who are at the beginning of the efforts for achieving the clean prayer, namely to the ones who haven't reached yet a full dispassion. Only to the beginners is recommended also the uttering of all the words of the *Heart's Prayer*. The progressed ones remain only to utter the name of Jesus, and the progressed ones remain to ceaselessly remembering the name of Jesus in their mind. While everybody is urged to often call Jesus, or to utter the *Heart's Prayer*, only the consummate ones reach the state of perpetual clean prayer." (Stăniloae 1992: 230)

"More detailed explanations regarding the old physiological recommendations, which actually can be reduced to turning our look toward our chest and to breathing rarely, we are given by Nicodemus the Hagiorite, the learned churchly writer from the XVIII Century.

Concerning the first aspect Nicodemus said: "You know that any work had a natural relation with the being and with the power which sets it in function and it naturally turns towards those and it unites with them. So, when the mind's work is liberated from any world's exterior things, by guarding the senses and the imagination, it must be brought back to its being and power, in other words the mind must be made to enter the heart, which is the organ of the mind's being and power. This turning of the mind, the beginners must accustom themselves to do it..., by leaning down their head and by leaning their chin against the upper part of their chest". By turning the mind upon itself, the mind becomes one and by itself it ascends to the cogitation at God. By entering the heart, the mind mustn't be allowed to do anything, but the mind must be given, towards cogitation, the *Heart's Prayer*.

But Nicodemus didn't simply repeat the idea of Diadochus, but he gives the idea some explanations:

"After the mind has entered the heart, the mind must no longer contemplate, the mind must do nothing more, but by finding the interior rationality which we are reasoning and composing works of art with, let's judge on ourselves and let's examine on ourselves, and we read books in silence without the mouth to speak out..., not to allow it to say anything else except this short prayer: "Lord Jesus Christ, Son of God, have mercy on me".

But this isn't enough. One must also put in movement the soul's power of will, in other words, one must say this prayer with the whole his will, power, and love. I want to explain this more clearly: the internal rationality must pay attention, both with its mental sight and with its mental hearing, not only to the works of this prayer but even more to the things this prayer signifies, and it must do that by remaining limitless, without images, without representations, without cogitating to something else, neither sensitive nor intelligible, neither from inside or from outside, even be it a good thing. This is because God is outside all of these, so that the mind when trying to unite itself with God in prayer, it must get out of all existing things, either sensitive or intelligible, and to ascend above all things, in order to obtain the godlike union. As about will, it must be attached wholly to the words of the prayer, so that the mind, the rationality, and the will, these three parts of the soul to be one and The One to be threefold. For this is the way which the man, being the image of the Holy Trinity, he is attached and he is united with his prototype. So said the great hero and master of the prayer and of the mind's watchfulness, namely the great Gregory Palamas: "When the mind's unity becomes trinity while remaining in unity, then it is united with the Trinitarian monad of the godhead, by closing the gate to any deviation and by keeping itself above the body and above the world and above the master of this world."

Therefore, Nicodemus the Hagiorite, by starting from the turning of the look towards the chest, which is to the beginners a means making them easier to detach they cogitation from the external things and to focus the cogitation upon itself, upon the own indefinite, it finds the occasion to show how the road towards contemplating God crosses through the liberation of the mind from the narrowing accommodated to the finite objects and through finding out the own indefinite. So, the focusing towards this infinite it is in the same time a focusing of all faculties towards the godlike infinite. This unification of the mind in its indefinite it isn't done at once, but through a previous setting in work on this purpose of all the mental faculties: the mind itself, the rationality, and the will. The mind would be the general supra-looking of the understanding work, the rationality would be the discursive cogitation highlighting each element of the cogitated whole and it establishes the reports amongst them, and the will is the loving directing of this cogitated whole towards Jesus. Therefore, at the beginning it isn't enough only a indistinct meditation upon the prayer's words, but it is necessary to highlight all the meanings comprised in the prayer, which are existential meanings awakening the will's loving attachment of the to Christ. From this both rational and existential analysis, of all the meanings comprised in this prayer, we are elevated to an embracing and unitary contemplation of the content of this prayer, directed towards Christ with the whole our love.

Actually, the unified mind which Nicodemus the Hagiorite wants us to ascent to, in order us to see God through that unified mind, by not being a state of motionless abstraction, it isn't else but our mind ardent due to its

love for God and aware of its own sinfulness. Towards this state want us to be elevated Kallistos and Ignatius and Kallistos the Katafygiote, another author from Philokalia. And the sign that we have reached there it is the abundant tears.

To this mind's focusing too, it must serve also the keeping of the breathing during the prayer. Here, Nicodemus the Hagiorite brought, in addition to the previous explanations, also a specification which we haven't met it before: the breathing mustn't be done in a perfect continuation like our nature has been previously accustomed to, but the breathing must be retained for a little until the internal rationality says the whole prayer, crossing with its meditation, of course, to all the prayer's words. For a total interruption of the breathing process cannot take place, especially between inhaling and exhaling, when it seems that Nicodemus the Hagiorite would want to place the uttering of the prayer, we believe that it still is about prolonging the inhaling a little over than usual. His specification consists of the fact that the words' uttering it is attached to inhaling and not to exhaling, for, according to the old methods of praying, through inhaling the cogitation is turned towards interior. During the exhaling it is better to be silent, in order to be possible to retain the cogitation inside, and in order not to be its attention kidnapped by the flow of the air.

This retaining of prolonging of the inhaling a little over than usual it causes also some kind of discomfort, of pain, of sufferance to the heart, said Nicodemus the Hagiorite, which on one hand makes our heart humble, it makes is thinner, and it breaks it, so that it banishes out of it the poison of the pleasure, and on the other hand it makes our heart to attract towards itself the attention of the mental powers. Therefore, the retaining of the breathing, in addition to the fact that it prolongs the mind's focusing act inwardly, it produces that existential state too, of humbleness and crushing to tears, which the mind must gain it to itself, by gathering itself whole before the unseen Christ, but Who is felt as present.

About this bodily pain must speak even Palamas, in order to show its use, against Barlaam; Barlaam conceived the state of prayer as a state of pure comfortable intellectuality, unlike the Eastern Fathers who conceived it as intertwined with existential elements of gentleness, of humbleness, of tears, of felt physical pain and in the same time of joy overflowing from the soul's deep. Only in ecstasy, on the supreme level of the prayer, of even beyond that level, it ceases any bodily feeling." (Stăniloae 1992: 230-233)

"Almost all the authors who wrote about the *Prayer Method* knew, beside the more complicated method of retaining the breathing and of turning the look towards chest, also a simple method consisting of simply but increasingly often uttering the words; "Lord Jesus Christ, Son of God, have mercy on me the sinner". This consists of, the method attributed to Saint John Chrysostom and another method attributed to Saint Simeon the New Theologians and to Nicephorus the Monk. The last one establishes also the

reports between this simpler method and the complicated method: the one who cannot start with the complicated method, let him start with simply and increasingly often uttering the Heart's Prayer.

This simpler method was practiced during the XIX Century in Russia not only by monks, but also by the so-called pilgrims, or pious people who, by renouncing to everything, they were walking all over Russia spreading the word of God; this simpler prayer method was practiced even by the people living a common life in society. This spreading of the Heart's Prayer amongst the large social classes of the Russian believers, it is described under the form of pilgrim confessions, by one who was practicing it, in a little book entitles: *The Confessions of a Pilgrim towards His Spiritual Guide*. The author wanted to remain anonymous. The book was printed in Kazan in the year 1883, by the abbot of Saint Michael Monastery; he copied the book after a manuscript found by him on Athos Mountain. The story seems to be connected with the époque of the Crimean war, and to the liberation of the slaves, namely the period between the years 1856-1860.

According to this little book, the whole development of the spiritual life from its beginning to the highest levels, it is being done on the thread of the Heart's Prayer. The spiritual life starts with orally uttering the Heart's Prayer for short periods of time, being deepened and being purified on the measure it is being uttered more often, more interiorized, and more by itself.

In the Russian Pilgrim's stories the Heart's Prayer crosses through three stages. The first stage is that of simply uttering it, at the beginning for three thousand times, and then for six thousand times, and then for twelve thousand times, and finally: all the time. After a while, its practitioner can pass to the method attributed to Simeon the New Theologian, by searching with his imagination for the place of his heart and by regulating his breathing, in order to synchronize the prayer's words to the heart's beatings and to the breathing rhythm. But he still hasn't reached the mental prayer. One reaches this prayer when the mind prays by itself, totally without words, as a permanent movement of the mind, parallel to the heart's beatings. If the two stages are usually called the Heart's Prayer, the third stage is called as the mental prayer or the clean prayer. Consequently, the Heart's Prayer gradually becomes mental prayer, though the content of the mental prayer it still is Jesus.

The synchronization obtains in the second stage it constitutes an explanation brought to the old methods, though it isn't excluded that it existed in the old practices too, even if the old methods do not mention it specifically. The synchronization to the heart's beatings consists of an uttering or of thinking at each prayer's word on a heart's beating. This can be done after the practitioner of the Heart's Prayer becomes accustomed to represent his heart's place and to hear his heart's beatings. Behold what the Russian pilgrim initiates a blind man in this synchronization like: "After I read to him from Philokalia the necessary things, he started begging me to show him what he can find his heart with his mind like, and what can he

introduce the godlike name of Jesus Christ in his heart like. So, I started to explain him: "Behold, you cannot see anything now, but you can imagine and you can represent with your mind the things you were seeing before, for instance a man of a certain thing, or one of your limbs as there would be your hand or your leg, and you can represent it so vividly like you would see it in a material manner in front of you. Can you direct, in this way, your eyes, even if they are blind, towards that limb of yours?"- "Yes, I can." Answered the blind man. "Then, you represent exactly like that, your heart, and direct your eyes towards there, like you would cross through your chest with your sight, and represent your heart to yourself as vividly as you can, but also listen carefully with your ear too, as your heart moves and as it beats on each time. If you have focused yourself in this, start uttering on each heart's beating, while looking at your heart, the prayer's words. On the first beating say or cogitate at the word "Lord, on the second one "Jesus", on the third one "Christ, on the fourth one "Have mercy", and on the fifth one "on me", and repeat these as long as you can" (pp. 149-150).

After getting accustomed to this synchronization, one starts doing the synchronization with the breathing too. This one take place in another mode: during inhaling it is uttered the first half of the prayer: "Lord Jesus Christ", and during exhaling, the second half: "have mercy on me".

This synchronization cannot be achieved except by prolonging the breathing, so that the duration of the inhaling to correspond to at least three heart beatings, while the first words of the prayer are uttered. After certain practice, the practitioner so totally unites his breathing and his heart's beatings with the word of the *Heart's Prayer*, or with the thought at these words, so that there is no longer heart beating or breathing not to be intertwined with the prayer's words. The prayer becomes a breathing of the life, of the soul.

If this synchronization consisted only in getting accustomed to uttering the prayer's words simultaneously to the heart and to the breathing, it could become something mechanical. But the main accent is not on words but on thinking at each word until, in the phase of the mental prayer the uttering ceases and there remains only their meaning's repetition with the thought. This repetition with the understanding it becomes an uninterrupted habit. Parallel to the body's breathing it takes place as another breathing the uninterrupted thinking at Jesus, intertwined with feeling the heart. Then "the name of the Lord it has been seeded within heart" as says the *Method* attributed to Saint John Chrysostom, or "the heart has swallowed the Lord and the Lord the heart, so that both of them have become one" and the heart cannot beat without the mind to cogitate at the Lord, like the eye cannot look at a thing without the mind seeing that thing. "And finally, after about five months, I felt that the prayer unfolded within me without any constraint from my part, and it was being performed by the mind and by the heart not only in the state of watchfulness but even during my sleep it was being done likewise, and the prayer it was no longer interrupted by

anything, not even for a moment, no matter what I was doing". So, only the mental prayer it is truly an uninterrupted prayer. "Nothing was impeded by this prayer and nothing was bothering this prayer. If I have something to do and the prayer unveils within my heart by itself, that thing will go quicker; if I listen to something or if I read something, the prayer won't stop and I feel in the same time both of them, as I would have been divided in two or I would have two souls in my chest".

This prayer's effects are astonishing: "After some three weeks, I started feeling a pain in my heart, then warmth, a peace, and a very pleasant quietude. Sometimes I felt like a trembling in my heart. My heart was so light, to free, and so comforted. Sometimes I felt a fiery love for Jesus Christ and for the entire creation of God. Sometimes started flowing from my eyes, by themselves, tears of gratitude to God Who shared to me – to the sinner – such a gift. Sometimes my so cumbersome understanding was illuminated, so that I easily comprised things I couldn't even have thought at before... I was experiencing an illumination of my rationality, a penetration into Scripture, and an understanding of the ghost of the creation". "When I started to pray with my heart all the surroundings appeared to me in a charming form: the trees, the grass, the birds, the air, the light, all of them seemed to me as talking to me, and that they were here for I was a human being, that they were confessing the God's love for man and that everything was praying, that everything was praising God. Then I understood what means the word from Philokalia: "understanding the ghost of the creatures". And I saw the way one should go on, in order to reach to dialogue with the God's creatures". (Stăniloae 1992: 233-236)

"By following, especially the affirmations of Saint Mark the Ascetic, we considered that our heart, or our intimacy has Christ within – or in continuation with our heart – since the beginning (obviously, not a continuation of substance but of presence). It is enough descending within our heart and to contemplate within our heart or in connection with our heart the infinite abyss of the godlike presence of Jesus. But the methods of the Heart's Prayer let the impression that the heart wouldn't have Jesus in the beginning, but we must bring Him there by prayer. By taking a closer look, we can see than in these methods it is actually about the name of Jesus. With this name we must knock on the heart's door in order the heart to open, and we must make this name sound within heart by repeating it ceaselessly within our heart. Christ Who is within our heart, He opens for us for we are calling His name, for we show Him that we need Him. But our need for Him it is awakened within us by some feeling of His sweetness as close to us. He is the One making us calling upon Him. The name of Jesus is the thought at Jesus. And the fact that a person thinks at another person it is the witness of a mysterious connection and the means of intensifying this connection. When I feel the need for thinking at somebody, usually that person is the one causing within me, by influencing me from distance, this

thought about him, as by thinking at that person in a voluntary manner I am sending him a wave from me.” (Stăniloae 1992: 246-247)

“According to Saint Gregory Palamas and to Saint Isaac the Syrian, the mental prayer culminates in a stopping of the cogitation, namely of the mind’s work.

This moment of mind’s stopping it isn’t the seeing of the godlike Light, but it is a feeling of His presence, caused by His power. The question is: what can one experience like, this ceasing of the mental activity and which the signs characterizing it are? As we said, the mind when reaching in front of itself during the clean prayer, it experiences a certain astonishment both in front of its own indefinite and especially in front of divine limitless and sovereignty which the mind feels as present. So, this experience has both a negative and a positive side.

The negative side consists of the mentioned astonishment; the positive side consists of feeling the divine presence and sovereignty.” (Stăniloae 1992: 247-248)

“There are the following characteristics of the stopping of the mental activity:

a) This stopping takes place for the mind has reached the top of all the received objects of the cogitation and the mind has renounced to any understanding which is somewhat defined, for the mind has realized that any defined cogitation cannot aim at God. Actually, the mind’s movement or activity it consists of its desire of defining, of specifying some meanings, namely what the mind knows. But this specification fits only the finite, created meanings. When the mind renounced to the preoccupation with the created and finite things, and when the mind is in front of God, then the mind realizes that there is no point in this activity of it, but, on the opposite, it realizes that this activity is damaging to the mind because of lowering the mind back to the finite things.

This stopping is caused by the experience of the divine indefinite or infinite. Without this, the mind wouldn’t leave all the finite meanings and it wouldn’t persist in this state. This stopping cannot be achieved until the mind doesn’t overwhelmingly feel the presence of the divine infinity. This stopping is superior to the negative theology that still thinks at the concepts which it denies.

b) From here come out two things: on one hand, experiencing God through the mind’s lack of movements it is superior to the knowledge achieved through the affirmative or negative activity, but just this shows that, on the other hand, this lack of movements isn’t a simple inertia and insensitiveness, but it is experiencing the divine reality which the mind tries to define it even more; it turns out that this state is a state of prayer, of a prayer that is full of silent amazement, full of helplessness in defining what it asks for and of defining the One Whom it asks from, and Whom the mind feels as listening to itself.

Although this state is a state superior to the prayer, it still is called as prayer, for it is given to the worthy ones during their prayer and its source is the prayer.

c) The mind left everything behind even its own activity that still was turning the mind towards things. The mind is now in front of the Master, at the edge of the earth, looking intensely and in awe at the ocean of life comprised in Him.

Before this the mind wasn't capable of launching by its own powers, and now it cannot and it doesn't want to turn back. The mind stays now like at His imposing and fluid gate, which the mind cannot enter through. The mind's state can be characterized as an overwhelming amazement. The amazement ties the mind to this ocean, but in the same time it paralyzes the mind so that the mind can no longer work. The mind wants to advance but it cannot. That's why the mind begs for the help from God. This shows us that this stopping of the mind before the Emperor's Gate, or before the ocean surrounding Him, it isn't the last level of knowing God. Our spiritual ascension doesn't stop either at this second degree apophatism, or to this ecstasy of the quietude, in knowing God. But the mind will ascend further only by the full coming of the Ghost Who will elevate the mind to see the godlike world.

Out of the ocean of the divine greatness it emanates a spell making the mind to forget about the things behind, and that it keeps the mind's gaze aiming to it, a spell that is so overwhelming that it paralyzes the mind's movements despite the mind's deep longing for advancing.

d) The fact that the mind has renounced to everything and that it stays still, praying for to be sent to it the boat which to take the mind offshore, which to open the gate for the mind, it unveils a state of great love towards the divine infinity. All over, the prayer is the manifestation of the love for God. And for this love does not cease either now, nor it ceases the longing for more, this state still is a state of prayer, but it is an undefined prayer.

e) The more the prayer's warmth grows up, the more the love grows up too, in order to reach the fullness in clean prayer, the highest level of the prayer. This love, by still remaining after ceasing the prayer, but like indefinite prayer, it will constitute, together with the Ghost Who has come to help, the bridge of crossing from the edge of the created shore in the ocean's off shore. This is for this prayer, by being well established in the man's being, it wants to launch itself in the off shore of the ocean of God's love too. But this longing is satisfied when the mind will be kidnapped by the godlike light that descends from the divine Being. The bridged itself is thrown within us by God. But godlike light could penetrate within us for our being has opened, full of longing, to the bridge thrown by God, through a longer work. So it was possible for the godlike bridge to be well established within the man's spiritual being. We discern between the love as longer process, a process due to God but also to our own effort, and the love as an unseen wave overblown suddenly from above. The first one has grown up during the

whole ascesis and illumination and especially during the prayer and, on the moment of the mind's stopping, to reach the amazement in front of the divine unexplainable and infinite mystery. This still is a state of desiring love, but which no longer is able to advance through any our effort towards the divine greatness. On the moment of the mental activity's stopping, this love for God has reached an ultimate firmness and warmth that can be hold through our effort, in order the godlike light launched from the other realm, by descending within our mind, to set it in fire, to get it drunk, and by this to open to our mind the light of the godlike inside. This amazed love, which is the positive content of the state of stopping of the mental work, cannot still be called as the last resting of the mind. This is for in its still is the longing for union with God, a longing that has reached the culminant level. It is right that the mind, by being outside the finite things and concepts, it mustn't any longer to pass from one to another in its longing to unite with God, but it stops in a steadfast amazement in feeling the still covered Limitless. But on the other hand, it asks for being given as answer the showing of the godlike Limitless in light. This discovery presupposes, as preparation from the man's part, the love for God gained during a longer time and increased especially during prayer until the culminant stopping of the mind in front of the godlike Boundless.

The godlike light isn't caught by this firm, awaken, warm love itself, grown up through affirmative and negative reasoning about God and through the full of feeling prayer and now stopped in amazement, but in this state of a soul prepared for a long time and it descends at once, as a gift exclusively from above, the love for God as overwhelming drunkenness that kidnaps the soul from the self. While the first love belonged to the previous phases of the ascension, as being due to the human effort too, it waits for being kidnapped beyond itself in the union with God, in a state of fiery, drunk, ecstatic love. It waits not only to see God as a sun mirrored in itself – in the sense used by Saint Gregory of Nyssa – but to be kidnapped in the interior itself of the transcendent sun.

This knowing of God beyond our own deeps, when the own subject is no longer directly seen and the divine subject is no longer seen indirectly, but vice versa, by taking place after the total getting out of the mind from itself, beyond itself, through the suspension of all the mind's natural works and by being kidnapped by the Holy Ghost, knowledge that is one with the love, it is what it was expressed in East through seeing the godlike light.

f) Experiencing of feeling the divine, boundless mystery, the state of infinite prayer and the warm and firm love for God, are other characteristics which make this apophatism differing from the negative theology in which it is rather active the intellect.

Besides these, one cannot reach this experience without an appeasement of all his worries, namely the ones meant to produce pleasure or everything that can cause pain and needs. Once one has reached the feeling of this godlike ocean, this feeling will master the man with so much charm, that

the man remains serene in tasting it, not being attracted by anything from outside. Although, there is in this feeling too, and therefore in the quietude produced by it, a progress. Out of the godlike Boundless, even if He is felt as covered in darkness, the mind learns more and more meanings.” (Stăniloae 1992: 249-253)

“The spiritual man reaches an even greater quietude when he is elevated to seeing the godlike light. This is for even there exists an advancement in this too, accompanied by a fiery love, on the other hand it is an appeasement from any work of the own being and from any worldly worries.” (Stăniloae 1992: 253)

“Summarizing the aspects related to the methods for easing the mind’s focusing while doing the Heart’s Prayer, we will say that:

a) These methods aren’t regarded as absolutely necessary, but they only are auxiliary means to the ones accustomed to gather their mind within themselves and to uninterruptedly utter the words of the Heart’s Prayer. The one who tries to ceaselessly used this prayer he ascertains that without at least focusing his attention on breathing, he won’t be able to focus much either on uttering the prayer, or, in any case, he will need to make a greater effort with his attention. The breathing with its permanent unfolding by itself, it is a supporting string in order to focus the attention. If we use to associate the uttering of the Heart’s Prayer with the breathing, it will be much easier to us to keep this prayer permanently.

b) But until one tries these methods, he must be accustomed to utter in a simpler and more non-systematic, but increasingly often and with his thought focused, either the whole Heart’s Prayer or at least one or two words of this prayer (Jesus!, Lord Jesus!, Lord Jesus Christ!, Jesus, have mercy on me!). In the same time he should have been progressed in liberating himself of passions and of worries.

c) Neither are we on the highest levels of the spiritual life on the moment which we start applying the recommendations of these methods, so we are, in a certain regard, as beginners while applying these recommendations and while we cross through diverse phases. In the beginning we can apply but one or two of these recommendations. Some people will remain the whole their live at this much. Others, in time, they will apply all of these recommendations.

d) The prayer from these phases it still isn’t the mental prayer, but it is the Heart’s Prayer. The Heart’s Prayer will become mental prayer when the words are no longer needed, neither are the methods, but the mind is occupied ceaselessly together with the heart, with Jesus Christ.” (Stăniloae 1992: 236-237)

“If in the negative theology we make abstraction of the world only through rationality and neither is this total, for by denying an attribute to God we

think at what we deny, in the mental prayer which we turn ourselves away from everything through, and which we sink in ourselves through, we make an existential abstraction through everything we are, and that is about a total and lasting abstraction. In the prayer which the mind does it within heart, we no longer deny the world and think at the world in the same time, but we simply totally forget about world with the whole our being. We are the only ones left, and namely not us the ones from surface, but our self from deep, undefined, non-narrowed by thinking at things, our self that cannot be looked or defined by any concept, so that we remain only with the simple awareness of our self's presence, of our indefinable reality." (Stăniloae 1992: 237)

"The heart which the mind gathers within, it is not so much the flesh heart, but it is the central headquarters of the mind, the man's center, the man's ghost, the man's subject, the total man from inside, not only the intellectual man but also the sentimental man. These are the man's inner chambers "where there are no longer winds of the evil thoughts", it is the chamber from inside the iconostasis where our Lord Jesus Christ has been dwelling since our Baptism.

There we are striving to go with our cogitation through prayer, and that place has no delimitation but it opens infinite perspectives; that's why we must strive to ever deeply penetrate there, ever more inwardly. And this is done by our cogitation by leaving all the sensitive images, all the defined concepts, and all the imaginings. "In prayer, said Saint Gregory Palamas, The mind gradually rejects the relations with the existing things, firstly the relations connecting the mind to the reproachable things, to the evil things, and to the corruptible things, and then it reject the things from the middle (the creation by and large, which stays in the middle between mind and God, Dumitru Stăniloae's note), being an advice from the Fathers not to accept the knowledge which the enemy makes it to appear while we pray, in order us not to be robbed of what is higher. Therefore, the mind, by gradually rejecting these relations, as also the relations with the higher things, it wholly gets out of all the existing things, during the clean prayer. This getting out it is much higher than the theology by negation" (*Word III, Triad III, The Romanian Philokalia*, volume VII, p. 309-310)." (Stăniloae 1992: 237-238)

"The Holy Fathers said that surpassing all the sensitive and intelligible things it is a sine qua non condition for the mind to get closer to the infinite God. For instance, in a scholium at Saint Maximos the Confessor they said: "The sensitive things and the intelligible things are in the middle between God and people. By ascending above to them, the mind gets closer to God non-enslaved by the sensitive thing to activity and unimpeded by the intelligible thing in contemplation". But this surpassing is much more fully

achieved in prayer than in the negative theology. We know that the mind cannot stay either for an instant without being preoccupied with something, namely without a content. The difficult problem is how it is possible having in the same time a content and still leaving everything that is define and that it defines the mind, namely everything that is imprinting of the sensitive and intelligible world? The negative theology denies this content while still imagining it and thinking at it, alike the smoker is discontent with the tobacco but he still is smoking it. The prayer is the only one succeeding in fully achieving this, by the fact that it removed from within mind any defined content but it gives the mind the preoccupation with the infinite, with God, namely it feels the mind up, positively and experimentally with the apophatic.” (Stăniloae 1992: 238)

“Through the resurrection of Christ, we are shown that we must not expect after our death the darkness of the nothingness, but we must expect more light. That’s why, every time we do the remembrance of our deceased fellow humans, we accompany that with a lit-up candle. We know that the dead one he is alive with his soul, and therefore he in into light, and we can make, through the prayers we utter for him, and through the love we show thus to him, him to be in even more light.” (Stăniloae 1993, 3: 145)

“The people show that they live the encounter with God-the Person in dialogue, on the basis of unveiling His as Person Who answer them by giving them what they ask for in their prayers. This is for through prayer, one doesn’t speak only about God, but he addresses himself directly to God. If God, by revealing Himself, He addresses Himself as First Person to the human being as second person, in prayer the roles are inversed, for the man speaks as the first person to God as second Person. Both these highlight the human being’s value, in his quality as partner elevated to the height of the dialogue with God; both of them show God as Person, paying attention to the human being’s person, both in what He asks the human being to do, by showing His joy for the human being’s obedience, and through taking heed at the human being’s request.” (Stăniloae 1995: 157)

“The prayer cannot be addressed except to a God-Person, and not to a nature obeying its own rules. They said that the prayer would humiliate the human being. Actually, God grants a great honor to the human being, by listening what the human being asks Him for, and giving by that, to the human being, the power to get out from the slavery of the nature’s laws, like the human being cannot do in pantheism. In the pantheistic religions, there is no prayer, because the human being cannot defeat or exceed the nature’s laws, because there is no God- Person-Absolute as Master upon the nature’s laws and as giving the man too, the power for dominating those laws, if the man asks for it. Only a God Who has revealed Himself through speaking, He is Person, and only Him gives a base to the prayer, as direct addressing of

the people towards Him. Only such a God can grant the people the honor of having, at their turn, the initiative for accomplishing this dialogue with Him, God showing Himself as always ready to listen to the human being. That's why, the prayer is the highest mode for the human being's transcending towards the God-Person Who is totally superior to the human being and to the nature. God Who has unveiled Himself, through Revelation, as Person, He descended amongst people out of His attention towards them, and he continues doing that also in listening to the human being's prayer. If through creation the human being is, in an untold manner, lower than God, through prayer, God elevates the human being on the level as His equal dialogue partner. Only the Person can descend out of His own initiative and only the Person can make the person whom He descends to, to ascend at His height. That's why, only being helped by Revelation and by prayer, the human being really transcends on himself and the nature, for he is elevated thus at the height as God's partner. A prayer is being practiced also in Mosaic religion and in Islamism, for they too believe in God as Person. But the consummate height of the human being on the level of God, one cannot speak except in Christendom, where the Son of God makes Himself man, but he remains God too." (Stăniloae 1995: 157-158)

"In prayer, as in the word told by a human being to another human being, it is manifested the character as person of the human being. But while in the word told to another human being, either of teaching or of encouragement, it is manifested in addition to the human being's relation with God, also his relations with his fellow human, in prayer it is directly manifested the relation of the human being, with the Person-Absolute. Only the created person can pray, and the request can be addressed only to the Person-Absolute, even if the man can ask for something, also other conscious created persons. One cannot pray the essence for something and one cannot address his prayer to the essence. Within essence everything moves according to some laws. The power of some parts of the essence can be surpassed by the power of other parts of the essence. But here are not about personal reports: of mercy, of love, of freedom, which can be stronger than the powers manifested in the essence's laws. The prayer and the answer to the prayer belong to another way of existence; they belong to the superior mode of the relation amongst persons. In answering the prayer by the Person-Absolute, it is shown again the value the Person-Absolute has given to the created person, and also the freedom and the power the Person-Absolute has, through Himself, upon nature, better said the absolute communion between persons. Some philosophers, by despising the prayer because of being a manifestation of human humility, they follow some pantheistic conception, which the human being doesn't have in, actually, any freedom and any value, but in it, the human being is only a piece in a complicated mechanism." (Stăniloae 1995: 159)

“The prayer’s power is stronger than the natural laws, than the essence’s laws. It is stronger for it is addressed to God-Person, above the laws of an essence reckoned by some people as the unique foundation of everything that exists. That’s why, the prayer’s power doesn’t consist of the greater power of some essence’s part upon other essence’s parts, as in the case of the witchcraft. The prayer’s power consists of being listened to and fulfilled by God-Person Who is superior to the universe’s essence, as the Almighty Subject is superior to the object. The one who prays he trusts this power of God-Person. The prayer’s power comes out of the human being’s faith in God, and not out of some powers hidden in the general essence that is within the human being.” (Stăniloae 1995: 159-160)

“The prayer is addressed to God as to a supreme You, or as to a supreme Him, and the prayer is not a craftsmanship of the human being for triggering a certain power in his nature or in the universe’s nature. In prayer, it isn’t set in movement an impersonal force, towards the union with another impersonal force, or against another impersonal force. In prayer, the human being isn’t alone, of better said, it is not manifested a movement that seems to belong to a sole person, and which only apparently and passingly to belong to the human being. In prayer there isn’t the resignation in a fatality, that only passingly lets the impression of being possible to be changed.” (Stăniloae 1995: 160)

“The prayer is a human being’s relation with the Person-Absolute, and loving, of the Trinity. The prayer testifies about the attention paid by the Absolute, as community of Persons, to the existence created as person. In prayer, the human person is encouraged by the loving Absolute-Persons of the Trinity, above all the laws, in order to draw the Trinity’s attention upon him in order the Trinity to help him to defeat the natural laws. It is a special honor granted by Trinity to the created person, by not letting the human being to be the slave of the general nature, and by encouraging the human person to address his prayer to the Trinity, so that, by this, it is cultivated the human being’s personal relation with the Holy Trinity. Through prayer, it is shown the fact that the human being is created to be somebody, in front of the Absolute Trinitarian Persons. God can work, through the praying human person, His own wonders, or deed which are above all the nature’s laws.” (Stăniloae 1995: 160)

“Like God has created the human being as capable of understanding through his mind the direct or the revealed God’s word, likewise He has created the human being as capable of making himself through prayer, as together-subject of His above nature deeds; the mind and the organs of the human body are capable of receiving and of serving, as organs of fulfilling and communication, the powers from above the human being, namely from God. The human being’s mind is elevated and it is widened in order to catch

up the meanings communicated by God; the organs of the human being's body are imprinted by the spirituality of the godlike powers which are superior to the nature's laws. The human being becomes capable of comprising and together-working subject, of God's words, and of the godlike life." (Stăniloae 1995: 160)

"Through prayer, the human being penetrates inside God as subject, and God penetrates within the human being as Subject. The prayer is the means, by excellence, which the human being experiences God through. The prayer elevates the human being above his own self, but without him ceasing to be a human being. The whole human being becomes through prayer an organ of perceiving God and of using His powers, of God as listening to the human being and as being Merciful to the human being, and not of a "god" submitted to the human being by the human being's power." (Stăniloae 1995: 160)

"In prayer, the human being addresses himself to God as The One Who is above any determination, and Who free master over all things, and Who isn't mastered by anything; the human being lives God as the loving Person-Absolute, namely as God actually is, but One listening to the prayer with benevolence, out of mercy and cherishing. And the human being lives on himself, in prayer, as a totally humble existence, dependent on - and only on - God, but an existence also loved by God and freed of all things and master in collaboration with God over all things. The human being often participates in prayer to the quality of the Absolute, by being freed from all the nature's laws. The human being has liberated himself of all worry for he has left it to the responsibility of the One Who can liberate him from all worries. In prayer, the human being lives with God above all worries. The human being lives with God with the sentiment that he is above all things, that he is imparted with Person-Absolute's level, but not out of his own power, but because of the benevolence of God and out of God's love. The human being, in such a state, he is stronger than all things but, in the same time, he is in a total humbleness because the strength he feels within himself it is the strength of the strong hand of God. "So, humble yourselves, under the strong hand of God, for He will elevate you on the right time. Let Him the whole your worry, for He takes care of you" (I Pt. 5: 6-7). The one who prays, he feels God listening to him with His attention as Person, as limitless source of power. The one who prays lives the most intimate encounter, as person, and the reciprocal interiority with God, trusting God that He will escape him from all his worries." (Stăniloae 1995: 160-161)

"Remembering others in one's prayer it is not excluded. But the one who prays doesn't feel himself as burdened with worries, but he feels himself as reassured by God that he will take the worries from those ones, and the

worries from the one who prays too, but without this making the ones who prays as careless.” (Stăniloae 1995: 161)

“Saint Mark the Ascetic demanded us to bring our thoughts as sacrifices to Christ, from the first moment of their occurrence, until they aren’t mixed with something evil, until they aren’t bitten by beats, as he said.

Only thus we can preserve our thoughts clean, or we can fully unite ourselves with Christ. This is the importance of the man’s ministration as priest. Only thus the man can bring himself clean to Christ: if the man brings all his thoughts referring to the things, from the beginning, to Christ, in order the great Hierarch to bring those thoughts to the Father, and by this He sanctifies us. Only thus the things won’t become objects of our greediness, of some tendencies towards pleasure which occur within us.

In this manifests not only the true love for God, which sees God in all the things, but also the true love for things and persons, which doesn’t lower the things and the persons on the level of simple object of the man’s egotistic pleasures and interests, but which sees them in their wonderful and deep mystery and importance that is hidden in the eternal rationalities of the Word of God; only thus the man sees the persons as free partners of a love in full respect for each other and in an equal need for one another, and the things as means of manifesting the love amongst the human beings.” (Stăniloae 2006: 150)

Preaching

“The preaching of Jesus is also the calling addressed to the people, for them to receive this Kingdom as the unique chance they have for a true, eternal, and full life.” (Stăniloae 2006: 51)

Predestination

“It is something else with the ones who do not admit God by any means, and therefore neither in quality of cause. They are in a total ignorance and therefore in a wanted separation from Him. They no longer have, by will, anything from God, because they are closed to any communication with God. But God still is present within them, or united with them without their will, in His quality of creator and upholder cause of theirs. So, in a certain way, God knows also them, out of Himself, being united with them as cause of theirs. But in another way, God doesn’t know them, being separated from them by the fact that they are separated from him by their will.” (Stăniloae 2003: 244)

“By having the creatures in Himself and by knowing them infinitely more than we know them - in His quality of their cause – God doesn’t see all of them, though, like advancing towards their full union with Him, in accordance with their union with Him through their origin; and in this case, neither the creatures see God. God doesn’t know the creatures in the process of actualization of their potential image nor in the end of this process, in the total actualization of their union with God and of their beings. And neither the creatures know God during their earthly life, and nor in eternity, in the actualization of His love, because they haven’t made themselves capable of knowing Him.” (Stăniloae 2003: 245)

“God has taken in account the freedom of the creatures in His prescience regarding them. He knows from before what they are going to do freely. He hasn’t wanted to predetermine them, in order to know them from before as predestined to the happiness or to the infelicity. He has taken in account also His freedom to do everything in order to help them in case they want to turn back to Him. His prescience has included the fact that anything He would do in the future, they will reject freely to come back to Him.” (Stăniloae 2003: 248)

“The prescience of God regarding the ones who are going to go to the eternal damnation it consists only in the fact that he doesn’t see them in the final union with Him, a unity that is present to Him before taking place in a real mode. He sees these ones in the possibility there are initially given, to actualize through their will they unity they potentially have it by creation. He doesn’t see in Himself what those ones could have become if they had wanted to stay and to develop in Him. But He doesn’t see them actualized in a real mode, on the line of their virtuality, by remaining within Him. He sees them definitively separated from Him by their own will. He sees that His freedom from them couldn’t do anything to bring them back to him. In other words, anybody’s salvation depends on his own will too, once the will of God for everybody’s salvation is potentially involved in their nature, placed by God from the beginning (1 Tim. 2: 4).” (Stăniloae 2003: 248)

“Anybody who wants to remain in his initial union with God and to develop it, he can do this easily, just through the union he is initially gifted with, the union with God being potentially inscribed in anyone’s nature. Anybody who wants to be saved, he proves just by doing this that he isn’t predestined to the eternal damnation. Will go to damnation only the ones who do not really question themselves regarding to their will to be saved, and who never feel the torment of the question: am I destined to the eternal damnation? This is because, if they had ever felt this torment, just by this they would have proved that they would have wanted to be saved and they would have been saved.” (Stăniloae 2003: 249)

“God know from before, all these changes of our relationship with Himself, during our earthly life, to which will correspond to the changes of His attitude towards us. He knows from before that, through their freedom, some rational creatures will take back, once or for several times, their place in the frame of their rationality in Him and their development on this live.” (Stăniloae 2003: 250)

“The Holy Scripture admits only a predestination conditioned by the God’s foreknowing, or to the God’s calling, concerning the fact that some people collaborate with His grace and some don’t. “Who He has know from before, those ones he appointed too, to be in the image of His Son” (Rom. 8: 29). In the same manner must be understood also the places: Ephes. 1: 4-11, Phil. 2: 13; I Cor. 4: 7; and Rom. chapter 9.” (Stăniloae 2006: 130)

“A predestination only of some of the people it contradicts the love of God, manifested in the embodiment and in the Lord’s Cross, and the universal-ontological sense of assuming the human nature, as also the universal value of His Cross. A predestination only of some of the people, or of all of them, to salvation, it lowers the salvation on the level of a manipulation of the human being likened to some objects, no longer being a matter of communion between Christ as Person and the people as persons, communion which Christ cannot offer it arbitrarily only to some of them, and which the people would be forced to accept it. If God hadn’t offered the communion to everybody, it means that He would have reckoned some of the people as unworthy and incapable of communion by their own nature itself; and that God wouldn’t have reckoned the people as equals to one another by the valued itself He had given them with. This would mean a negation by God of His creation itself. Outside the communion with God, namely of the work of the Ghost within him, the man’s gifts cannot develop, so that these gifts would have been given to him purposelessly.” (Stăniloae 2006: 130)

Priesthood

“Through these thoughts and deeds through which we make ourselves, and Christ too, as masters over the whole being, over all our thoughts and deeds, though and deeds conceived and committed out of the power of Christ, we accomplish our priestly ministration. Through this ministration we offer Christ everything we think and do, and we offer Him ourselves too, by dying out of the power of His death and living to Him out of His power. Though this we develop our burial and our resurrection with Christ at Baptism.” (Stăniloae 2006: 148)

“By passionately looking at the things, by looking at the persons with enmity or passionately, it means laying down over them a fog, by granting them a too big momentary importance, which will become, in short time, despise, of which despise them from the first moment. The dispassionate look sees in the horizon of the infinite light of God and in their meanings of concretizing His endless wisdom and love and always varying towards us. That’s why the Holy Fathers demand us to look at the things in their simple meanings, or clean ones, separated from passion, by the fact that we bring them to God, we related them to God, fulfilling thus our job of priests of the creation in front of God.” (Stăniloae 2006: 150)

“The initiative of God - (of sacrificing His Own Son, t. n.) - it meets an aspiration of the man to sacrifice, and to sacrifice on himself, or to give, on himself, to God. The sanctification isn’t a work of God directed towards a passive object, but it answers an initiative of the human subject. This is the sense in which we spoke about a correlation between priesthood and the sanctifying work of God. Of course, this aspiration from the part of the man, it cannot be actualized without meeting a godlike initiative. At us, the people, due to the sin, neither the divine initiative can fully actualize the human aspiration, because it cannot make the human initiative, due to the sin, a full availability for God. God doesn’t make somebody a priest, like on an object, or against his will.” (Stăniloae 2006: 58)

“In the Old Testament, where the full communion between God and people still couldn’t be accomplished, the accent is less placed on the voluntary answer from the human creature. In the Old Testament the sacrifice was being brought by command, and it is significant the fact that in the Old Testament one speaks much about a sanctification of the animals before being sacrificed. Equally significant is the fact that the Old Testament doesn’t tell us about an answer of the ones who were to become priests, but only about an initiative of God Who consecrated all Aaron’s descendants as priests.” (Stăniloae 2006: 59)

““By becoming a sole stalk in the likeness of His death, we will be partakers to His resurrection too, by realizing that our former man has been crucified together with Christ, in order to destroy the body’s sin, so that we can no longer be slaves to the sin” (Rom. 6: 5-6). We must sanctify ourselves, out of the power of the sanctified body of Christ Who sits on the right hand of the glory and Whom we are imparted with, by fighting against our sinful passions, and by enduring the affects or the sufferings as consequences of the sin, but without committing any sin and “by presenting our bodies as a living, holy, well-pleasing to God sacrifice, and like a spiritual ministration of ours”, alike the body of Christ (Rom. 12: 1). This is our priesthood and sacrifice, out of the power and in the likeness of Christ’s priesthood and sacrifice.” (Stăniloae 2006: 62)

“The man doesn’t have, in the first place, the power to bring the world as sacrifice to God, in the man’s quality as priest, but the man has the power to bring, on himself, as sacrifice to God. In this sense, Saint Peter connects the “kingly priesthood” of the ones who believe in Christ, to their duty of heralding in their being “the virtues of the One Who called them from darkness to His lightened light” and “to restrain themselves from the bodily lusts which fight the soul” (I Pt. 2: 9-11). Only by becoming us too, as holy sacrifices, we enter at the Father, namely we enter the communion with the Father. In this is it shown the extension of Christ’s sanctified sacrifice within us, in order to make us too, but not without our collaboration, as sanctified sacrifices and, for Christ as sacrifice is in the same time priest, He makes us priests in tight union with Him.” (Stăniloae 2006: 62)

“All the baptized people are priests and sacrifices within Church, all of them are teachers and guides towards salvation, to themselves and to other close to them believers, or even to other people, but without a formal responsibility for the churchly community. (...) The prayers the believers utter personally and the life of sacrifice they practice for themselves and in their relations with others, these prayers and sacrifice take their power out of the continuously bringing of Christ’s sacrifice and out of the impartation with it.” (Stăniloae 2006: 99)

“The sacrifice cannot be brought by any believer, because in such a case it wouldn’t be shown that this sacrifice is brought for “everybody”, but each believer would bring it for himself. The sacrifice must be brought by one for all; this one represents Christ Who, as One, He brings Himself sacrifice for all. This is the priest, servant of the Church, being responsible for a community. Through this the conscience of the believer is shown - in the same time – the fact that he needs Christ as Mediator. The priest symbolized

Christ as mediator; the priest symbolizes the fact that the man cannot enter, through himself, the relation of endless love with God.” (Stăniloae 2006: 99)

“The priestly, the teaching, and the imperial general ministration, with individual character, it needs the serving priesthood of the Church or of the community as its basis.” (Stăniloae 2006: 99)

“Like Christ hasn’t taken His priesthood from Himself, likewise, neither the persons appointed to this serving priesthood can take this priesthood from themselves, nor can the community give it to them.” (Stăniloae 2006: 99)

“Christ as Mediator, He mediates towards the Father, on the purpose of obtaining as man the forgiveness for people from God. As such, He hasn’t taken His priesthood from Himself, but He has been appointed to the job of Mediator by God-the Father: “Neither He gives to Himself this job from Himself, but only if he is called to it by God, likewise Aaron; likewise, Christ neither extolled, on Himself, by making, on Himself, Hierarch, but the One Who spoke to Him: “You are priest forever, according to the rule of Melchisedec” (Hebr. 5: 4-6).” (Stăniloae 2006: 99)

“Neither the one through whom is symbolized Christ, as priest specially chosen out of believers, he cannot give his priesthood to himself, from himself, for if this had been the case, every believer would have given the priesthood to himself, and it wouldn’t have been observed the truth that the priest is called by God, and it wouldn’t have been recognized the fact that through the priest is symbolized Christ, as differing from each believer and from all of them, as Mediator of them. That’s why the priest cannot receive his priesthood either from community, for the community is composed out of its members which aren’t priests. The community must recognize as whole too, or as Church, the fact that Christ, in His quality as Head of the Church, He is something else than the Church is as His body, that the Church itself needs Christ as Mediator Who differs from the Church and from the believers, and this fact must be made visible through the serving and mediator priest. Both the believers as individual persons and the community, they must refer to Christ as to the Mediator Who differs from them and from the Church, through the priests who aren’t appointed as priests by the community, but they are appointed by God - as God has done to Christ - as visible images of Christ, or as Christ’s organs.” (Stăniloae 2006: 99)

“The priesthood as activation in the sensitive plan of the unseen priesthood of Christ, or of Christ’s mediation towards God, it is a gift from God. The believers always need the visible priest, differing from them, for they always

need Christ, as Mediator. The man doesn't steal his salvation from God, as in the case of making himself, on himself, priest. Neither the community can steal the salvation from God, in order to give the priesthood from itself. Like Christ has been sent as Mediator by His Father, likewise the priests and the bishops are sent by Christ, as being the ones through whom Christ fulfills His mediator or savior work. That's why the serving priests receive from Christ His Ghost, for Christ to commit through them His savior work. "Like the Father has sent Me I am sending you too... Take Holy Ghost; whom you will forgive his sins, his sins will be forgiven, and whom you will keep his sins, his sins will be kept" (Jn. 20: 23). Or: "I have chosen you and I have appointed you, for you to go and to bring fruits and your fruits to last" (Jn. 15: 16)." (Stăniloae 2006: 99-100)

"The Apostles, as witnesses of the resurrected Christ and as foundation stones the Church has been founded on, they do not have descendants. But as holders of the plenitude of the grace of the whole ministration within Church, they have the bishops as descendants, in an uninterrupted succession. (...) Christ transmitted to the Apostles "All the things He heard from the Father" (Jn. 15: 15)." (Stăniloae 2006: 100)

"Each bishop is the descendant of all the Apostles, for each Apostle was in communion with all the other Apostles. And then, each bishop is ordained by several bishops in the name of the whole episcopate, receiving the same grace and the same teaching all the Apostles and all the bishops had, and since this, they are able to share to the priests, and through them to the believers from his eparchy, the same grace and the same unchanged teaching, which are in the whole Church, or to put them in communion with the Same Christ, Who, by bringing Himself, as sacrifice to the Father, in continuation, he has His humanity in connection of the endless love with the Father." (Stăniloae 2006: 100)

"The uninterrupted succession of the grace to the Apostles, it doesn't mean that the river of the grace or of the endless love of Christ it only comes from the past, out of the persons who mediated it, horizontally, through a string of intermediaries. If Christ Himself is the one Who works through any committer of the Mysteries, or if Christ Himself communicates His love for the Father and for the ones who received the Mysteries - through the Mysteries' committer - than Christ Himself will work in the bishops who will ordain again, for He is in heavens and within Church, communicating this love of His. On each time the grace comes from above too. The succession only means that the Same Christ Who worked starting with the Apostles and to the bishops from today, He still works through the mediation of the bishops who ordain, also upon the newly ordained one, and He will work through the Mysteries the newly ordained bishop will officiate as bishop. Christ is a direct presence for the new bishop, but the He is the Same Who

was a direct presence to the bishops from all the past too.” (Stăniloae 2006: 100)

“Christ appoints - directly, in an invisible mode, and indirectly, through the other bishops – the bishops, the priests, and the deacons from any time, by communicating them the Holy Ghost or the endless love for God, and of God Who is in His body. But Christ communicated His love through the prayers of the first Apostles, then of the bishops (bishops: I Tim. 1: 6; Tit. 1: 5; priests: I Tim. 5: 22; I Tit 5: 1; Acts 14: 22; 20, 28; deacons: Acts 6: 6; I Tim. 3: 10 etc.). The mediation of religious service officiated by the bishops and by the priest, it always involves a dimension of the past too, for it implies the continuity of the Same Christ, but also the living reality of the ones who transmit us the grace of the Christ’s love, through their faith. The believer - in whom Christ is now working, through the mediation of a priest - he receives Christ through the mediation of a priest; the respective priest has received the grace, in the past, through his faith, through a believer bishop. The believer receives the grace through the mediation of a priest, who has received the grace from Christ for he has believed in Christ and he has received the grace from a bishop who has believed, at his turn, in Christ. The time with its succession, it is included in the fact itself that the grace is received through a person who already believes and who prays. The grace comes through the mediation of some persons who transmit to us, in the same time with the grace, also their faith through the Holy Ghost. Thus, in the same time with the succession of the grace from Apostles we have the succession, from them, of the faith too. The priesthood as objective mediator of Christ Who has made and who remains Himself objective Mediator, it includes the present actuality of the Christ’s work, but of the Same Christ Who worked in the whole Church’s past.” (Stăniloae 2006: 100-101)

“The serving priesthood, which makes present to us, in a certain place and in a certain time, the sacrifice of Christ, in order to be us imparted with it, it means that Christ is, in continuation, as Hierarchy, identical to His sacrifice. The willing sacrifice of Christ it cannot be separated from Christ Himself, as Hierarchy, or as objective Mediator.” (Stăniloae 2006: 101)

“Through his serving priesthood, the priest isn’t spared, as individual person, from the necessity of the prayers for himself, like all the believers the sacrifice of Christ for community, and by tying to is the prayers for the believers, the priest includes himself too amongst the believers, and he take, at proskomidy, a piece for himself too. In addition to that, the priest also asks other priests for praying for him when celebrating the Eucharist. In his serving priesthood he includes also his individual sacrifice and prayer, and in this it is shown his unity with the other ministrants. And if he doesn’t accomplish his priesthood with worthiness, or if he doesn’t pray and bring

his sacrifice for himself, he will put his personal salvation at risk.” (Stăniloae 2006: 101)

“If the priest keeps in unity a liturgical community, by gathering all its members, with their prayers, around the Lord’s sacrifice, the bishop maintains the unity amongst the priests of a Local church, representing Christ to a wider community and maintaining by this, in unity, the Church from a certain territory. By representing Christ in that wider unity of the Church, the bishop ordains the priests from that territory. Then, through the communion of each bishop with all the other bishops, started through the ordination of a bishop by several other bishops, as representatives of the entire Church, it is maintained the unity of the entire Church.” (Stăniloae 2006: 101)

“The bishops remain too, as human persons, framed in the community, the body of Christ, being saved in the frame of the Christ’s body. The communion’s law is valid for them too. That’s why the relation between the bishop and the serving priest and the community it cannot be reduce to only one formula. The bishop is both mediator of Christ and member of the Church as body of Christ. *No bishop singularizes himself; no bishop becomes exclusive seen substitute of the unique Head, Christ.* That’s why Christ has left the leadership of the Church to the communion of the Apostles, and not exclusively to Peter and to his descendants. By this, the episcopate is framed not only in the community of the Church, but also in the communion of the episcopate, between these two being a tight connection. Each member of the Church, even being a bishop, he is saved in the dependency on Christ and in the community of the Church, for the same Christ is in all the Church’s members, uniting them as a body of His in the infinity of His love for the Father and of the Father for Him. That’s why a bishop is ordained by several bishops, as representatives of the entire episcopate, and through this, by Christ in His quality as Head of the entire Church, to which Church Christ mediates its work through the entire episcopate, through all the priests in communion with the bishops.” (Stăniloae 2006: 101)

“The relation the priest and the bishop have with Christ cannot be reduced to a simple formula, either from another point of view. The one who officiates through them, the Eucharist, is Christ Himself. Christ is in the Liturgy too, not only the sacrifice but also the One Who sacrifices. As such, Christ is not sacrificed, properly-said, by the bishop or by the priest, but Christ sacrifices Himself. “He crumbles Himself and He doesn’t separate Himself”, he gives Himself away to the ones who are imparted “through His almighty hand”. The transformation of the gifts in the body and in the blood of Christ is committed through the Ghost of Christ, but the Ghost is sent by Christ and together with the Ghost Christ is present too. Although, for the building up

of the believers' souls, it is suitable that the bishops and the priests to have an exemplary spiritual life, namely to bring themselves as sacrifice, together with Christ, for Christ bring Himself as sacrifice and Christ gives Himself away through the priest and through the bishop His body and blood to the entire churchly community, Christ's bringing and His giving into Mysteries he doesn't make it dependent on the worthiness of the bishop and of the priest, because their unworthiness isn't Christ's unworthiness and it isn't Church's unworthiness as body of Christ, Who is in the relation of the endless love with God. (...) Christ places Himself in direct connection with the believer people, or He is in a connection He intensifies, even through the acts of the unworthy servants. It is curious that, just the ones who would be more independent from the Church's servants in their relation with Christ, they are offended more by their unworthiness, so that they give the mediation a more important role than it actually has. The mediation must be regarded rather as occasioning, as transparent mediation, than as personal impropriation, by the servant, of the gift from Christ and as transmitting it, in this way, to the believers." (Stăniloae 2006: 102)

"The mediation done by the priest it isn't identical to a substituting of Christ; the priest hasn't become another Christ. The power of Christ works through the priest, or better said, through the act committed by the priest, and act which isn't, properly-said, his act, but it is the act of the Church, without becoming the power of the priest. But the power of Christ neither comes through the priest as through passive channel, but the priest must pray, he must participate to what happens, by praying for others. And for the definition of the priest defines him as bringing prayer for the people to God, Saint Gregory of Nazianzus said that the priest is "together-servant with Christ". The prayer shows the man again like praying for others, like Christ, but having the efficacy of his mediation out of Christ's mediation." (Stăniloae 2006: 102)

"Why has God chosen a certain person for, through that person's prayers, to occasion the descent of the Ghost? This is for God has had to choose one in order the objective ministration of Christ as Mediator, to be made obvious. But God could choose anybody, on the condition that that one is a believer and prepares himself for this ministration." (Stăniloae 2006: 102)

"The priest, though through his prayers he occasions the work of Christ, he remains human, who needs too salvation; he remains so much a man that he prays more than others, being aware of the fact that the savior work done by grace it doesn't belong to him, but it belongs to the Ghost of Christ. Being aware of the fact that through his human fewness, by officiating so great Mysteries, there is Christ Himself working, the priest far from being proud, he commits his prayers and sensitive acts through which Christ commits

His savior work in an unseen manner, with a more shaking fear than that of any other believer.” (Stăniloae 2006: 102)

“The same twofold conscience of the godlike power that Christ Himself exercises through him, and the conscience of his human unworthiness, it is lived by the priest also when officiating the Mystery of the Repentance, in which the supra-human power of forgiving the sins is being exercised through him, but without being his power. (...) Only by emptying himself, through humbleness, of all the pride, the priest receives with sensitiveness the entering of the godlike power in him and through him he passes the same sensitiveness to others, and so the priest or the bishop becomes inwardly too, a mediator of the grace of Christ, living in a communion with the ones who receive this grace – namely the endless love of Christ Who wants to unite everybody with Himself and with one another. If the priest doesn’t live with extreme humbleness the shiver of the godlike act which is being committed through him, he remains somehow outside this community of the other with Christ, namely outside the community of the believers who receive Christ through that priest. Thus, the believers benefit more of his priesthood, than the priest himself does.” (Stăniloae 2006: 102)

“The fact that the power of Christ is exercised through the priest independently from the priest’s worthiness, it doesn’t mean that the priest must arbitrarily use the power exercise through him even if he is unworthy. The priest must strive himself to identify his judgment and attitude towards the believers to the one of Christ, and not to consider he can identify Christ’s judgment and attitude to his ones. In this sense, Christ Himself is the One Who utters His judgment through the priest. The human subjectivity must be identified to the Christ’s objectivity in the Mystery of the Repentance and with the gentleness and the humbleness of Christ. The human subjectivity must fully conform itself to the judgment and to the attitude of Christ, or better said to deepen itself in Christ’s love for people, or to become the organ of that love, always aware of the fact that it isn’t itself this ocean of love.” (Stăniloae 2006: 102-103)

“The priest must try to conform himself as fully as possible, to the reality of the Christ’s love, through an especially accentuated responsibility he feels as servant towards everybody’s loving Master Who has shown us the ways He wants to save us through. This responsibility highlights again the subordinate state of the human priesthood, and also our dependence on Christ the Mediator. This is for Christ the Mediator is animated by the supreme responsibility for the souls, before the heavenly Father, and out of this responsibility is nourished the responsibility too of the seen priest of the Church, given the fact that the priest is responsible for the fulfilling of the responsibility of Christ towards the Father for the believers, and through this fulfilling the priest highlights even more the Christ’s quality as Mediator

towards the Father, and towards us, but also his quality as servant of Christ.” (Stăniloae 2006: 103)

“The Holy Fathers tightly connect the teaching ministration and the pastoral-guiding ministration, to the priestly – officiating the Mysteries – ministration. The laymen can give teachings and urges from person to person, but the responsibility for the enlightenment of the entire community, in what regards the entire teaching of Christ, it falls to the bishops and to the priests. Through teaching the mysterious body of Christ is being defended against the foreign contestations.” (Stăniloae 2006: 103)

“The teaching the priest and the bishop must give is that through which they lead the people to God, to the clean and loving connection with Him. In order to do that, it is required a great knowledge concerning the man and a great love for the human being. The whole teaching the priest or the bishop gives to the people, it must refer to the man’s relation with God, or of God with the man, trying to intensify this relation, to prepare the man for it, by helping him to purify himself of passions, of egotism, of everything that limits him and lock him up into himself and within this world. This is a theandric teaching which saves, which assures to the man the eternity in relation with the not-passing God.” (Stăniloae 2006: 103)

“Leading the soul towards salvation it is always a ministration; it has a spiritual character, for it is from the Holy Ghost, together with the priesthood grace. It doesn’t pursuit anything else but the believers’ salvation, as all the other ministrations of the priesthood do, or to place the believers in relation of endless love with Christ and with one another. It is guided according to the example of the Savior, Who hasn’t come to be served, but to give His soul as sacrifice for many (Mt. 20: 25-28).” (Stăniloae 2006: 104)

“The priesthood with its three hierarchical levels, it is so necessary to the Church than, without them, “it cannot be called Church”. Actually, without the threefold ministration of Christ, continued through visible organs, there is not Church. And this continuous ministration nourished the Church and keeps the Church unitary and alive by the fact that Christ Himself remains within Church and He imposes Himself to the Church’s conscience as Mediator, and therefore as the One Who has to have in the Church’s servant His seen image as Mediator. (...) through the hierarchy’s members as objective mediators of ours, it is activated in a visible manner the objective ministration of Christ.” (Stăniloae 2006: 104)

“The Son of God has taken our body and he has made Himself as one of us, by showing that we cannot achieve the salvation by ourselves, through subjective states which can deceive us. This undeceiving objective mediation

is activated by Christ through the objective visible mediation of some persons for not to make our salvation depending on unsure subjective sentiments. Thus, the priesthood is a confirmation of the real embodiment of God as our objective Mediator to God. If Christ has made Himself a visible man in order to show us that he is both on our side and on the side of God, why wouldn't He use visible organs from amongst us? But these visible organs mediate, though, from Christ, the power that isn't from people, as Christ, as man, mediated for us the godlike power, which wasn't from His humanity. If the priesthood is the confirmation of the real embodiment of the Son of God, as man, denying the priesthood will question the importance of the Lord's embodiment. This is the reason why some Protestant religious schools ended, very often to deny Christ as embodied God." (Stăniloae 2006: 104-105)

"Denying the priesthood comprises in it also questions the fact that the salvation comprises in its range our bodied too, a fact that stays too in relation with the weakening of the faith in the embodiment of the Word of God. Through the embodiment of the Word of God and through priesthood, God takes in account the fact that we are bodies too, and we won't be saved as true humans if the Son of God hasn't worked upon His body too, and if He doesn't work upon our bodies too. But the works started out of His body they cannot be exercised upon our body except through the mediation of some sensitive acts, committed by seen persons – or priests, as images of the Mediator Christ, these seen priests being dressed up in bodies, since the body of Christ, through spiritualization, it is no longer on the visible plan." (Stăniloae 2006: 105)

"Denying the priesthood, it means denying the Church as objective ambience of the salvation, in which we must frame ourselves with our subjective feeling, and on which is founded the real value of our subjective feelings. Our communion in Christ cannot be unseen in our visible manifestations too, so that the grace of Christ, or His endless love for us, which wants to gather all of us in this love for Him and for one another, it is impossible not to be manifested also in our visible manifestations, therefore within the Church, as communion amongst ourselves. This is why denying the priesthood, done by some Christians confessions, drove to the weakening of the seen Church in favor of an unseen Church and to contesting any efficiency of the salvation of Christ upon our bodies, fact that has its premise again in the weakening of the faith in the embodiment of the Son of God, or in the weakening of the connection between the Son of God and the human nature, which, some of the contestants still pretend Christ has assumed it." (Stăniloae 2006: 105)

"The succession of the grace is conditioned by the continuity of the teaching, but *the grace received by bishops through apostolic succession ensures the*

preservation of the apostolic teaching. This is for this grace isn't being transmitted without the apostolic teaching, for it is not transmitted in a vacuum. The bishop assures the bishops who are ordaining him – and through them the entire episcopate and the Church –, before he receives the hierarchical grace, that he has impropriated the apostolic faith and teaching, so that he is worthy of receiving the mission he is entrusted with, of maintaining and preaching the apostolic teaching. In addition to that, it is necessary that *the grace of Christ, conveyed through the Holy Ghost and used in the synodal assembly, for correctly interpreting the teaching, for preaching and solidary preserving the teaching out of the Apostolic tradition, in the spirit of which it must be interpreted the written apostolic teaching too.*" (Stăniloae 2006: 124)

"Christ Who is in the priests and in the believers, he is also above them - He is within Church and He is also above Church. Likewise, we receive Him too, both from heavens and from them. They occasion us through their faith and through their knowledge the receiving of Christ out of them, but also out of heavens as the ultimate height Christ is in. The priests and the bishops who celebrate the Mysteries, they preach and give knowledge about Christ Who is *within* Church and *above* Church. Their prayer that occasions the Christ's coming within us, they make is within Church, and that's why the Church prays within them." (Stăniloae 2006: 124)

"The priest is the seen organ through whom the Christ from within Church works in an unseen mode in Mysteries, or He grants the grace to the ones the Mysteries are administrated to." (Stăniloae 1997: 18)

"The priest's gestures touch the whole receiver's being and they don't penetrate him only through his hearing. Besides that, there are many words and they can be repeated for many times without being able to create a special situation of outmost solemnity and by this it is difficult that one word to gain to the receiver the decisive and unique importance had by a gesture, or had by a compound of gestures which aren't repeated and which touch more directly the receiver's body. Then, these gestures aren't gestures the man has chosen at that moment, but they are gestures common to the Church which Christ is working within. The Mystery not only urges the man, by words, to impropriate the death and the resurrection with Christ, but it determines the man to somehow imitate them and, partially, to accomplish by some gestures the death with Christ for the old life, and the resurrection with Christ to another life, given the fact that the Mystery isn't only word but it is also a compound of acts established and unique throughout the whole Church, in the basis of Christ's commandment. Through prayers, gesture, and declarations, the Mystery doesn't only express but it also accomplishes somehow what it expresses by words." (Stăniloae 1997: 18)

“As such, *The Mystery is a decisive and unique event in that man’s life who comes to faith and who continues to believe* - as the simple words cannot be. The sacramental gestures of the priest and of the bishop, committed in the name of the Church and with the Church’s authority, namely with the authority of Christ Who works within Church, those sacramental gestures really fulfill the intended work, for Christ Himself is fulfilling it in an unseen manner and the Church itself is fulfilling that work through seen gestures.” (Stăniloae 1997: 18-19)

“The priest present in front of the believer the empowerment he has from Christ and from the Church, in his quality as their representative, in a mode corresponding to the report between Christ and the Church: that one of Christ, Who has designated him as seen organ whose gestures and declarations Christ Himself commits the Mystery through, in an unseen manner; of the Church, for the priest does the invocation of the Holy Ghost, consequently to which the Ghost of Christ descends with His work, through the priest’s matters, the gestures, the prayers, and declarations, within the one who receives the Mystery.” (Stăniloae 1997: 19)

“This double and though indivisible representative quality the priest and the bishop have, it is proven by their ordination itself. This is for the ordination is officiated in a seen manner by a bishop, or in the case of the bishop it is officiated by several bishops, but in unseen manner there is Christ ordaining them, namely to a person the quality of priest or of bishop, who are seen committers of the Mysteries, or He empowers that person with His grace for the job as His seen organ in committing the Mysteries. But the bishop or the bishops who are committing the ordination, they invoke as well, in the Mystery of the Ordination, the Holy Ghost in the name of the Church, and even a community of the Church accompanies the bishop or the bishops in the prayers they raise while committing the ordination. This community of the Church accompanies the priest and the bishop also while committing the other Mysteries.” (Stăniloae 1997: 19)

“The Church’s teaching that the validity of the Mysteries officiated by the priest or by a bishop do not depend on their worthiness, it is based on the fact that the prayer and the invocation of the Holy Ghost done by them, they are the prayers and the invocation belonging to the Church, and their sacramental gestures and their declaration about the grace that descends, they are accompanied by the Church’s faith that Christ Himself works through them in an unseen manner and that Christ Himself fulfills each time His promise He has given when He instituted the Mysteries, that when the Mysteries are officiated He will descend upon the ones who receive the Mysteries.” (Stăniloae 1997: 19)

“Of course, it is recommendable the priest or the bishop to manifest, at their turn, a personal worthiness in their priestly or hierarchal ministration. But if this worthiness lacks, its absence will be replaced by the Church’s faith and worthiness. Karl Rahner says that if some priests aren’t worthy, their lack of worthiness will be replaced by other’s worthiness. And if all the priests and the bishops had been unworthy, the general unworthiness couldn’t have been covered by anything. In such a case, the holiness of the Church’s members had no longer depended on a serving hierarchy, and this hierarchy wouldn’t have subsisted actually. This case I analogue to the sinfulness of the Church’s members. If some of them are sinners, the Church will remain holy through other members who aren’t sinners; but if all the members had been sinners, the Church would have ceased to be holy, because the Church is composed by the people who believe in Christ and within whom the Christ is dwelling by this. But it is more correctly to say that the worthiness itself of some of the believers, as worthiness of the Church, it replaces the unworthiness of the priests. And such believers aren’t going to lack ever.” (Stăniloae 1997: 19)

“Like we must recognize Christ’s authority for choosing some matters and for establishing some gestures in order the Mysteries to be officiated, we must recognize His authority of choosing some people as well, as visible organs who to officiate the Mysteries.” (Stăniloae 1997: 19-20)

“Choosing and empowering with these organs, as persons with a special grace, it signifies also the fact that any Mystery mean entering the communion with Christ as Person, that it by and large is a Mystery of founding the communion with Christ, and of the communion with the other members who are united with Christ, and each person from the Church’s community it fulfills the role of a ring in the chain of the communion with Christ Who has become man, and with the other people who believe in Christ. Christ gives Himself to us, as a gift, through Mysteries, in order to create higher forms and degrees of communion with Him and amongst ourselves. As such, the man must live the fact that in the moment of the Mystery he enters the communion with Christ, Who is a supreme *You*, and Who elevates the man on the level of the communion with Himself, but Who is in the same time a man descended on the level of the communion with us, through another man. The believer is occasioned this living of entering the communion with Christ, necessarily, by another person and, in the *most* adequate mode, by the person who has a permanent empowerment from Christ and from the Church, in order to mediate that communion with Christ, in order to uphold and to promote the communion of the believers with Christ and amongst themselves. This mission of him it is objectively made known as he has it from Christ and from the Church, and not as being a simple subjective presumption, a pretention of a person who will give himself such an empowerment. Only the Church, as body of Christ, can

give such an objective guarantee, or only through the Church somebody can receive this empowerment from Christ, as a visible organ having the quality of committing the Mysteries, as occasion of committing Himself the Mysteries. Only thus Christ uses, objectively, the Mysteries as means of gathering the believers in Him, for He gathers them in a visible unity, around some persons who represent this visible unity as well.” (Stăniloae 1997: 20)

“The believer has, in his relation with the priest, on one hand a human visible *you* as central intermediary of the communion with the community of the ones who believe in Christ, and on the other hand he has a *you* who occasions him the living of the relation with Christ as godlike and human Person in the same time – supreme and close to the maximum Person –, a Person the priest himself indicates, for the priest is from amongst the people and having in the same time the mission from above, for he is sent for it – the priest has, as well, the concrete warmth of the man, but also the responsibility of bringing Christ close to his fellow human, or in connection with him. The priest makes Christ the more transparent, as his responsibility towards Christ makes him surrender himself increasingly more to Him in this mission, and as the more the priest humbles himself.” (Stăniloae 1997: 20)

“By choosing a person and by sending that person with the empowerment from Him given through the Church, for officiating the Mysteries, Christ communicates His word and the word about Himself as well, which is preserved unchanged within the entire Church, as means for unity. By this word, which constitutes the content of the Church’s prayers, the believers are being explained just the meaning of the Mysteries and the duties they have in order to use the Mysteries’ power in order to imprint in themselves in an actual mode the image of Christ. The priest and the bishop chosen thus, by Christ, they receive also the empowerment of pastorally guiding the believers towards salvation. (Stăniloae 1997: 20-21)

“The unworthiness of the priest or of the bishop who celebrates the Mysteries mustn’t determine him to be careless in accomplishing his ministration. He won’t remain unpunished for his unworthiness. God takes care for certain margins not to be exceeded by the priest or by the bishop, in their unworthiness, through His speech in the conscience of the priest and of the bishop. By doing so, God keeps the Church tied to Him.” (Stăniloae 1997: 39)

“By being the Christians anointed like Christ, or by participating to His anointment, they are priests too. But the priest is firstly cleaned up, to his mind and to his hands, namely to the source of the thoughts and to the organs of fulfilling those thoughts, and then he is given the power of the

Ghost in order to be able to work cleanly with his mind and with his hands, by bringing sacrifices of good thoughts and deeds, in favor of the Church and of his fellow humans.” (Stăniloae 1997: 45)

“On the general priesthood the believers receive through the Mystery of the Anointing with Chrism, Saint Makarios the Egyptian said: The people sanctified through Anointing they become Christians in order to be: emperors, priests, and prophets of the heavenly Mysteries.” (Stăniloae 1997: 45)

“The seen committer of the Eucharist is the priest or the bishop as organ of Christ and as representative of the Church. The believers live in this the fact that Christ Who brings Himself sacrifice for them He is distinct from them; as such, Christ uses a person who is distinct from them and who is appointed by Christ Himself through a special sanctification, as organ of the seen committing of the Mysteries. The priest is sanctified through a special sanctification, as Christ has been sanctified, as man by the Father through the Ghost, and in order to be brought as sacrifice.” (Stăniloae 1997: 78)

“For the priest and the bishop are sanctified by God within Church and for the Church, they are appointed to commit the Mysteries within Church and for the Church. This is for Christ Who is in heavens is the same within the Church too, the Church being His mysterious body; Christ from heavens isn’t another Christ than the one from within Church. And the priest is endorsed by the Church. The priest utters the Church’s prayers, the community accompanies the priest; the priest brings forth the Christ’s sacrifice, as sacrifice for the Church and, in another sense, as sacrifice of the Church. The bishop and the priest they haven’t taken their quality from themselves and therefore they do not bring Christ as sacrifice from themselves, but Christ has to indicate and to sanctify distinct persons on this purpose. This is especially for Christ brings Himself as sacrifice not for one but for everybody, for the entire community, or for the local Church. That’s why somebody cannot make himself, bringer of the sacrifice of Christ for the whole community.” (Stăniloae 1997: 78)

“The believers must live the fact that neither their sacrifices as persons, representing their life as sacrifice, they do not present these sacrifices by themselves, but through Christ, and this it is shown in the fact that Christ appoints the person through whom He commits visibly the act of receiving the believers sacrifices and prayers in order to present these sacrifices and prayer to the Father. Thus, Christ’s report with the believers it is subtilized in a collective feeling, in which it is very difficult to distinguish His objective reality, namely in an illusion.” (Stăniloae 1997: 78)

“The Law of the New Testament fulfills the Law of the Old Testament. For, as there were necessary objective sacrifices brought through priests, here we must bring the objective sacrifice of Christ through the priest as seen organ of Him. The difference is that the sacrifices brought in the Old Testament weren’t sufficient in order to bring the savior grace, namely they didn’t give the believers the power to sacrifice themselves together with Christ, because Christ didn’t show Himself. Only in the New Testament the objective sacrifice of Christ, brought in continuation and extended within us, it has the power of transforming us, of the ones who believe. Through the priesthood from then wasn’t working Christ, through the priesthood from now Christ is working upon the ones who believe.” (Stăniloae 1997: 81)

“The sanctification and the ordination of the priests it is even the act through which Christ, in a seen manner, he chooses them and He invests them as organs through whom, when they commit the sacramental acts, He commits those acts Himself in an unseen manner; and when they teach and shepherd in His name, He teaches and shepherd Himself through them. But this sanctification not only makes them worthy to do these, but it also obliges them to do these. This means that Christ invests them with a “charisma” or with a “gift”, in order they to commit with seriousness, with responsibility, as like a duty, these works, for, what they commit to be committed by Christ through them.” (Stăniloae 1997: 100)

“The priests aren’t only seen and self-standing images of Christ as Priest, but they also are seen organs of His unseen Priesthood. The teaching the priests communicate isn’t of theirs, and through their hand aren’t communicated the blessings and the charismas of theirs, but of Christ. Therefore, they have no reasons for getting haughty. But their hand and mouth do not move without their will, but with their will to make them servants to Christ. The priests aren’t passive instruments of Christ. Therefore, they are worthy of honor. But the more they make themselves available to the work of Christ through them, the greater is the honor they are worthy of. In their maximum zeal is shown their humbleness, and vice versa - namely, they are aware of the fact that the power doesn’t belong to themselves but to Christ. That’s why, if Christ as Hierarch He is Ministrant, all the more the priests will be the ministrants of His savior ministration. The priests do not give from themselves anything except the ministration. If they do not give their ministration whole heartedly, not only they won’t fulfill the Christ’s savior work as they should, but they will mostly impede its accomplishing.” (Stăniloae 1997: 101)

“Christ exercises His work as unique and unifier Priest not only by the fact that His Priesthood is exercised in each community by a unique organ, but also through the fact that these organs too are brought to unity, in a unique and seen center of theirs: this is the bishop.” (Stăniloae 1997: 101)

“The bishop is the full representative of Christ Who is the unique and unifier Hierarch. Each bishop is the head of a local Church, “the head of the fullness of Christ”. This is for Christ invests the bishop not only with the charisma and with the responsibility of committing the Mysteries, which are committed by the priest as well, but also with that of committing the Mystery of the Ordination, for all the priests to have their priesthood through him, and they to obey him. Whether Christ makes, through sanctification, the priest to be His organ and seen image of His in committing the other Mysteries, He makes the bishops His organ and seen image also in the sanctification of the seen organs which all the other Mysteries are committed through.” (Stăniloae 1997: 101)

“The bishops still remain in the category of the ministrant. The power exercised through him isn’t his, but it belongs to Christ. The bishops must be overwhelmed, more than any other man, by the fact that still being a mortal man as anybody else, or maybe weaker than many others, through him it is done the fullest savior work of Christ. He must be overwhelmed by the responsibility he bears on his shoulders, for the Church; but, in the same time, being ware of the fact that, the more he restrains his pride of reckoning that the Church depends on him, the more he fulfills his responsibility and the more he puts himself at Christ’s disposition. His aspiration must tend towards humbly identifying as completely as possible, his will to the will of Christ, instead of taking Christ in the service of his pretention of reigning. The more the bishop contributes to making Christ more seen and more praised the more efficient will he be in his work.” (Stăniloae 1997: 102)

“The bishops are kept humble also through the fact that no one is self-standing, or master of everyone, but each one is framed within the community of all the bishops, in order together to preserve the teaching of Christ and the liturgical and unitary canonical rule of the Church, the sole which Christ works through, and therefore the sole which the salvation of the people is being accomplished through. They must obey Christ, but Christ is within Church and He established to work Himself through Mysteries, to make Himself known as The Same, through the teaching which the Church preserves it unaltered, or which the bishops preserve it together and with the whole Church. The bishops meet in the One Christ through the communion amongst them, but also in their humble connection with the whole Church, the body of Christ, avoiding making out of their communion a form of separate body defending some worldly privileges of theirs. Like the primate of a sole person is wrong, likewise it is wrong the primate of a small group, understood in the same spirit.” (Stăniloae 1997: 102)

“The episcopal community having a more accentuated manifestation in the episcopal synods of the local Churches, and in the communion amongst

these Churches, and – in exceptional cases – in the ecumenical Synod, it inherits the ghost of the apostolic communion, which reciprocally completes with humbleness. This is for the task of understanding Christ and His righteous preaching, and the task of guiding the people of God towards salvation, it is so difficult that one bishop doesn't dare to accomplish it without consulting the other bishops too." (Stăniloae 1997: 102-103)

"The unity represented by the priest – as center of the parish, and by the bishop – as center of the eparchy, it doesn't become singularity, but it is framed within the communion of the whole Church, as the apostles have been framed, through the communion amongst them and through their great responsibility for the Church, in the Same Christ, the sole truly efficient unique center in what concerns the *salvation*, Who is not alone at His turn, but He is in Trinity." (Stăniloae 1997: 103)

"The initial basis of the Church's unity is Christ, the Hierarch by excellence, sanctified by God-the Father through the Holy Ghost, without mediation, and Christ will remain forever and ever at the basis of the Church. But His seen organs united amongst them are His – the unique Hierarch, by excellence. He has chosen the twelve disciples, who are His envoys or apostles, like he is the Envoy or the Apostle of the Father (Hebr. 3: 1)." (Stăniloae 1997: 103)

"Through apostles, Christ gives His Church a seen wider basis for the time He is going to pass on the unseen plan. This basis is wider for the Church that, at its turn, it will be extended from the group of the ones who believed in Christ at the beginning and who prefigured the Church. But this basis still remains unitary, through the apostles' communion in Christ, Who has remained with them. In order the seen Church's unity not to find its ultimate center in the seen plan, but in Christ, *Christ has left not a sole apostle and his descendants as Church's center, but he has left a community of apostles and of bishops*, for they to be aware of the fact that their ultimate unity and the unity of the Church it is in Christ, that He is the unique Hierarch, and that He is in Trinity. All the bishops must surpass themselves in a superior to them unity, in Christ." (Stăniloae 1997: 103-104)

"Through His sending, and then through choosing and sanctifying the twelve apostles on Pentecost, it has been instituted the Mystery of the Ordination. But the content of the mission of the chosen thus and ordained and of their descendants, it is indicated by the Savior on all occasions when he commands them and gives them the power to baptize, to forgive the sins, to officiate the Eucharist, to tell in plain light what they have heard, whispered to their ear, about Him (Mt. 10: 27) and what they have seen at Him, and to urge people to observe as many as he has commanded (Mt. 28: 20). Even in defining given by Christ to the diverse powers and works of the apostles and

of their descendants, we have the proof of their instituting as bishops and priests. In the Gospel according to John (20: 22), Jesus conveys to the apostles and to their descendants the episcopal and priestly power of forgiving the sins, by the breath of the Holy Ghost, power which is the earnest of the Ordination, which they will be given completely with on Pentecost.” (Stăniloae 1997: 104)

“For Christ gave His teaching all the time He was with them, and His deeds took place also while he was with his disciples, one can say that Christ, through all His teaching and activity, He indicated the content of the mission of His seen organs, in continuation. And for He sent them to teaching and to committing the Mysteries, he assured them that He will be with them until the end of time (Mt. 28: 19) and that: “Who receives you, he receives Me” (Mt. 10: 41), and: “Not you are speaking, but the Ghost of your Father is speaking within you” (Mt. 10: 20), so that He showed by these that the disciples are the subjects through who Himself, as Source-Subject, He further communicates His teaching and His charismas in Mysteries: Himself is the Hierarchy, the Teacher, and the Shepherd in them. Through the whole His savior teaching and activity, which He entrusted the apostles and their descendants with, towards seen teaching and continuation, Christ has given a content to the ministration the apostles and their descendants have been called to.” (Stăniloae 1997: 104)

“By following the example and by observing the commandment of the Savior, and on the basis of His assuring that He will be until the end of time with the ones who teach, who baptize, and who advise, the Apostles conveyed to their descendants the mission which they were given by the Savior. They did this through prayers and by laying their hands upon the ones who were called to the worthiness of being the apostles’ descendants (Acts 14: 23; II Tim. 1: 6). At the beginning, appointing priests and bishops was given to all the ones whom the apostles ordained as their descendants (Acts 20: 17-28). It was possible that, as long as the Christian communities were small and far between, as communities founded especially in cities, these descendants were, in most of the cases Bishops, including their quality as priests too. But after quite a short time after the community grew up in number and extended to the villages as well, these bishops appeared as endowed with the power of ordaining new priests as their helpers (Tit 1: 5) and of supervising the priests’ activity (I Tim. 5: 19).” (Stăniloae 1997: 104)

“In addition to the bishops and priests whom the apostles appointed, they appointed also the first deacons by as well laying their hands upon them (Acts 6: 6). The deacon’s rank has continued ever since (I Tim. 3: 12).” (Stăniloae 1997: 105)

“Following the apostolic tradition, the Orthodox Church has preserved until today the three ranks of the hierarchy within Church, each of these ranks having a special grace. In order one to obtain the grace of a higher rank he needs to obtain previously the grace of the inferior ranks. The other ranks beside the three mentioned ranks, they aren’t of divine right so that they haven’t a special grace. Even though such ranks are granted in the frame of a religious service, they aren’t ordination, and therefore they only have administrative significations.” (Stăniloae 1997: 105)

“In committing the Mysteries, the presbyter-priest prays in the name of the believers and on their behalf, he brings the bloodless sacrifice. But he sanctified the honored gifts and he commits all the Mysteries and he works everything, in the name of Christ (*in persona Christi*) and with mandate from Christ Whose servant and representative he is, though unworthy. For Christ, as the true and the unique Shepherd, he chooses the priests as His organs towards committing the Mysteries, by conveying the priests the gifts and the power from the Father, in order they to become priests and teachers and shepherds and to exercise these three ministrations of His, the priests receive the priestly gift and power from Christ, and not from believers; this is for the believers cannot grant the priest a power which they do not have.” (Stăniloae 1997: 105-106)

“The Christians are in this sense an “imperial priesthood” (I Pt. 2: 9). But the Christian’s sacrifices, or the Christians themselves as sacrifices, they must be added to the sacrifice of Christ. This is for only through Christ as sacrifice the Christian can at their turn to enter as sacrifice at the Father. There is needed their initiative in sacrificing, because if they had been brought as sacrifice forcedly, they wouldn’t have been sanctified inwardly, like the Jews and the pagans weren’t sanctified either. But for somebody must represent Christ Who brings Himself as sacrifice of all of us, he receives the individual sacrifices of the believers in unity with the sacrifice of Christ and in their unity amongst themselves, in order the Church’s sacrifice into Christ to be accomplished. This is the priest of the New Testament. He receives the sacrifices and the prayers of everybody and united those with the sacrifice of Christ, which he brings on behalf of everybody and for everybody. He frames everybody’s sacrifices and prayers in the Church’s sacrifice and prayer as a whole. The ministering priests do not bring only their personal sacrifices and prayers, but of the community as a whole and of all the believers, added to the sacrifice of Christ. In the priest it is accomplished the everybody’s unification, as in the seen image of Christ, the One Who bring Himself as sacrifice, in an unseen manner, through the priest as.” (Stăniloae 1997: 107)

“The priest of the New Testament differs from the priests as simple sacrificer of the Old Testament and of the pagans. He is different also for, in accord to

the preponderance he has as spiritual unifying factor, to his mission belongs the preaching of the word and the shepherding as well of the believers, in order to form them spiritually, and he uses the preaching and the shepherding as means for maintaining the believers' unity in Christ and within Church, and as means of configuring the believers in the image of Christ." (Stăniloae 1997: 107-108)

"The priest's ministrations contribute to imprinting the image of Christ in the believer's being. The believers accomplish thus their general priesthood with the help of the ministering priesthood, not only as bringers of their own sacrifices but also as emperors over their passions and as teachers in family and society, being themselves sanctified through all of these ministrations and contributing to the sanctification of the world too, but without doing this like qualified representatives of the Church." (Stăniloae 1997: 108)

"The signification of calling the Holy Ghost upon the believer it is has also by the fact that the priest goes around the table used for Baptism, with the little child after the Mystery of the Baptism and of the Chrismation. If the candidate to priesthood goes around the Holy Table, showing by this his decision to bring the whole his life to Christ as sacrifice for the believers and his decision to officiate the Mysteries and to teach within Church, the layman or the member of the general priesthood is consecrated to the uninterrupted serving to Christ outside the altar, within world, through other means than by committing the Mysteries, but trying at his turn to keep the world around Christ, as on himself too." (Stăniloae 1997: 108-109)

"The priest is called to form the believers in bringing themselves as sacrifices and thus to consecrate their life to Christ, the priest himself being an example for this, so that one can say that the priesthood of the New Testament is the fulfillment of the non-full priesthood of the Old Testament and of the pagan religions in which it was expressed, mostly through external acts, the hope for the true sanctification of the world through the true sacrifices, fueled up, out of the consummate sacrifice of Christ." (Stăniloae 1997: 109)

"For the teaching and shepherding ministration of the priests actually contribute itself to the development of the general priesthood of the believers and to maintaining their unity in Christ, or to maintaining the unity of the Church, to configuring everybody in the sane unitary and authentic image of Christ, it must be exercised in a unitary manner as well. In order to provide this unity of teaching, of committing the Mysteries, of shepherding, or of forming the believers in the image of Christ and of themselves living according to this image, the priests need to have a superior center invested with the power from above, for preserving unchanged the teaching, the committing of the Mysteries, and the leading of the believers, according to

the apostolic rule of the Church. This superior center is the bishop. The Church ensured the dependency of the priests on the bishop firstly by being them ordained by the bishop. Through ordination the priests are given the grace that means the power and the right of committing the Mysteries, of preaching the teaching and of shepherding. The dependency on the bishop ensures the accomplishing of these ministrations in the same unitary mode all over the eparchy - after the bishops has made sure that the ones who receive the ordination, they have the capacity of accomplishing appropriately these activities.” (Stăniloae 1997: 109)

“The bishop of an eparchy must stay in connection with the bishops of other eparchies, in order the unity of teaching, of committing the Mysteries and of evangelical living which he ensures in his eparchy, to be in accord with the teaching, with the committing of the Mysteries and with the apostolic living of the Church from everywhere.” (Stăniloae 1997: 109)

“In order to provide the unity of the Church, ever since the apostolic period, it has been established that any new bishop to be ordained by three, or at least two, bishops, and before ordination the bishop to be must confess in details his faith, proving thus that his faith is the same with the one of the bishops who ordain him on behalf of the entire episcopate of a autocephalous Church, which is in communion with the entire episcopate of the Church. By this, the bishop to be, he gives the guarantee that in his eparchy he will take care of being preached, under his guidance and teaching, the teaching of the Church from everywhere, and there will be officiated the same Mysteries and the believers’ life will be guided according to the same evangelical norms from the beginning of the Church. This detailed confession of the faith isn’t required to the priest either to the deacon, but only to the one who is going to receive the grace of the hierarchy, for he has to guarantee the preserving of the teaching and of the rules of the Mysteries and of the canonical rules in the Church shepherded by him.” (Stăniloae 1997: 109)

“Conveying the same grace from bishops to bishops, starting with the apostles, in the same time with conveying the power and the obligation of keeping the same teaching and the same norms of the Mysteries and of the shepherding, it is called apostolic succession. With this grace which comes from apostles are imparted, on the measure of their narrower ministration, from the bishop of each eparchy, all the priests of that eparchy, receiving in the same time with the grace also the power and the obligation of preaching the same teaching and of guarding the same rules in committing the Mysteries and in shepherding the souls on the path that is conform to the tradition that comes from apostles. Thus, the Church always lives spiritually out of the same grace and out of the same teaching and sacramental, evangelical and apostolic order.” (Stăniloae 1997: 110)

“The bishops are the branches which, by starting from the same apostolic trunk, they extend the grace and the content of the apostolic life in all the twigs - which are the priests -, and in all the leaves or fruits - which are the believers. Better said, the same sap that is Christ, it extends Himself through bishops and priests in the whole tree of the Church, being in an unmediated manner in each one of Church’s limbs. If there wasn’t the grace of the apostolic succession of the hierarchy and if there wasn’t the apostolic teaching conveyed in the same time with the grace, the Christians wouldn’t be baptized, the Christians wouldn’t be imparted with Christ in Eucharist, and they wouldn’t know Christ in His work within them as He was and worked in the whole past.” (Stăniloae 1997: 110)

“Through the apostolic succession of the episcopate it is ensured the integral preservation of the apostolic teaching, namely not only in its form as recorded in the New Testament, but also in its explicit form called the Holy Tradition. The Holy Tradition has been preserved through the apostolic succession in its oral and applied form. (...) And we know that what is left in writing it never covers everything that is conveyed through speaking and through applying. But the richness of this oral and applied thesaurus cannot be taken in from the antecessors except by the ones who stay for a long time with those ones. The apostolic succession of the hierarchy implies also this together living of the younger with the older one, namely a practical apprenticeship.” (Stăniloae 1997: 111)

“The episcopal charisma which bears in itself the power of conveying all the charismas and the gifts which have been conveyed since apostles, all the time, in the Church, or of conveying Christ Himself and His Holy Ghost, present and working in these charismas and gifts. If so, the episcopal charisma mustn’t be understood only as a channel that brings to us something old, but as a fire that is being transmitted with the same power of warming up, or like the water of a big river which penetrates the new soil which it reaches at, fertilizing it. The fire and the water of the gifts have been persisting in Church since its beginning. But they do not come only from the past, but also from above, on each time; for the Church is always open to the heavens. They are the sun warming up all generations, being through its rays in them, but penetrating them from above.” (Stăniloae 1997: 111-112)

“We feel Christ - Whom we receive today through Mysteries and through the teaching of the priests ordained by bishops and also from out parents – as present and alive in them, and that’s why He can penetrates us too. He is not a Christ of the past, except in the sense that He was the One living and working in the past generations too. He is always alive. Through the apostolic succession it is being provided the forever living permanence of Christ, the presence of the same Christ in all generations. Not Christ passes,

but the generations pass. But all of them have been alive in Christ. And only in the same Christ we are alive too. But we receive the living Christ out of the ones who live in Him, together with whom we continue to live for a while in this living Christ. Only that they have received Him a little earlier. The succession is a continuous concomitance as well.” (Stăniloae 1997: 112)

“The teaching about Christ isn’t the only one constituting the content of the apostolic succession, or of the Tradition; if that was the case, it would become a theoretical teaching and seemingly an outdated one. Neither the grace of the Mysteries as work of Christ conveyed to us, it doesn’t form alone the content of the Tradition. In order the work of Christ to have full efficacy within us, we must know in detail Who is He and what He asks us for. Only together, the grace of Christ and His teaching and the teaching about Him, they convey us Christ in His living and efficient fullness.” (Stăniloae 1997: 112)

“The bishop must be unmarried, for his ministration doesn’t consists only of committing the Mysteries and of teaching the Christians in what regards the aspects of their faith, but it also consists of supervising this ministration as done by the priests as his helpers. His being must be entirely occupied with the care for the Church, and he must forget about any interest of his or of his family, like Christ did, Whom the bishop is a full representative.” (Stăniloae 1997: 115)

“As organ of Christ, the high priest has the most shacking responsibility for the souls’ salvation, he having to imitate Christ in humbleness and having to be an example of cleanness, of unselfishness, of gentleness, and of self-sacrificing. If he understands his role of representative of Christ as a reason for a power in worldly spirit, he will get himself far from Christ, and through him there will no longer accomplished, with the whole efficiency, the work of the gentle, humble, clean, and in state of continuous sacrifice Christ. As organ of Christ, he must be a role model of Christ and he will be held accountable when Christ will judge Him, about the way he accomplished his ministration in: if he has accomplished it well, he will have a greater reward, but if he has accomplished it wrong, he will have a worse condemnation.” (Stăniloae 1997: 118-119)

“The unsurpassed greatness of the priestly ministration it stays in the fact that it is mediation between people and God. If the prophet is the envoy of God towards people, for revealing His will to them and, through this, to give birth in them to the faith, the priest goes from bottom to top, from people towards God, with prayers and sacrifices for obtaining the forgiveness and the sanctification for the people. And the high priest is the foremost from the

priests²²⁷. Through the priest, the man answers to the call God have made to him through the prophet. Only by both ministrations, it is fulfilled the religious report between God and people. Through priest, especially, it is manifested and upheld God's inclination towards people." (Stăniloae 1993)

"From the being of the priestly service, like, otherwise, also through the one of prophet, it turns out that there is something impeding the people to get closer to God, like the priest does. That something is nothing else, but the sin, the impurity of the thought and of the soul. The sin is an impediment of subjective nature, making the man incapable to raise at God Who is the consummate spiritual purity. God does not want to forcibly purify the man, because there is not about a physical impurity, but of a dirty inclination of the soul, is about a pettiness in all he thinks and feels. But this subjective incapacity reflects a subjective order set by God Who does not admit the closeness to Himself of the impure soul in all his movement and reasons. The incapacity of the people to get closer to God, it is shown also by the fact that the priest, by being human, he does not dedicate by himself to the mediation service, neither is him destined by people to that service, but he is chosen by God Himself (Heb. 5: 4). So, the opposition which we have established between him and the prophet, the prophet being the envoy of God towards people, and the priest being the envoy of the people towards God, it is much attenuated, because also the priest is chosen and made worthy by God towards his service. Though, his job remains the one of representing the people, from God's benevolence. The priest is a sign of the godlike benevolence, like the prophet I too." (Stăniloae 1993)

"Here emerges immediately the question: how it is possible that God makes some of the people to be able to approach Him, and the most of the people not? This one can, and this one can't? The answer to this question is double. First: if is natural that God not to renounce to all connections with the people, the sole modality this connection to still maintained the distance, the principle of the impossibility of the sin to have communion with the purity, it is this connection to be established through a mediator chosen by God." (Stăniloae 1993)

"Among the priests of the Old Testament, the highest one was the hierarch. While the priests were bringing sacrifices on each day, but only into the Holy, the hierarch was bringing on a single day of the year such a sacrifice and with the blood of the animal he was entering the Holy of Hollies,

²²⁷ "(Hebr. 5: 1) For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins".

spreading the cover of the Ark of the Covenant for the atonement of the sins of the entire community of the people. It was the sacrifice from the reconciliation day, symbolizing the reconciliation of the entire people with God, a universal reconciliation. The hierarch was not exceeding, though, neither him the signification of the priesthood and of the sacrifices of the Old Testament. But, by the fact that he was bringing the sacrifice on a single day of the year and then he was entering the Holy of the Hollies, and this was a rule established by God, it was shown that not the number increases the value of the sacrifice, but a single sacrifice brings more than all the other sacrifices together, but that one sacrifice must be of another kind than the ones of the animals, because neither the one brought by the hierarch was accomplishing the reconciliation. The effective sacrifice will be a sole one for the entire humanity.” (Stăniloae 1993)

Prophets and Prophecies

“Christ is the supreme Prophet.” (Stăniloae 2003: 48)

“The Prophets from the Old Testament communicated a partial truth about God and about man, because of, by receiving the truth about God, they received it from God like from somebody else, and they couldn’t have it whole within themselves; and the man they knew, out of themselves, that man wasn’t the man fully accomplished in God. That’s why they neither could present the culminant relation between man and God and the whole result of the work of God upon man. On the other hand, by not being they identified to the truth they were communicating, they weren’t communicating that truth with the whole power of transforming other people, and they weren’t convincing about that truth through the culminant work of God in themselves.” (Stăniloae 2006: 50)

“The purpose of the prophets was to intermediate, and to uphold this connection, and to prepare the people for the future intimacy between God and them. The connection promulgated through prophets it was the Law of The Old Testament. (We are speaking here only about the positive, the unequivocal connection, searched for by God through the connection revealed in a supernatural manner, and not about the preparing into a wider sense, through the natural law, like it is observed at the pagan peoples). If we scrutinize the being of the law, not through its positive sense, but also through its insufficiency, we will ascertain the it had the role of preparing the full communion report between God and people.

But the ones who stood under the regime of the law couldn’t point satisfactory its insufficiency, because they have not tasted the happiness of the full report between God and man. The man who stays in darkness and who has not been imparted with the light, he can realize the insufficiency of the darkness, but he cannot satisfactorily specify its insufficiency, because he cannot compare it to the light. Only if we know the goods of the full Revelation - the final target towards which God wants to carry the man - we will be able to understand why those goods of the Revelation won’t be reached through the Law. And, if we know this target, we will be able to realize what kind of means are required in order to reach it, and, if we know those means also by experience, we will be able to appreciate their wonderful fit to the aimed target.” (Stăniloae 1993)

“Here we remark that the prophet, by being an envoy of God, his being is a sign that there is a certain circumstance which impedes the man’s direct knowledge about God. This impediment cannot be but the sin, once that the simple fact that the human is a creature it does not stop God to destine him for a future full union with Himself. The sin has a voluntary humanly origin, which infected and thickened the man’s power of understanding. Because

the reality which the man has to know, even if consists in nothing else but in the loving communion with God, he won't know it because he won't be able to place himself in that communion due to his egotistic will. The will of God, to make the man to know Him, is not enough. The man also, must force to purify himself of sin, namely of the spiritual egotism, of the proud and the sensual egotism of pleasures and passions." (Stăniloae 1993)

"How can though, some people, namely the prophets, to know God, so that, at their turn, they to communicate His will to the people? The fact is explained somewhat through the exceptional moral character of the ones called to be prophets. Being given the fact that the prophets will leaned entirely towards God, even if God has operated in them a purification through an act especially rapid in its efficacy, this fact wouldn't have been but an exception which confirms both the sinfulness of the big masse of the people, but also the God's will to not let them without any communication from His part." (Stăniloae 1993)

"The prophet, being a mediator of God towards people, is a demonstration of their sinfulness, of the separation between God and people. This is a fact which must to be highlighted. But just because the people cannot know God directly, their knowledge must to bear the character of the faith. The prophets make people to believe, not to now; or they transmit to them a knowledge based on faith. This is the second fact. And behold how the wisdom of God turns the things so as to, from a disadvantageous situation of the people, creates the possibility to know Him through faith, namely in the form in which he makes them to live. Either they would know God directly, or that they know Him through faith, mediated by prophets, the result is the same: the life into the ones who know Him. God cannot be known, without that His knowledge itself not to be life." (Stăniloae 1993)

"Even if the knowledge of the prophet has rather a character of faith, and not of experience, not of a direct sight. God presents Himself to the people with a certitude in which we feel the voluntary manhood of the faith. From His certitude lightens the certitude of the ones who listen to him. It is true that the Holy Scripture describes the diverse mysterious experiences and sight, which the prophets had. But these do not exclude, and they rather imply the faith. God still didn't show Himself unveiled... The prophet needed the faith in order to admit that under all of these forms there is God. The epistle towards the Jews, chapter 11, speaks aprioristically about the faith of the prophets (especially in the verse 32 and the followings). This confirms us the thesis that, by being given the sinfulness of the people, there doesn't exist even one man to see God uncovered. The prophets make no exception.

Of course, we can reduce the experience of the dialog with God, which the prophets had, to a simple faith resembling to the one of the other people. They have a kind of experiencing the reality, the divine presence, a “sight”, but though not as the faith would be unnecessary. Otherwise, the faith of every man is a kind of mysterious experience which has been produced and which persists within the soul, on the reality of God and on the communication of the things the prophet believed through God. The faith has a dialectic sense, being, on one hand, faith in the precise sense of the word, and on the other hand, experience, mysterious “sight” of the things which cannot be seen.” (Stăniloae 1993)

“The prophet is, otherwise, on one hand, a humble man. He “does not know”, but he “believes”. He does not rely onto his discoveries and onto his reasoning, but on what God communicates him. But, on the other hand, he does not demonstrate through reasoning or intuitions his teachings, but he affirms his certitudes, and on another hand, or maybe just because of that, he is the teacher who exceeds any other worldly teacher, by creating in his fellow humans the same certitudes, by giving them birth at the rank of true people and by tying them to himself and among them, with a sincere, deep, and un-perishing love.” (Stăniloae 1993)

“The interpretation given by the prophet it does not refer to his person. Its thread leads towards God on a path which is exterior to the prophet and to a subject, other than his. Confident in the word of the prophet, the listener forgets about the prophet and he goes with the faith towards the direction which this word leads him in. The mediation of the prophet lasts only for an instant. After he has indicated God, he steps aside.” (Stăniloae 1993)

“a) What is, for instance, subjective and what is objective in the vision of Isaiah’s prophecy (VI), about God sitting on a very high chair, in a house full of His glory, having around Him seraphs with six wings, covering their faces with two wings, their feet with other two wings, and flying with the two remaining wings? Or, what is subjective and what it is objective in the vision of the holy Tent had by Moses on Mount Sinai, or in the multitude of visions from Apocalypse?

Subjective are in those visions or images all the concrete forms which cannot exist in the divine spirituality and which the organ of the inspiration brings out of his world of occupations, of readings, out of the preoccupations of the time and of the social environment which he lives in. Farrer showed, in his commentary on Apocalypse, the connection of the visions from that book with the themes from Genesis, with the visions of Daniel, with the Judaic holidays, with some rabbinic exegeses on the

mentioned themes. But he also showed what the entire material was reorganized like, focusing around Christ, and what it received new significations like, and what it has been crossed through by the idea of a developing of the history like, and of the history's end in the eternal kingdom of the light.

The force and the clarity of the dominant idea determined to gather up from the memory of the organ of the revelation all his means of expression, all the images stored in it, and to be organized so that to be expressed in the most adequately.

Upon the Isaiah's spirit it pressed insistently the feeling of a presence of a reality of supreme authority, respectfully surrounded by other realities. The image of a sovereign sitting on a very high throne in a very high house, surrounded with respect by very high beings, it is born within prophet as the most adequate form of catching and expressing this experience, which feeling causes him to recall and image which he ever saw or which he ever knew out of reading or listening, but which has received now extraordinary dimensions. The "very high chair", the "very high house", the beings standing around aren't earthly being etc.

On one hand, it happens something inverse, on the other hand something analogue to what happens in an artist's imagination. The artist sees in the complex of organs, in the attitude, in the movements, in the look, in the shapes of a man, a tendency, a dominant air. By making abstraction of the multitude of movements, of attitudes, of forms, under the powerful impression of the intention, of the dominant tendency concretized in them, in the artist's imagination appear a few more concentrated forms, more essential ones, which he catches more expressively in, more purely, the spiritual dominant of the respective man.

This dominant isn't else but the concrete forms which the artist catches it and expresses it in. But between this dominant and the forms which a true artist caught it and expressed it in, there is so much conformity that one could say that these forms preexisted virtually in it, that immediately when needed to naturally manifest or to be caught in the concrete world of the sensitive shapes, inevitably it must manifest and it must be expressed in the forms which it actually manifests or it is caught in.

So that, one can say, on one hand that that spiritual dominant pressing upon the capacity of specifying of the Revelation's organ or of the artist, it has in itself some "forms", but on the other hand those forms aren't material and, consequently, the spiritual dominant shapes the spirit of the "seer" – artist or organ of the Revelation –, by imprinting him, on one hand, with its "air" and, on the other hand, determining in him the gathering out of his memory and the organizing of the most adequate forms for expressing it – of course not without being added his effort, important especially for the stylization of the details belonging to the forms of catching and expressing the domination which presses upon his spirit. In this sense, noticing that

spiritual dominant, done by the artist or the organ of the Revelation, it can be called as “spiritual sight” or “sight above sight”.

O similar description of this proceeding of birth of the visions we meet at the Holy Fathers. A series of their statements on this procedure were gathered together by Saint Gregory Palamas, who added also his own specification.

(...)

This “sight above sight” imprints the spirit with its “air” comprising in it a virtual image or complex of images, and it presses to express them by using certain images.

(...)

The spiritual divine reality does this imprinting not partially and not by remaining external, but by shaping the entire spirit of the seer, through His imprinting in the seer. Even the angels are shaped according to the divine reality.

(...)

Of course, these are templates imprinted from spirit to spirit, allowing a spirit to be shaped according to another spirit, or the present state of a spirit to be shapes according to the present state of another spirit. Noticing these *typoi* (spiritual forms, spiritual templates), might be compared to *Wesenschau* which Edmund Husserl spoke about, though this is more appropriately applied to the poet or to the philosopher, who notice the essence of something or of somebody in sensitive forms, while the organ of the Revelation notices it outside forms and he strives after that to express it in forms. Though, it also takes place that the divine “spiritual template” puts on the images taken from the seer’s images repository. But between the spiritual template and the forms which he puts on, there is such an adequate bond that it seems that those forms would be potentially inscribed in the template, and they are gradually specified to the seer, who is used through his sensitiveness to materialize everything. It seems that the images from the seer’s memory are polarized under the attractive force of something kindred to them, out of the spiritual template. Another difference from poet or from philosopher, it is that the religious organ is himself shapes by the ethical force of the template, thus becoming a different kind of man and preaching such a life.

The templates aren’t “views” lacking the cogitation, but they cause noticing of spiritual order, combined with the cogitation, or simply above cogitation, but causing the cogitation.

(...)

By and large, the heart, namely the man within each of us, it is shaped by God, as Prophet David said.

Of course, not always this “air”, this “tenure”, this “intention” of the spiritual reality, seen by an organ of the Revelation (or by an artist), or imprinted in him in such a measure than the organ is shaped according to it, it causes a mobilization of sensitive images, a new combination of theirs, a new dimensioning, and a discovery of new significations in them, but they often

cause only a mobilizations of words, new combinations of these words, for out of these new combinations, often contradictorily, to gush out meanings adequate to the “seen” spiritual reality. But, at their turn, these words have something material in them, if not else at least by the fact that they originally served for expressing sensitive realities.

But always when it comes about only foretelling the future, or of something that must be fulfilled by people, the first one who is not only shaped according to the model he saw, but who also strives to shape himself, it is the organ of the Revelation. Only thus the Revelation is easily received. The word *typous*, used in the writing of the Holy Fathers in order to designate the “forms” shows to the Revelation’s organ, it is taken from the New Testament, where it is used just with the meaning of “model” which the believers must adapt themselves to.

(...)

Saint Apostle Peter asks the priests not to reign but to become “role models” of the flock (I Peter V: 5).

Saint Apostle Paul urges Tit to become “role model” in some attitudes of spiritual order (“in seriousness”) (Tit. II: 7), confirming thus the idea that are “role models or spiritual forms” (see also I Ephes. I: 7).

Now we can come back to the real, definitive images of the Revelation, as there are the stages of Jesus Christ’s existence, or also exterior but of passing character images of the Revelation, in order to explain their connection with the human activity.

The human spirit must experience, in the report with them too, and form their part too, a shaping, in order to notice them as images of the divine reality. They are prolonged thus in the human subjectivity, and it is achieved a connection between their external reality and the inside of the seer; namely they aren’t purely external. If they had remained purely external, they wouldn’t have been noticed as forms of the divine presence. It is like in the case of the artist having the gift of expressing a meaning though a shape, due to a feeling of his which, not being had by others, they cannot do the same.

The difference between the external, definitive or passing images, of the Revelation, and the purely internal images, it is that the first one can be shown to others too, or they can be seen by others too - if not by everybody as images of the divinity, at least as external real shapes. Their forming doesn’t take place in the internal subjectivity of a man. But without a subjective openness one cannot see in these images what is above the natural plan. Thus, knowing God in the external and historical reality it is an internal sight, by faith, and it is not rigidly imposed to whomsoever. “Actually, said Saint Gregory Palamas, our faith is a sight above sight”. Even when it is not only faith but it is also sight, it still has in itself an element of faith, implying a contribution of the subjectivity; it is not generally imposed. Saint Gregory Palamas noticed that often, the light on Tabor, though shining

brighter than the sun, it wasn't seen by the ones from the bases of the mountain.

b) But if the subjective factor is absolutely necessary in order to notice a fund of the Revelation, what the organ or the Revelation – or every believer – achieves the surety like, that he is in a front of an objective fund? This is the most difficult matter. Only out of the indirect witnesses of some organs of the revelation one can deduce some signs which this objective character is manifested through, and of whose surety is affirmed, with determination, by those organs.

A sign of this objective character of the visions' fund it is the experience of a state of receptiveness which they had towards that fund. The seer realizes that it was not him inventing that fund, but that fund has been given to him for contemplation, for noticing, and for expressing it, even if in the way which he expresses it in, it is required his effort too.

The man expresses himself, on those moments, empty of all his contents of ideas, of memories, of cogitation efforts, and of sentiments. By this, he realizes that what he sees it doesn't spring out of the crossing of his soul's and mental contents, through his own efforts of deepening and combining them. On this way, "the spiritual model of template" it appears to him suddenly as something totally different from everything he is. This state is lived also like some kind of passiveness state. The seer "sees", but he doesn't make the effort to discover what he "sees", or even the effort to see the "model", the "template"; it is a gift, and it is even imposed to him; the "model" or the "template" exercises a pressure upon the seer's spirit.

If there are mobilized and organized in the seer images or words in order to interpret what he "sees", this is mainly done without his effort, under the force of the "seen" reality. The seer's effort is needed only for retouching the details.

The force which the evidence of a "template" is imposed with – or of "some templates –, it is to the seer an imperative force, on one hand to notice it, and on the other hand to communicate what he "sees". "Woe to me if I won't talk about it", often the prophets shout out. The experience of the objective character of the vision's fund it is now as accentuated as possible. The Revelation's organ hears even some kind of commandment in this sense: "Do what you have seen like, or how it has been commanded to you; go and tell". The imperative force of the objective reality of the Revelation it has taken for the Revelation's organ the audible form or image of some kind of voice, of some kind of word.

Even moreover, the objectivity goes so far that the image, or the string of images, it receives some sort of autonomy in the seer's spirit, though, on the other hand, everything takes place within him. It is here an objectivity in subjectivity, something that exceeds the border between subjectivity and objectivity. Although, this phenomenon has nothing in common with the hallucination, which is the symptom of an ill man and in whom everything takes place in a chaining lacking the coherence and the lucidity and the

effect is a getting worse of the illness state of the patient. A contrary, the Revelation's organ is characterized by lucidity, by an acute self-awareness, and by an ethical coherence in the whole his behavior. He doesn't copy his vision, but he is new, and by this he indicates a new stage in the ethical human progress. By being the divinity spirit, and the divinity's unveiling being addressed to the human spirit, there is no wonder that in this encounter between the divine pure spirit and the human spirit there takes place an exceeding of the exteriority that accompanies any report of the man with the material realities and even with other people, who are as at their turn dressed up in bodies.

Taking in account this passiveness of the Revelation's organs, the Holy fathers spoke more about the action of shaping, of imprinting, exercised upon them, by those 'views', and less about the effort to ethe revelatory organs in shaping themselves.

(...)

The explanations given in the previous pages, according to Saint Gregory Palamas, we find them in essence – applied, of course, to the poetical knowledge – at a Romanian philosopher too, in his exposition on the mode what the human subject encounters the reality in, the reality being, on one hand objective, but on the other hand the reality become internal to the subject in this encounter. The reality is lived, according to this philosopher, as a full that fills up the object that is a void, as a full that forms with the void which is filling up, a unity. The reality filling up the subject and shaping the subject it is offered to the subject, in the beginning, as a general "fore-word", which is later specified in images and words. The Romanian philosopher uses for this shaping of the subject by the content gilling the subject up, without the subject ceasing, on the other hand, top know himself as differing from the content that has filled him up and that has shaped him, and which he expresses, by expressing himself in the same time – the image of two circles one blue (B) and another red (R), partially covering one another, they produce the (V) area, of violet color.

The subject A, shape in the V area by the subject R, it has become in that area one with the object R, but also the subject R has become in that area one with the subject A, having V as common result. This means, in our conception, that ins the subject have appeared some "templates", some "intentions", or some "airs" of the reality, which, in the analyzed by us case, belong to the divine reality Who has adapted Himself to the human subject's possibilities of noticing and of expressing, and Who has humanized Himself and Who has deified the human. The human subject notices through the "fore-word" both on himself and the reality which has shapes him, or which has shaped itself according to the human subject. But, in the same time, the human subject preserves the conscience of his differing from the divine reality, for he distinguished in the same time on himself and the divine reality as factors encountering one another without merging.

The difference in the encounter of the subject with the Godhead would consist especially of the fact that here the fore-word is live by man not only as inspired by the presence of a reality of the object's character, but it is also lived as an echo of a claim, or a word above word, of God lived as Person. The human word corresponds to the divine reality not only as meaning become conscious within man, but in a fuller manner, as noticing a divine commandment and as answer to that. The whole man lives in the encounter with the divine reality as engaged in a dialogue with God, as listening partner of the godlike word and who answers the godlike word. The whole man is shaped as listening and answering being, in the encounter with God, and out of living this quality of his, it springs out within man the word as recording the divine word in human form, and as answer given to the divine word. And such lives on himself the man who is imprinted by God and who is in the same time different from God.

Out of this living of God as commanding word (not articulated in human words, but articulated as intention), it comes the need of the man for expressing to the other too, this commanding word of God through his human words. And only for the man has this capacity and he lives this obligation of "expressing" the word of God through human words, the man has also the capacity of living and the need for noticing and expressing the reality as object, in words, on behalf of his fellow humans." (Stăniloae 2005: 32-41)

"The "future good things" couldn't have been indicated from far away only through elements taken exactly from nature. In order these good things to me more easily understood in their untold beauty, for they have nothing corresponding in the present reality, the Revelation of the Old Testament used also "visions", combining in bizarre modes, often contradictorily, a multitude of faces of the present reality and projected them in huge dimensions, in order to be shown the fact that these good things aren't in an exact likeness to the faces which were mostly of the times natural and passionate, but in order to be in the same time shown a negation of theirs, and an amplitude exceeding any known measures. By coming Christ, in Whom these visions have been fulfilled in the whole their amplitude, and they have been even surpassed, these visions and prophecies no longer have a purpose. When those good things are described in their final and complete extension upon everybody, one starts always from the reality of Christ, by showing through words their generalization upon everybody, as Saint Apostle Paul does for so many times (for instance: Ephes. I: 4). Only Apostle John, by insisting upon this generalized apparition of the glorified presence of Christ, and also upon the road to be traveled to there, he uses visions. But these visions too, they are focused around Christ, around the Bleeding Lamb, around the Son of Man Who will take the final victory, of the Lamb celebrating his feats with His Bride, which is the universal Church." (Stăniloae 2005: 28)

“The prophecy isn’t an external criterion by which a fact of the supra-natural Revelation is proven, but the prophecy is part of the supra-natural Revelation’s essence.” (Stăniloae 2003: 39)

“Even the natural Revelation had a prophetic dynamism.” (Stăniloae 2003: 39)

But, because any prophet does not bring faith on earth for the first time the, but he refreshes it with an unusual energy and highlights certain elements from its content, the most important prophet is the first man who believed. Through him, for first time, the Revelation descended into the world. And, because the man without faith he is not a man, the first man who believed, and the first man who received the Revelation, he coincides to the first man in general.

But we insist upon the way which the divine Revelation is introduced into the world in. We are mentioning only the fact that its propagation is being done through people, during the history. Although, not like people would by themselves in conveying the Revelation, like in case of transmitting different cultural goods. In order to be a transmitter of the Revelation, the man must be conquered by the work of God, which produces in him the faith, but this conquest takes place through a man who had believed before and so on, because, otherwise, the man wouldn’t have been a simple propagator of the Revelation, but he would have descended the faith again on earth. The propagation of the Revelation is accomplished through the chaining the generations of people, during history, and not only through them, but also through God.

The results which we have obtained in the course of the exposé until here, they will be clarified, if we are trying now to highlight the capacity of the man to be propagator of the Revelation, and the value and the fulfillment that gives him this role. This will help us understanding even further, the motives for which the Son of God has become man.” (Stăniloae 1993)

Providence

“In the liberty of the divine spirit it is given both the possibility of the various interventions of God within world, and the power of making that the effects of these interventions to be way wider, more sensitive, and more efficient, than the interventions of the human liberty can be. Speaking about the divine Providence, we must understand the work of God, Who, on one hand He preserves the world in its elastic, contingent state, and on the other hand, it leads the world: usually in the world’s natural state, but sometimes through direct interventions or through the human activity, towards the world’s target as environment of supreme transparency.” (2003: 388)

“Because of the evil isn’t a factor acting identically in order to maintain the world further in the state the sin has introduced it into the world, the preserving Providence, at its turn, it doesn’t act always identical in maintaining the world in existence despite the shortcoming from within the world. The evil searches - by the always new initiatives of the evil ghosts and of the people influenced by them - for maintaining the evil within world, in new forms, and for imprinting the evil increasingly deeper into the world, by hoping for the total destruction of the world; the Providence, at its turn always new in its modes of maintaining the world in existence, of defending the world, it is using both its own forces and the good actions of the people – either the people always support the good or they do it intermittently. Through the multiplication of the people as factors of the good and of the evil, always original but having the memory of the past, God leads the world to always new phases.” (2003: 511-512)

“The world is being brought, even by the conservator Providence, forwards. In other words, it is difficult to discern between the conservative Providence and the governing Providence.” (2003: 512)

“The dynamic sense of the conservative Providence it is though activated more accentuated on the plan of the history of the conscious human beings, of their development. The Providence helps here the forces of the good not only for maintaining themselves and the mankind in the same forms, but also to fence up and to counteract the new forms of action of the evil.” (2003: 512)

“It is being maintained thus the equilibrium between the evil’s forces and the forces of the good, being in the same time reconciled to a progress of the conscious beings. A laziness of the good in developing itself it wouldn’t be any good. The conservationism of an imperfect state it is an evil too. But, after the falling into sin the progress into good it is being done in a struggle against the evil; the evil, by the ambiguity characteristic to it, it brings ideas

and impulses which are to a point good, and which in this state no longer produce the opposition of the good, but it determines also the ones who serve the good to accomplish with sincerity and fuller the idea and the impulses which are incompletely or apparently good, though they belong to the evil's forces. **Actually, no conscious being can totally escape the force of the good.** Thus, God uses both the evil forces and the good force, in order to lead the history towards higher stages, ultimately towards salvation and deification, and this is for the Providence implies the synergy between God and the conscious creature.” (2003: 512)

“The leading of the world forwards, as work of the Providence, that is done with the collaboration of the world, and it cannot be totally separated from a certain creator, progressive work of God, though it is different from the Creation itself, for it uses the foundation laid through creation. For instance, also through synergic Providence, God leads the matter to the phase the man can be created and placed into the world. Bringing to existence other and other people, it is at its turn a creator work of God, and not only a leading of the world towards the target of the people's consummation in communion with Him.” (2003: 512-513)

“In history's advancing – according to the Christian teaching –the godlike Providence has a great role, through these new stages God opens to the conscious creature, and by leading the creation towards these stages, and by elevating the creation on these stages. Of course, neither in this action God works alone, but with the collaboration of the human action. But the supra-natural Revelation highlights the initiative and the role of God above any equivocal.” (2003: 513)

“The Providence is received by the existent ones, but the godlike being is non-shareable.” (Stăniloae 1993, 2: 81)

“The God's power and work not only create and uphold the creatures in existence, by not using anything in order to do that, but God's power and work also uphold the creatures in their own works, adding to the natural power the creatures have been given through creation, also God's supra-natural power. The upholding power and work are permanent, strengthening, and consummating, and they are communicated as gift only to the one who believes and who want co co-work with them. The upholder work of God it requires from God and from creature, a relation based on freedom, a relation that doesn't confound the beings, whilst the creator and upholder work of God is a free manifestation belonging only to God. This makes possible also a collaboration, in freedom, of the creature, and, sometimes, it makes possible also a consciously refusal of collaboration with God, or even a working against God. The free will of God has created, through a power of His, a natural power given to the people, and He gives

the people one more power, for they to have it in common with Him, or in order to make the creatures as together-subjects with Him, of His power that is from above their nature.” (Stăniloae 1995: 24)

Rationality

“The rationality of the subject who uses consciously the rationality of the nature – on the purpose of surviving and of his good development -, his rationality is infinitely superior to the nature’s rationality, because the nature unveils in itself rigidly and without being aware of a purpose of its own.” (Stăniloae 2003: 20)

“The reason why a long period of preparation with a pronounced moral character it is needed, in order to reach to contemplating at once the rationalities from things and from deeds, it is because our rationality doesn’t remain, in any conditions which we live in, invariably having the same capacity of objectively noticing the truth. According to the usual expression of the Holy Fathers, our rationality it “weakens”, it doesn’t firmly keep its sovereign position as objective judge. What attracts our rationality off the throne it is the passions. The passions make our rationality to invent rational arguments for justifying any sinful deed. And because of the sinful facts abusing of things, by reckoning the things only as objects of material satisfaction, and by this the rationality justified as rational an irrational behavior, the rationality finds to the things too, rationalities which aren’t actually theirs, but they are in fact rationalities presenting the things in an altered light, namely false rationalities.” (Stăniloae 1992: 171)

“In front of a rationality that has fallen to the role of servant to the passions, the world’s vision suffers the following modifications:

1) The deeper, or the more “spiritual” rationalities of the things are being covered up, being seen only the materialistic and of bodily utility side of them. For instance, the beauty of an apple, the sweetness of a grape, they are no longer seen as having the purpose of making us to know that in God there are energies creating beauty and sweetness, knowledge which we should remain even there are no longer apples or grapes, but the only remaining is the idea that they simply stir up and satisfy a bodily appetite. On the beauty of the young women, they say that it is a tempting form produced by nature in order to serve the species multiplication. The material features of the things make a wall that impedes any sight beyond them. The world becomes exclusively material and useful, or usable exclusively bodily. The tree of knowing the good and the bad it simply becomes pleasant “to sight” and “tasty” to eat. Therefore, the horizon gets narrowed.

2) The rationality of the passionate or of the interested, it strives to justify with arguments belonging to the general interest, the deeds committed out of personal interest. And what is remarkable to the slippery character of the rationality it is that the rationality actually reaches to convince itself of the “truth” of this argumentation. This means replacing some objective rationalities for some subjective rationalities. Of course, these subjective “rationalities” aren’t actually rationalities; they are passionate “rationalities”, while the true rationalities are objective and I discover them when I experience that my judgments obey the rationalities from within things and

not vice versa – the last case being a new crookedness, a new falling off the truth.” (Stăniloae 1992: 171)

Repentance

“The repentance, if it is strong, it will produce the mellowing of the petrified state of the soul, the mellowing of the dry land, placing it in state of fructification; it melts down the frozen states of the waters, of the river which our soul is, making him flowing, in order to water all the ones who comes close to him in order they to become alive again and in order to give them life. That’s why all the ascetic books tie the repentance to tears, which are the sign of the mellowing.” (Stăniloae 1997: 193)

“The attitude asking for the cultivation of the virtues for the whole life and that that hopes for the forgiveness in Christ, they can be reconciled in the advice that the man to force himself as much as he can in order to follow Christ during the whole his life; but for everything the man hasn’t accomplished because of his weakness inevitably tied to the human nature, let him not despair, but to repent and to ask for forgiveness. But there happens also the case when a man, not behaving thus, he awakens at the end of his life to repentance, which fills up his soul with a trust in Christ, and with a love for Him, more than somebody filled in up through the whole “justice” he has been cultivating during his whole life. Of course, this doesn’t mean that the man has consciously prolong his living in sins, thinking that he will straighten everything through the repentance form the end. This is because such a living can create a habituation in frivolity, one equally callous in his soul as his trust in his own justice.” (Stăniloae 1997: 193)

“The fear of God, upheld by the awareness of a sinful life, it leads, on one hand, to repentance for the past sins, and on the other hand, it leads to avoid, through restraint, the future sins.” (Stăniloae 1992: 104)

“The purification work is accomplished through the powers emanating out of the Mystery of Baptism and out of the Mystery of the Repentance, as well as the illumination I s an actualization of the powers which we are given with through the Mystery of the Chrism, and the union with God is an effect of the Eucharist. The Baptism’s grace is the man’s new seed. As it grows up, it makes the traces of the old life to weaken, by absorbing that life’s powers and by using for itself. The Baptism is death to the former man, in two meanings: firstly, as deadly wound inflicted to the former man, by laying down the beginning of the new man, and secondly, as gradual mortification of that one’s convulsions which will last for a while until disappearing. But sometimes it happens that the remanence of force still in the former man though he is thrown down on earth, it is reinvigorated through new sins. Then is necessary a new pouring of grace from God, in order the new men to resume with even more vigor the action of purifying the traces of the old man. Better said, when remained powers from the former man have grown up again too much, or when the passions have grown up in the way of the powers from Baptism so that these ones can no longer advance, the repentance comes to remove the passions, in order to make way to the grace

from baptism. We would say that the repentance fights rather its face towards past, while the Baptism fight with its face towards future. The repentance removes the garbage gradually accumulated within soul, in order to make way to the thriving of the new man born at Baptism. While the Baptism's grace restores our nature's tendencies towards good, the repentance's grace strengthens our nature's tendency towards regretting what we have done wrongly." (Stăniloae 1992: 104-105)

"Saint Mark the Ascetic comprises in his permanent repentance the ceaseless prayer (I believe that it is about the prayer asking for forgiveness), the banishing away of the evil thoughts, and operation that must always keep us occupied because of always coming sinful thoughts which we must regret and banish them away, and the enduring of the troubles, by reckoning that through enduring the sufferance we are healed up of past mistakes and imperfections. Even when we do a good, we must repent, he says, because of this showing us that we could have done that good even before, and we are guilty of not having it done. The good from today must awaken us to repentance for the good we didn't do it yesterday." (Stăniloae 1992: 105-106)

"The powers which we are given through repentance, they bring a new intensification of the work of the powers which are prolonged through the Mystery of the Baptism." (Stăniloae 1992: 105)

"The Holy Fathers know two forms of the repentance: there is the repentance as Holy Mystery and the repentance as permanent work within soul. But the power of the second one it comes from the first one." (Stăniloae 1992: 105)

"The idea of a permanent repentance it corresponds to the idea of repentance by and large. If the repentance is a shovel turned backwards in order to clean the man of the sins he has done since Baptism, in order the new man to be able to advance fighting - through the Baptism's power - the temptations he is facing, then it is obvious that we, by mistaking almost on every moment, namely by almost never winning a irreproachable victory upon a temptation, but only a partial victory, there is needed a regret which to accompany us steadfastly, which to steadfastly humble us, namely a voice which to always criticize the imperfection of the committed deeds, this fact constituting by itself an urge to an even bigger straining of our future work." (Stăniloae 1992: 105)

"John Climacus comprises at his turn, in repentance, not only a regret for the past sins, but also a working of the virtues and a suffering of all troubles. "The repentance is the reconciliation with the Lord, by working the virtues opposed to the mistakes. The repentance is the suffering of all troubles." (*Level V*, G.P., 88, 764)." (Stăniloae 1992: 106)

“Saint Isaac the Syrian grants to repentance three attributes: 1) it is the highest amongst virtues; 2) it never ends while we live; 3) it is a means of our continuous consummation.

1) Taken in itself, without any doubt, the virtue of the love it is higher than the virtues of the repentance. But our earthly condition doesn't allow us to accomplish the love in all its purity and fullness – as it also doesn't allow us to accomplish any other virtue. We realize on each moment that our love or any other virtues or ours it hasn't accomplished a maximum which us to be content with. After any act of virtue and of love we ascertain that it has been mixed with an impure element, or it could have been even fuller. This fact causes a discontent regarding what we have done, and this is the heart of the repentance. The repentance is the position of judge of our conscience, not only over our own sins, but also over our own virtues, because of us accomplishing those virtues in a not-consummate form. Our conscience doesn't miss anything; it doesn't forgive anything; it doesn't cover up anything. There is no virtue which not to be exposed to the repentance's severe and unyielding exam. But couldn't one say that our repentance too, it can be incomplete, and therefore the repentance too, it could be submitted to a judgment of our conscience, which in this case would be higher than the repentance? Of course it could: the incomplete and the impure repentance will be judged too, by repentance too, by a fuller repentance and not by another virtue. The repentance is the conscience's act of criticizing; it is the self-criticism of the man. As such, the repentance is the conscience's act of judgment and we know that all things will be submitted to judgment. But there is judgment and judgment. There is the judgment one does upon somebody else and there is the judgment you do upon yourself. In the judgment you do upon somebody else there can be mixed the sentiment of pride, while in self-criticism the pride is excluded. In self-criticism there can be at most some lenience. But a self-criticism or a lenient repentance, by leaving the man discontent, it itself tends to a more objective and a more severe one. Shortly, any sin, any non-fullness in virtue, they are submitted to the self-criticism or to the repentance. Even the insufficiency of the criticism or of the repentance, it is blamed through repentance too. In this sense, no virtue stays above repentance and no virtue can avoid the judgment forum of the self-criticism. Thus, the repentance is road towards love, it stays in the service of the love, and it leads from an insufficient love to even more love. That's why there is no contradiction between saying that the greatest virtue is the love and reckoning the repentance as being the greatest virtue. This is for the engine of the repentance is the love.”

2) If it is so, it will be obvious that the repentance follows, or it will have to follow, after each act, after each state, after each word of ours. The repentance follows after sins, and it follows after virtues, which are always non-full. The repentance tends to become a permanent current in our conscience, an uninterrupted presence, leading to even more love. The other

dispositions and acts of ours they change according to the circumstances; the repentance is with each of them, it is the thread tying all of them. Not only the simple conscience that I am the bearer and the author of all my past dispositions and acts, not only the memory I have about them it ties them together, but it is also the repentance or the memory stained with the discontent I have because of the way I did them. No man is indifferent to his past or no man has a purely theoretical knowledge. This would steal from the present moment too its existential sap. The man embraces his past with a palpitating interest. But this full of passion attitude towards past it is one of haughtiness, of satisfaction, and in this case the man wants that not only him to be satisfied with what he has achieved, but he demands the recognition from other people; or it is an attitude of repentance, of discontent. In the last case, the people's praises make him feel bad, because of, on one hand, he knows what little those praises correspond to his inner evidences like, and he know better the reality in what regards himself, because of those praises tend to cover up the reality, to deceive him, to weaken his sincerity with himself, to darken his transparency, either they be sincere or simple flattering.

But this repentance, following us as our shadow, it mustn't be confounded to a discouraging discontent, which to paralyze all our efforts. This repentance mustn't be a doubt in our greater possibilities, but it must be an ascertaining of the insufficiency of our achievements until now. If it is discouragement it will be in itself one of the gravest sins. Not out of the sentiment that nothing can really be done good, our heinous conscience utters, relentlessly, a critical judgment upon our past deeds, but out of the deep sentiment that one can work even better, out of experiencing some mysterious powers which are much greater than those of our own nature, which can be constantly strengthened by the godlike powers, out of the sentiment that in what we did and in the way we behaved we didn't achieve but only in an insufficient measure and in a pale mode, what we are really capable of doing. The repentance expresses the thought: "There can be better". The discouragement, on the opposite, it says: "This is all I can do. I cannot do better." Properly-said, the discouragement is opposite to the repentance, because of where one cannot expect any better, there the regret doesn't take place. There is a fatalist sentiment, a skeptic resignation. The repentance is carried by a faith in better.

There are two characteristics making out of repentance a forum that is somehow above the man and within man, that always elevate the repentance above the moral and spiritual levels it reaches at. The repentance is a judgment that is always above our accomplishments and actualizations. No matter what high we elevates us morally like, the repentance will climb even higher. Is the repentance a judgment in the name of an ideal? Yes it is, but the repentance doesn't judge not in the name of a simple, subjectively cogitated ideal. If this had been the case, the repentance wouldn't have filled us up with so much restlessness, with so much

unhealed and restless burdening. The repentance is awakened and upheld by the intuition of the presence of an authority above us, to whom we feel ourselves as responsible, but which gives us also power to do increasingly more, if we ask for this. The repentance is to us a transparent towards God, it is the pin which God constantly pricks our heart with, and it is His hand which He pulls us always upwards with. The repentance shows us as being in connection with that Somebody. If we weren't in this relation, we wouldn't be placed with the face or our soul towards a personal and supreme judgment forum, and the repentance wouldn't be explainable and it wouldn't have where to sound within us from, the absolute claims and judgment of the repentance.

As we said, the repentance isn't only the judgment upon my past deeds and feelings, but it is also a trust in my greater possibilities of my powers while always strengthened by the power of the infinite God. The repentance was reckoned by Isaac the Syrian as the highest amongst virtues. In this last quality of it, the repentance proves to be standing in a connection with sources of power from beyond man. The being of the repentance as the being of the humbleness too – which the repentance is not-separated from -, it is of dialectic character; it comprises in itself an intertwining of contradictory positions, which do not reciprocally annul on each other, but they yield a very complex reality. On one hand, it is a steadfast and unshaken trust in huge possibilities. "I am the greatest sinner", says the repentance's man, "I am unworthy". Despite all these, he never loses his confidence, he isn't by any means engulfed by the thought that he will be lost, and he doesn't let himself to be sunk in discouragement and in the idleness of the soul's death. They explain this persistence in the soul's strength through the fact that the man that repents he trusts God, as a factor differing from him. But the trust is itself an inward power. So, on one hand, one experiences here his own helplessness, and on the other hand, he experiences a great power. Obviously this is a power which isn't out of the resources of the isolated self, but it is in a communication with the vast and deep resources of the reservoir of universal spiritual power of God. The repentance is a relation with God, but by its character of absolute judge, and by its non-discouraging manhood which it urges the man towards better.

The repentance is the highest amongst virtues for it isn't in itself a doing virtues amongst all other virtues, but for, by remaining always discontent regarding what those virtues accomplish, it pushes them always higher. Without being a separate doer virtue, the repentance is an engine of all virtues. If there hadn't been the repentance, there wouldn't have been surpassing within man. The repentance is a ceaseless burning within man which maintains the straining towards better. Through repentance, by trampling the man on himself, and by judging on himself on behalf of the absolute pretensions of God, the man is being elevated always higher.

3) We have reached now the third characteristic of the repentance which Saint Isaac the Syrian grants the repentance with, by reckoning the

repentance as a means of continuous consummation of the man, a means that itself consummates ceaselessly.

Saint Isaac the Syrian compared this world to a sea, and the repentance he compared it to a ship crossing us to the shore of the happy life from beyond, in the paradise having a being the love. (...)

The way on this life's sea, if we want it to be a continuous getting closer to the Paradise's shore, to the love's shore – which is Christ Himself –, and if we do not want it to be a wandering without anchor and until sinking in the sea's darkness, namely if we want it to be a way towards consummation and towards life, we will have to go on it ceaselessly in the ship of the repentance for the non-full love we showed through our sins, for the will of a greater love it drives us ever further. The repentance holds us above the huge waves of the evil, or of the egotism arising out of us, and it takes us ever further. Only in the boat of the repentance we cross over the sinful waves of our egotism which tend to arise from depths from within us and from beneath us. Only through repentance we are always above ourselves and in movement beyond the point where we are on a given moment, by getting closer to the full love and to the Paradise where the tree of life is in, namely Christ, the source of the love nourishing our spirit.

Of course, to some extent, we are partakers to the love that keeps increasing, even before we reach the golden shore of the Paradise's full love. The air of that realm comes in our way with its increasingly richer fragrance, as we are getting closer to that realm. Our love, and by and large all other virtues of us they become increasingly purer, and increasingly closer to fullness, on the measure we are directing ourselves towards the love's kingdom.

From here one can see that the repentance mustn't be separated from the love for God and for people. We will repent only if we have love. We repent for we have transgressed the commandments of the love, or because we reckon that we do not have enough love. Let's not wonder about the fact that the tumult of egotistic lusts and passions, about the fact that the evil by and large, are likened to an ocean. There is a lower kingdom of the evil, as there is a high kingdom of the good, and there is a long road in increasingly overcoming the sins' egotism. The man doesn't cogitate and he doesn't lust the evil in isolation. The impulses towards evil from within man they do not have within man their ultimate roots, their ultimate starting point, as also the aspirations and the impulses towards good do not sip their being and power only out of man. We stay in visible bonds, and especially in invisible bonds, with deep and countless forces of the evil, which start out of personal beings more powerful than we are, forces which continuously combine amongst themselves and with our impulses, as we are also helped by aerial winds or urges towards good started out of the high, vast, and great kingdom of the angelic and godlike kingdom, which blow in our being's sails. There are a, ocean of the good and an ocean of the evil, both of them claiming us. But the evil's ocean is dark, tumultuous, killer of spirit,

annulling the freedom, killer of cleanness and quietude; it is a black ocean, subterranean, chocking, as a torrent of waters, whilst the ocean of the good, of the love, it is rather as an infinite ocean which we cannot live without, which breeze we cannot advance without, a clean sky or atmosphere giving us a wide, free breathing, which filters within us a renewed life and a ceaseless and untold joyfulness; it is the atmosphere of clean love and communion, life giver, which awakens all our soul's powers and gives them power to advance." (Stăniloae 1992: 106-111)

"How comes that through repentance we gradually detach ourselves from the evil's ocean, from the thousands of its hugs, and we advance towards the kingdom of the full love? What makes out of repentance a vehicle of love? The repentance is the fire gradually consuming the egotism from within us. All the passions stirred up within us, often triggered out of dark depths from beyond us, they strengthen our egotism. Either be they bodily passions, or soul's passions, they aren't but the heads of the same dragon called egotism. The repentance relentlessly stalks any raising of this dragon's heads, any dragon's attempt to nourish itself, to expand in the soul, of filling up with its stench our soul's well-intentioned thoughts, act, and words, in order to weaken our soul's powers to remain in contact with the love's sky, in order to drag our soul to the depths. The repentance cuts away, with its sword, one by one, the dragon's heads, and it burns the dragon up with the flame of the self-criticism's watchfulness, and it banish the dragon away with the good fragrance of the humbleness. What could more deadly wound our egotistic pride than the perpetual presence of the thought that we are nothing, that everything we have done is bad and worthless?" (Stăniloae 1992: 111)

"Obviously, nobody could get closer or to enter the kingdom of love, or this Paradise, except by letting behind himself the ocean of the infinite mermaids of the egotism which are searching for drawing him in as much violent waves. And one cannot overcome this ocean at once. One cannot fly with one flapping of wings from the empire of the egotism in the kingdom of love. This road must be walked gradually, by relentlessly fighting the infinite arms which the egotism tries to hold us with, and to draw us beneath. On each step, we must strenuously fight for in order to cross ahead, as another Odysseus, towards our real country. By strongly oaring, our muscles are being strengthened, and the road becomes ever easier to us. The repentance is the criticizing eye not letting itself deceived by the false pleasure provided by our egotism and it stops us from answering affirmatively the calling coming from the depths of the egotism ocean. The repentance makes us going ahead, and mistrusting what is within us and beneath us. The repentance doesn't let us stop even for a moment. Through repentance, God doesn't let us be content with what we have reached to be, and He constantly calls us to go further; even more than this, God doesn't let us in

the egotism's darkness, but He calls us at solidarity in love." (Stăniloae 1992: 112)

"The repentance isn't an occupation only for the elderly. Of course, their repent too. But the life-creator dynamism of the repentance, the power of continuous surpassing which the repentance gives it to anybody, it shows the repentance as having a totally special purpose and a very important one to the young person. The old people repent in order to leave – detached of sins - to God, but the young repent in order to accomplish himself, in this life, as due. And the young man can accomplish himself like this only by continuously surpassing on himself. Properly-said, only thus the young man can reach his real accomplishing of all his possibilities. A young person who doesn't tend to continuous self-surpassing, a young person living a dull existence, that person is rather old than young. By definition, the youth tend towards more, towards a continuous ascension. But this continuous self-surpassing cannot be accomplished without a discontent concerning the level the young person has reached on. And it isn't enough a theoretical discontent, but there is needed a discontent intertwined with sufferance. But this means repentance." (Stăniloae 1992: 113-114)

"What is the report the permanent repentance stays in, with the repentance as Mystery? Usually, the Holy Fathers call the first repentance as repentance as such, and the second one they call it as confession. From here comes that the first one is a thorough preparation for the second one. Through the permanent repentance we prepare ourselves for the repentance as Mystery, as the repentance as Mystery must urge us to a permanent repentance. If God has given us the repentance as Mystery, it is obvious that we won't be able to go to it unprepared or only by shortly recalling our sins, recalling done in the last moment, or even during the last previous days. How many words and deeds of our, we usually forget! We will risk not remembering our thoughts, or our words, or our sinful deeds, if we do not persevere in condemning them through repentance immediately they have occurred and if we do not always remember them with regret. In the repentance as Mystery we cast out of us the garbage which we are no longer solidary with, which we have detached ourselves from, but which still is within us, even after we have detached it gradually from our soul. Presenting this burden to our spiritual guide, it is necessary to us in order us to experience even more acute the account we must give in front of God as Supreme Person Who is not identified to our inward. The Confession is necessary for us to accept the most accentuated feeling of humiliation and in order to realize that our escape from sin it depends on the help, on the support which our fellow human gives it to us, that we are supervised²²⁸ by

²²⁸ Father Professor Stăniloae tries to avoid using the word "judged"; in Romanian language *a aviza* it means *to give your approval, to agree with something*. Here is about being held accountable for our sins, by our spiritual guide, who decides whether we can be imparted with the Christ's body and blood, or whether we need to be

him, that this liberation is a communion's work that exceeds the individualism which the pride stalks us from within. Through confession we place ourselves in the humble situation of disciples who receive teaching. Through confession we give the occasion to hear an objective judgment, a judgment external to our deeds, not leaning either on the slope of sparing, nor on the slope of condemning, as it happens to us almost always, when we are only us with our inside." (Stăniloae 1992: 114)

"Even if we haven't reached to a consummate inward detaching from our sinful thought, when we go to the spiritual guide, by confessing those thoughts it sets us free of them." (Stăniloae 1992: 115)

"The Holy Fathers connect the repentance to the tears. Actually, the gift of the tears it becomes plentiful on the higher levels of the spiritual life; but as the repentance being permanent it intensifies itself too on the higher levels of the spiritual life, it isn't wrong to regard the tears as being in a special bond with the repentance. The tears mustn't be absent either to the beginner repentance, though there is a great difference between the fear's tears from the beginning and the love's tears on the superior levels." (Stăniloae 1992: 115)

"The tears are the proof that the repentance has overcome the soul's callousness which has been caused by the long sinning. The tears take away with them the soaked mud after they have cleaned it up from the soul's window, and thus they open again, to the soul, the perspective towards God and towards the fellow humans, and they bring the soul out from amongst the egotism's walls of sin and petrification. The tears appear after the repentance has succeeded in pricking our heart making the heart sensitive, and after the tears has succeeded in breaking our heart and making our heart soft again, after our heart has become callous due the passion's cement soaked within our heart. The tears give our heart back its transparency, in order the human subject to become visible through it, and in order the human subject himself to be able to see the heavens through his heart. The tears wash the eyes up and make the eyes beautiful, for the tears wash up the heart and make the heart transparent, beautiful, and innocent." (Stăniloae 1992: 115)

Responsibility

“The responsibility for the neighbor, nourished out of the responsibility towards God, it is the engine giving force to the prayer and to the deed for others. This is for it keeps the man’s being dialogically connected simultaneously with God and with the fellow humans. God ties us on Him, for though Him to tie us on the others. God is the power plant where all the cables of the life current lead at, and where all these cables start from. The appeal a believer makes towards another: “Pray for me, brother (or father)!” it is the manifestation of his conscience that he simultaneously depends on God and on the neighbor, of that he depends on God through the neighbor. But it is also an appeal to the responsibility of that one before God, to a responsibility including that one’s responsibility for his fellow humans and, as such, for the one who appeal to him. Through this appeal he awakens the twofold responsibility of that person: before God and before the one who appeals him; he awakens that one to the conscience of the dialogical connection which he is with God in, and with the one who appeals him. In this sense, just the one who appeals to somebody he gives that one the possibility to wake up to the responsibility that connects him with God and with that person. The dialogue consists of the appeal of one of them and of the necessary answer of another.” (Stăniloae 1997: 221)

“The human being can get himself eased of worried, but not through a passing enthusiasm, but through eth steadfast impulse towards the brotherhood with the others, and through the hope that, by enduring the cross of the troubles and of the death, he will cross towards the resurrection in the eternal life, to the plenitude of his life in God Who has given the human being to himself, during his life in the material universe, in order to be responsible for himself and for others, on their road towards the eternal life. This is why the One Who has seeded within man the responsibility for others, for That One has done it, surely, for He values the human beings, and He has made of this responsibility a means for everybody to reach the imperishable and trouble-less life.” (Stăniloae 1995: 97)

“When the human being takes care for making of his body a means of communication with others, that it can be seen right in his body. The human being’s body itself, it becomes transparent to the man’s consciousness of being responsible in front of God, in order to be totally exceed himself, as a subject tending towards a superior and imperishable life. In such a case the body becomes a helper to the human being as existence destined to eternity and to the communication with others. But the power of this self-exceeding of the human being as subject, whom could be directed towards, or who could make it easier, if not the Subject superior to the human being? And who could uphold this power, if not the subject who can freely exceed on himself, by being aware of the fact that he will remain and that he will be strengthened in the union with the supreme Subject, himself remaining a subject? This is an exceeding towards the

supreme Subject, in the human being's communication with That One and out of That One's power. Only in front of that Subject and out of His power, the human being can be responsible as subject, namely he can exceed on himself, being strengthened as subject. The man receives his strength as responsible subject, from a Subject superior to him, but Who consider the human being and Who will consider him forever as subject, granting the human subject, just by this, the responsibility due to a subject. The human being wouldn't have lived his responsibility if he hadn't been a subject in front and from the power of a supreme Subject. The human being cannot have the responsibility or the unconditional character of his responsibility, from himself or in front of himself; but neither the human being can receive it, from another human being, or from some human institution or formation, those ones as having nothing above themselves. The strength of fulfilling his responsibility, cannot be given to the human being, except by That One Who has the incontestable authority of making the human being responsible, unconditionally, and of keeping the human being, forever, in this relation with Himself." (Stăniloae 1995: 97-98)

"For God has created the people capable of answering for one another, He has also given them the word which they can manifest through, this responsibility of theirs, and which they can awaken their reciprocal responsibility through. This is one of the important purposes of the word. Having its origin in the Person-Word of God, the words used by people shows them the fact that they aren't purposeless product of the nature, and having to be again lost within nature, but they are brought to existence by a conscious superior forum that cherishes them, that makes dependent the eternally happy life on the fulfillment of their responsibility for one another, namely on their willing deeds of reciprocal help. In this is shown the great price of their existence's purpose. The human beings are created for the eternally happy life, but this depends not only of God but it also depends on the human beings and on the reciprocal help they give to one another. The human being's value is shows not only in the fact that they have been created for eternity, but also in the fact that their happy eternity depends on the reciprocal value they give to one another. Through the word which the human beings manifest their respect through, and which they manifest their responsibility through, for one another, it is shown that this reciprocal and own value that it has been given to them, in order they to know it and themselves to defend it too, each one for himself, but also for another." (Stăniloae 1995: 98-99)

"Without the supreme Subject and without the relation with Him, I would be inexplicable as subject, I would be inexplicable in my dignity as ultimate decision forum for myself. Only a supreme Subject could bring me to existence while upholding me as subject too, while upholding me as free subject too, even within Himself, as a full and fully dignified form of the

existence. This is for the subject reigns upon the objects through conscience, and not inversely. But the subject is master upon himself too, in what regards his salvation or his eternal happiness. Only in front of a supreme Subject I can feel myself responsible, and I can freely accept and exercise this quality of mine. And I can be saved only in free communion with Him. And only by making me responsible, namely free factor of my own acts, He has given me the dignity of being a subject, and not an object, a subject that must contribute, at his turn, to his own salvation. The supreme Subject has made me to depend on myself, for my eternity. Only a supreme Subject, of a supreme value, could have brought me to existence as a subject of imperishable value and dignity, which make me the forum of my decisions regarding myself. Only Him could have made me a subject responsible for myself, in front of Him, and he has invested me, through this, with the greatest dignity and value, all the more as he has made to depend on this responsibility my eternal existence itself.” (Stăniloae 1995: 115)

“The human being is an existence in front of a continuous alternative. The human being isn’t moves unwillingly, on a direction or on another, but he is in the situation of the need of continuously choosing the kind of movement and its direction. This is the second thing the man knows about his existence. This is the second characteristic differing the man from animal, in addition to his conscience, always asking about himself.” (Stăniloae 1995 I: 73)

“What makes the human being to choose between two possibilities it is very often not the difference between what brings him a bigger or a smaller pleasure, or between what gives him the perspective of a pleasure and of a displeasure, but it is between what is good, in a superior sense for him and for others, and that really develops him, and what depletes him, it narrows him, and it crooks his being. The first choice is helped by the responsibility naturally belonging to his conscience and that deepens his conscience, while the second one come together with the weakening of his responsibility.” (Stăniloae 1995 I: 73)

“The man’s character as alternative being, it is shown by the fact that he can choose amongst deeds and, by and large, he can choose a road contrary to his responsibility or justified by a false responsibility, which drives him in a continuous lie, which he appeases his conscience with. That is a liar life, which he covers or he alters with, his reality itself - in the same time with the reality from outside. (Stăniloae 1995 I: 74)

“The man is given to himself, by the power of a supreme Person, but that is not for letting himself as he was given to himself, but in order him to develop what he has been given to be, namely his communitarian being, but also

with the possibility him to work further, with the help from other and by helping others, and in the first place with the help from his Creator Who wants him living in community. The human being has been given as image of the Trinitarian supreme existence, in order him to become in the God's likeness. The human being has been created in the image of the God in Trinity in order him to develop himself in God's likeness by God's power. And this means developing him responsibility in helping others to make become likewise. The human being has been brought to existence as a created being, but also as a creator being, not in the sense of creating himself out of nothing, but in the sense of taking himself and on others further in developing the possibility which they have been given with, or, a contrary, to disorganize his own self and on others from their state as work of God, by producing thus, division between him and others." (Stăniloae 1995 I: 74)

"The human being cannot develop himself except by exercising his responsibility. And that isn't truly activated except as responsibility in front of God. The responsibility itself makes the man transparent to God. Through his responsibility the man feels himself tied to God as supreme forum. To the extent the man activates on himself as responsible being, or as real human being for people, he becomes more transparent to God and more imposing through God's authority upon him and through the authority God gives him upon others. To the extent the man exercises his responsibility more, he shows God as authority, for he becomes transparent to Him, and that authority makes the human being responsible and it accentuates his responsibility. Exercising the responsibility makes us transparent to God as authority making us responsible, not only during our life in the material body, but also as the One Who will hold us accountable, at the beginning of the eternity, for the way we have been accomplishing our responsibility during our life in the material body. The fact that the human being can become transparent to God as to the One Who will hold the human being accountable for the mode he fulfilled his responsibility, it helps the human being, anticipatedly, to fulfill his responsibility. This is for the man is aware of the fact that he is going to give the final answer about the general fulfillment of his responsibility. And the human being prays to God, while being still in his material body, to help him to give then "a good answer" on the way he fulfilled his responsibility, namely to help him fulfilling his responsibility while living in his material body, in order to be able to give "a good answer" – namely a positive answer – about that, at the final judgment." (Stăniloae 1995 I: 74)

"In the conscience of his responsibility, the human being has a new element of his self-awareness, helping him to develop his self-awareness. The responsibility asks the human being to increasingly more accomplish himself as human being. More than that, in the power which this

responsibility is imposed him with, the increase awareness that he won't come to an end through the death of his body, for he will have to give account for the accomplishment of his responsibility, at the beginning of his eternal life, for the whole hi life into the material body, the human being has the certitude that that life, in its quality as good or as bad, it will depend on the mode he fulfilled or not, his responsibility during his life into the material body. A chocking of the conscience of his responsibility while living into the material body, it has as cause and as effect, the weakening of the awareness on duration, and that weakens the awareness on his responsibility. In the conscience of his responsibility, it is accentuated the knowing that he isn't alone; in the conscience about that responsibility, it shines the presence of God, and the fact that the human being will eternally stay in front of God." (Stăniloae 1995 I: 74)

"The Supreme Forum, when He created the human being, as responsible being, or as being to be held accountable for himself and for his fellow humans, he has given the human being an eternal value, namely the value of a being who can achieve his quality as eternally loving partner in his dialogue with his fellow humans and with God; God granted the man the quality as being capable of communion with Him and with the fellow humans, in eternity. The human being, through his responsibility – a responsibility asking him to take himself seriously, a responsibility that he is taken seriously through -, he is a being heading towards the eternal eschatological, and this responsibility given the human being the power of preparing himself for eternal consummation and happiness. Only out of my eternal importance in the eyes of God, for others, and out of the importance of others for me, it results the responsibility of each person for another, and also the responsibility of each person for himself, namely for his development through himself, based on his responsibility." (Stăniloae 1995 I: 75)

"In the turning of my own self towards me, I am given the responsibility for my own self, lived into conscience. We speak a lot on the responsibility of the man for another. But the human being is also responsible for himself, not only for others. Who imposes the human being this responsibility? Is this responsibility imposed to him by his own self? If this had been the case, the human being wouldn't have felt so imperatively to answer this responsibility. So, the human being is accountable to a forum superior to him, but a forum that loves the human being. The man doesn't answer his own self for the mode he takes care of his own self. The man cannot be accountable to himself for the care for himself. The human being cannot be superior to himself. The human being cannot obey himself, as inferior to himself." (Stăniloae 1995 I: 75)

“The forum Whom the human being answers for himself, He is so intimately connected to the human being’s self, so that the human being cannot think at a conscious life without this forum, and without the fact that the human being is responsible to this forum. Without such a supreme forum, there cannot exist within the human being, simply, any responsibility, namely a seriousness related to himself – this high quality of the human being. The self the human being is accountable for, it is given him by that superior forum. In the responsibility for the self, it is given the presence of God. And God is continuously present as the One Who has given and Who gives the human being the care for himself as responsibility towards Him. In this is shown the authority of God and also the importance he grants to the human being in a twofold mode: through the care for himself given to the man, and through the value God grants the human being’s existence with; let aside the fact that God Himself shows through this care for the human being, that the human being is an important existence. If God hadn’t given the man too, the care for himself, then God would have treated the human being as an object, or, at most, as a precious jewelry, but lacking any freedom - and therefore lacking any dignity.” (Stăniloae 1995 I: 75)

“Thus, I, taking heed to myself, I do that while standing in front of a superior forum and on his command. This forum makes me stay turned towards myself, but by seeing Him too. This forum makes possible to me the serious awareness about me, as implying God in my existence, and it makes possible to me a live loaded with responsibility towards God. The “conscience” isn’t only my science as isolated knower subject, about me as known *self*, but it is also a science of mine, about myself, in front of a superior forum Who entrusted my own self to me, showing me by that, that He wants to take care of me, through myself, for He is present within me. This is a more real duality than the duality resulted out of doubting about myself. God gives me through this, also a greater power of taking care of myself. But he also gives me the honor of His cherishing the connection with me, and of His cherishing my true development.” (Stăniloae 1995 I: 75)

“Sometimes the human being wants to consider himself as accountable not in the front of the conscious forum of supreme authority Whom all the things depend on in an absolute manner, but the human being wants to be accountable in front of forum from the material world, which has a relative authority: society, nation, fatherland, family, or nature. The human being can find excuses, in his conscience, for not accomplishing his responsibility, in front of each one of the enumerated elements, by denying its absolute authority. A proof in this sense it is the fact that the human being can choose one or another of them, as forum which him to answer to, or he can excuse the fact of not fulfilling his responsibility in front of one of them, by the fact of fulfilling his responsibility in front of another of them. Actually, the human being is accountable in front of all of them. But this is rather a

responsibility *for them* than a responsibility *in front of them*. This is for the human being is accountable for them and in front of them, *in the front* of a superior forum, for he owes to do, at his turn, something for them. And this means that the human being can do something for them, or that they need a certain work from him. Thus, they too depend on man, by not having an absolute character, namely by not having the whole power within them. That's why the man must answer to a superior forum about fulfilling his duties towards them. Only God give the human being the power for truly be held accountable for them, or for their righteous thriving. Of course, the human being's thriving depends on them, but not only on them, but also on the human being, and especially it depends on God." (Stăniloae 1995 I: 76)

"Any responsibility of the man *towards other* reality from within the material world, it is in the same time a *responsibility for* that reality, in front of a superior forum Who doesn't need the human being's achievements, for His existence and consummation. The human being doesn't have a responsibility *for* the supreme forum, but only *in front of Him*." (Stăniloae 1995 I: 76)

"We accentuate the fact that in the fulfillment of the responsibility towards the social corps and institutions, it is involved the human being's responsibility *for* himself, as it is implied too, the responsibility for himself in fulfilling the responsibility for others. This is for his responsibility depends on the righteous life of other fellow humans of his, but also it depends on his own righteous life, besides the fact that himself advances into consummation by being accountable to those institutions and implicitly, by being liable for the people living in the frame of those institutions. But the human being's eternal existence doesn't depend on any of them, for it depends only on the absolute forum." (Stăniloae 1995 I: 76)

"The human being isn't accountable only for other, but he is accountable also for himself; neither he is accountable only for himself, but he is accountable for other too. The human being must take care not only for other, but for himself too, because if he didn't care for him in order to achieve salvation, then he wouldn't feel himself the urge for working for the salvation of his fellow humans. This care for himself it isn't a selfish one. In this care for himself it is implied the care for others too. The human being must take care of himself in order him to be consummate by taking care of others. The human being must make himself a model-source of the care for others. The human being must be accountable for himself too, in front of God, for he is God's creature, and for what he does to himself it irradiates upon others too. That's why, the human being fulfills the care for himself by taking care of others. We have to highlight here that in the responsibility for social bodies and institutions, it is shown the fact that the human being isn't accountable only for the human being he is in direct relation with, as

me-you, but the human being is accountable, together with a *you* of his, for any *him* whom they know or whom they will know about. Even more, in my direct relation with you, each one of us awakens in another his responsibility for a third one, a responsibility far from criticizing or from mocking that third human being. That's why, by and large, two or more individuals speak about one or more individuals who aren't present. This shows that out of each *you* whom I am talking to, or out of me who am speaking to you, it speaks to me the supreme Person-forum, for *them*. Here is manifested our common responsibility for *them*. The human being is permanently and profoundly responsible, for he is permanently and profoundly asked to. And only another *me* can ask me to. And through that another *me*, I am asked by God as supreme Subject. There actually must be, in front of the won self, a supreme You or a supreme Me, sending to me, through a *you* or through many *they*, His request for those ones. Only a person can ask another person and only a person can answer that person's requests." (Stăniloae 1995 I: 77)

"This responsibility for *him*, I live it when I am alone. This shows that out of him *too*, the supreme forum speaks to me, asking me. This responsibility for a third human being, in the front of the supreme forum, I live it especially when I know him as needing my help. And I live this responsibility too, in my duty of not tempting others from around me or who know about my life, towards evil things, through the example of my life. My responsibility towards a multiplied *him* it is intensified to me when one or another of *them* is, at a certain time, a *you* to me, and when I know him as being in a difficult situation. And this compels me not to only waiting for those ones to haphazardly becoming a *you* to me, but I must search for the occasion to make him a *you* to me, in order to directly hear his needs and his requests. I must, therefore, visit him, run to him, when I know him as needing me, or to transmit him my love for him, through an actual *you* from my life. Jesus has told us that He talks to us and he asks us, especially through the person who is in a difficult situation, and that awakens our responsibility, and He has asked us to make that *him* a *you* to us, or He has asked us to make a *you* to us, out of as many people as possible, from the ones living in our closeness, in order us to live more intensely the responsibility towards Him too, through that human being who needs us." (Stăniloae 1995 I: 77)

"We highlight that our fellow human becomes transparent to Christ, the embodied God, when he asks us for help, especially in his helplessness, and in his hardships. Any human being is transparent to God, on one hand, through the border he sets to us, showing us that we cannot cross over him, and also that we aren't alone, and, on the other hand, through his insufficiencies, that not through him, but through God he is given to us especially into our care, and just in that is manifested God's care for remediating that human being's insufficiencies, and also the will for

softening our callousness, by putting us in front of that one's hardships." (Stăniloae 1995 I: 77-78)

"The fact that the Son of God made Himself as poor, in order to awaken our responsibility, it shows us that when we encounter with one another, as human being not needing anything socially or materially, we still feel His request, through the spiritual need, maybe an unconscious one, in order to awaken within them their responsibility towards Him. Only thus we exercise our responsibility for others' salvation, and we can become, in this situation too, as transparent to God Who has made on Himself as man, towards our salvation. God works, most often, upon a human being, through another human being." (Stăniloae 1995 I: 78)

"Each human being is accountable for himself, in front of the supreme forum, for he also is accountable for other. By this, the human being lives in a threefold frame, which each member has a fully real existence within: *me, you, and him*. And above this transparent to God frame, the human being lives on God." (Stăniloae 1995 I: 78)

"No will can get me out of the conscience of my responsibility, except the total erasing form humanity through an accentuate superficiality. This means that nothing can totally separate me, as long as I am a human being, from the one whom I am responsible for, and from the One Whom I am responsible to. The human being can end to be alone, but that is a loneliness tormented by the helplessness of forgetting about the ones whom he does everything to forget about, or in order to put as bigger a distance as he can between him and them, through contempt and by remembering the evil they did to him, through an exaggerated egotism. The human being can try to consider his fellow human, or an institution, or a human collectivity, as a supreme Third One. But nothing on the material world's plan can remove the burden of his truly unconditional responsibility to the supreme forum, namely to God. In his real or wanted loneliness, the human being cannot escape, as least on certain moments, the feeling of the presence of God and the feeling that he has to give a certain answer to God." (Stăniloae 1995 I: 79)

"By the fact that the supreme forum has created us together with others, or by the fact that God has tied us through that, to one another, through the mediation of the request and of the responsibility, and by the fact that each human being's remaining in humanity it depends on respecting this connection, it results that each human being has an eternal value for other persons. But this means that a person is responsible for other persons he knew, even after their passing away from the present life. That's why he cannot forget them even then. So, I must pray for the persons I knew and who dies. Only by doing so, I remain myself, in a real manner, in humanity.

Only thus I keep the hope of remaining eternally and happily in humanity. In the same time with this, I must ceaselessly regret the lack of care I manifested to the person whom I was in connection with, and who passed away. Saint Barsanuphius affirmed that nobody can present himself in front of God without the ones who asked for his prayers and who asked for his useful advices for salvation, while they were living. God will ask me, for each one of my acquaintances, if I did or I didn't fulfill my responsibility for them." (Stăniloae 1995 I: 79)

"The fact that the human being feels responsible in front of a supreme forum, having to answer, in the end, if he did or didn't fulfill his duties, and, depending on that, to be given some eternal consequences, and by the fact that the human being doesn't definitively answer that during this life, it shows that the human being will have to give that answer after the end of this life, depending on how will be him found regarding the fact of having fulfilled or not, his duties; the human being, according to that, he will receive an eternal life: happy or tormented. This is the final judgment. Then it will be ascertained if they did for the other fellow humans, and therefore for himself, what he should have done and what he could have done, for his and their eternal happiness. His responsibility is so huge, for on it depends not the kind of the present passing life, but it depends on that the kind of his, and theirs: eternal live. The positive or the negative answer of each one, it will be shown, with its consequent state, worthy of happiness or of damnation, of him and of others, state which he contributed to, by fulfilling or not, his duties. That's why, each one will present himself at the final judgment together with all the ones whom he had influenced, positively or negatively. Fulfilling or not fulfilling our responsibility, it will be shown also by the fact that we were striving or not, for awakening into the ones we encountered during our life into body, their own responsibility, for themselves and of others, in front of God." (Stăniloae 1995 I: 79-80)

"From the fact that the responsibility is seeded by Creator in the human being's nature, we draw two conclusions:

a) The more the human being advances in the faith in the supreme forum, and in the conscience about the eternal value – his, and his fellow humans' -, the more he advances in overcoming his egotism that wants passing satisfactions, and the more he becomes aware of his responsibility for others and he makes greater efforts in order to fulfill the duties imposed by his responsibility, in every circumstance.

b) No human being can reckon that he has reached or that he will ever reach the consummate fulfilling of the duties of his responsibility, but the mankind is called towards that end. The humanity must have reached this end in a concrete accomplishment of itself, through God. That's why the hypostasis of the Son of God has made Himself man, for in Him the humanity to consummately fulfill its responsibility, and in order to show

that to all of us, through the example of His life and through His total and most-clean self-sacrifice, for us, in front of God. Only in union with Christ, the people can ascend on the level of a as tight as possible fulfillment of their duties. Without this fulfillment, by the Son of God made man, of the full human responsibility, and with that fulfillment's help and in union with it, the fulfillment of the entire human responsibility by and large, the conscience about this unconditional responsibility and of its need for consummate fulfillment, it would have been contrary to the human nature and it wouldn't have been a mistake to disregard it." (Stăniloae 1995 I: 80)

Resting

“The man doesn’t feel himself “at home” while being alone, even if he is in the edifice where he has been inhabiting for a long time. His “home” is where his beloved being or beings are, it is the place of together-living of the ones forming a spiritual family. Finding his “house” again, or finding again the beloved beings, the spiritual family, it gives him an infinite or undefined sentiment of resting. This is one of the structures of an experience which doesn’t lose its infinity or indefinite.” (Stăniloae 1992: 301)

Restoration

“The saint, through his self-giving to god, through his communion with God, and through God with all the people, in a manner free of any hidden thought or interest, he fully restores his humanity.” (Stăniloae 2003: 278-279)

“The people were fallen in a weakness preserved by their will too – because it is difficult to distinguish between the human nature’s weakness and the will’s agreement with the weakness – it was necessary His Ghost to work upon them, out of the hearth of the creator and restorer Word. This was necessary in order to get the people off the weakness of the fallen human nature, which brought also a weakness of the will, or an agreement of the will with the sin of separation from God, and to elevate the people in a full communion with the Son of God has become man, or Who has become fully restored image of God.” (Stăniloae 1995: 165)

“(…) the good God helped us composing also a synthesis of Orthodox Dogmatic Theology. This is not a reproduction of the former studies, but it is thought anew and as a whole (...)” (Stăniloae 2003: 5)

“For the nature’s restoration to its normal state, namely in the communion state, it was a death which to shake the earth and the heavens to the ground, for a universal spiritual earthquake to be the beginning of a new form of existence of the creature who derailed from its path. Instead of destroying the disfigured creation (or of letting it to disorganize and to become totally exhausted), God preferred this death which supra- equated through the earthquake produced by it, an echo of the universal death abyss. The death of the creation was substituted for the death of the One Who comprised in summary the whole created world, by giving to this death a more shaking echo than the death can give it to the world.” (Stăniloae 1993)

Resurrection

“By achieving the unity or simplicity in God, the composition of the creature overcomes the force of the decomposition, of the corruptibility. Thus, through the Resurrection of Christ, the bodies achieve the incorruptibility (the lack of rottenness). The corruptibility is overwhelmed by the unitary force of the spirit.” (Stăniloae 2003: 176)

“The full victory of the divine spiritual power upon nature, it has been accomplished in the Resurrection of Christ.” (Stăniloae 2003: 233)

“This love that crossed through the supreme sacrifice, it has been the spiritual “power” that resurrected Christ, or that has overcome the thickened laws of the nature. And this “power” will resurrect us too (1 Cor. 15: 43). By the fact that it is the fruit of the love and the accomplished image of the full love, the state of Resurrection is the true life. “We will be alive with him by His power towards us” (2 Cor. 13: 4). It is wonderful the power of God that is irradiated within creation: but this power would remain ambiguous and lacking a meaning if it remains eternally submitted to the insufficiencies which presently press upon it. The power of God is shown infinitely greater and full of meaning, through Resurrection. God will fill up this world with his uncreated glory when he will endow the world with the immortality and he will make the world a transparent environment of His endless depth of life and meanings.” (Stăniloae 2003: 234)

“Jesus Christ has been having until today and He still has a great influence upon the life of the creation. Is this influence due to the real work of Christ, or is it the product of a subjective exaggeration that has been perpetuated in the history of the Christendom? First, one can say this thing: this influence isn’t the gradual product of a fantasy developed in time, but it was felt even from the immediate witnesses of His Resurrection. The witness on His Resurrection didn’t crystallize gradually. The forms of this witness can be found down to a time which is not so much far away from His death. Out of the communion of faith the authors of the Gospels are in with the resurrected Lord, they describe His Person in a form in some measure free. Everything is said in the New Testament about Christ it is imprinted by His efficiency upon the authors, an efficiency differing from that of any other personality who was only a man. They didn’t confess about the resurrection and about the Person of Jesus Christ only as about two things corresponding to each other; the disciples spoke about these things as people who were, on the moment they were writing in, under His efficiency. The Resurrection of Christ is certified by His objective efficiency that started immediately upon His disciples and it was prolonged upon them and upon the disciples of these disciples, in order to continue as efficiency during the whole Christendom’s history. Christ hasn’t resurrected without making Himself known in a real manner as such, and objectively without founding their conviction that He is persisting in connection with the ones who believe

in Him, to the end of the time. "The whole Tradition about Christ it has sprung out of the faith in His resurrection, and it has been concentrated on the relation *me-You* with the Crucified Who is alive even now". And the witness about the Resurrection of Christ couldn't be the product of a logical deduction out of His life, or the product of a subjective fantasy stimulated by the sentimental connection with Him of the ones who live around Him. The faith in God or the sentimental connection with the Master Who didn't die, it didn't ever lead by itself to the faith in His resurrection, a resurrection which to be the basis of everybody's resurrection. The helplessness of the natural judgment to admit the Resurrection of Christ, if this one hadn't happened as an incontestable fact, it would have led, on the opposite, to the doubt concerning His godhead, or, out of the faith of His godhead they wouldn't have deduced His Resurrection. And this helplessness of judging, it would have stopped also the work of the disciples' fantasy, despite the whole sentimental attachment to Him. The character of the Person of Jesus, no matter how exceptional had been, it wouldn't have convinced the disciples, aprioristically, that He must resurrect. This was proven by their fleeing away during the His trial and passions, and the doubt they manifested each time Christ foretold them about those, even while, on the other hand, they were confessing about His godhead (Mt. 16: 16). (Stăniloae 2006: 10-11)

"(...) the Resurrection the disciples witnessed about, it wasn't the resurrection of whomsoever man, but it is just that of Christ Who imposed Himself to them as a person with a power, with a life, and with a teaching which exceeded any power, any life, and any teaching from within the limits of the human existence. It was the resurrection of a person Who gave Himself to them as being the Son of God, without manifesting any proud for that – for it was a real fact – and Who foretold His Resurrection. Letting aside the fact that the Resurrection of Christ couldn't have been an event happened with an average man, the experience of the Resurrection itself opened to the disciples the full access to the real "historical" Christ, or it assures us about the "historical" existence of Christ as God-Man." (Stăniloae 2006: 11)

"(...) the experience of the disciples regarding Christ, it receives its fullness only by experiencing His Resurrection, as experiencing the "historical" Christ, next to Who they spent several years, but Who they didn't fully understand previously to His Resurrection. "Accentuating the ascended Lord, it isn't therefore a getting far from the life of Jesus, lived by Him as man. A contrary, the ascended Lord is not a phantom only in that case that He isn't other but Jesus from the time interval between His birth and His death". That's why the Apostles gave themselves not only as witnesses of the Resurrection of Christ, but also as the witnesses who stood next to Him the whole time from the beginning of His activity (Acts 1: 21). Thus, Jesus, as seen in the New Testament, with the eyes of the ones who were the

witnesses of His Resurrection and partakers to a communion with the resurrected and ascended Lord, He isn't else but the historical Jesus, seen, after His resurrection, in the fullness of His light." (Stăniloae 2006: 11)

"The ones who wanted to eliminate everything that exceeds in Christ the exclusive human, they weren't succeeded in reconstituting the sure image of the historical Christ in the purely human meaning of the word. They weren't able to do that due to the fact they didn't find help in other sources, through which, according to their method, the must have found their refusal of what that method considered as necessary to be eliminated, because of not being strictly human, from the image of Jesus from the New Testament, and also because of the fact that the disciples themselves weren't able to frame in a strictly human contour the Person of their Teacher, either before His Resurrection, because even then, He remained them a being beyond any human measures, despite the whole His supreme human closeness with them. They needed the key of the Resurrection even for being able to complete, to fully understand and to fully formulate this godlike character of their Teacher Who appeared to them even before the Resurrection as exceeding what fitted the strictly human measures." (Stăniloae 2006: 12)

"The question is: must we reject the witness of the Resurrection, or must we receive it with mistrust, or must we consider it as insufficient, for the reason of being, in the same time, the witness of some people who didn't stubbornly close themselves to the experience of the Resurrection, but they accepted it, by obeying themselves under the force of the reality, and therefore with the "faith" in that event?" (Stăniloae 2006: 12)

"The purpose itself, of the Resurrection, it consists in the Resurrection's efficiency upon the historical humanity." (Stăniloae 2006: 69)

"The Father, from Who proceeds the Holy Ghost - but the Holy Ghost is within the Son too - when spiritualizing the Lord's body, the Father spiritualizes it with the Holy Ghost. But when the Ghost is active, Christ cannot be an object, but He too is in activity. This common act of supreme spiritualizing the body, it was done in the supreme communion amongst the Father and the Son and the Holy Spirit. Only due to this spiritualization, out of the Son's body the Ghost will be irradiating within the world; the Holy Ghost proceeds from the Father and, through Christ as man, the Ghost will be sent in the world. This is for Christ isn't passive in this irradiation of the Ghost through Christ's body." (Stăniloae 2006: 69-70)

"If Christ didn't endure as being an object, the Resurrection, but He was a together-subject, with the Father, of the Resurrection, it follows that Himself has overcome or He participated to overcoming the death, by exercising His power as Emperor in this act, namely not only as God but also as man.

Besides, only by recognizing this we maintain the hypostatical union in the whole its reality, with the implications resulting from it upon the human nature.” (Stăniloae 2006: 70)

“According to the Holy Fathers’ teaching, Christ deified His body while He was still living on earth, by filling up His body with power and through His efforts to maintain, on Himself, clean. During His death the body couldn’t be emptied of this godhead. It is the Church’s teaching that the godhead wasn’t separated even during His death, either from His soul or from His body. *Christ’s Resurrection it wasn’t therefore only the result of a decree of the Father, but it was prepared also by this union of Christ’s humanity with His godhead, through His godlike Hypostasis Who was wearing the human nature too.*” (Stăniloae 2006: 70)

“As such, the resurrected body of Christ it is not only a guarantee the Father has given us, that we can also be resurrected, but it is also a source of godlike life for us, during our earthly life, a source of power and of cleanness. It is a source of power, and of spiritualization, in order to maintain and to increase ourselves in cleanness, and in the spiritualization that leads us to resurrection. To this spiritualization it relates the progress, in a transparency that, by being a continuous strengthening and a continuous becoming as person, of our person, it is in the same time a strengthening of the communion with God, and amongst us.” (Stăniloae 2006: 70)

“Since His apparitions, Christ *irradiates* out of His body this power and this glory, or he makes Himself known in such a luminous transparency, which mostly of the time, it overwhelms His body, and He makes His body visible only when He wants, but even then, His body is lighted by His imposing power as Person. About the effect this resurrected body is having upon us, we are told by all the Holy Fathers and by the Orthodox Church’s songs. “Christ has resurrected, let’s clean up our feelings”, says a churchly song. Saint Cyril of Alexandria said: “For Christ has resurrected, by trampling on the death, in order to deliver us too from corruption and, by stopping the weeping because of it, to assure us to shout out full of joy: “You have turned my crying into joy, you have torn apart my sackcloth and you have dressed me up in joy” (Ps. 29: 11)²²⁹.” (Stăniloae 2006: 70)

“The fact that Christ hasn’t been resurrected like an object, from a death that would have brought Him to a total helplessness, it is shown by the Holy Fathers also in the fact that Christ manifested His power even before resurrecting with the body, in breaking the hell’s gates and in liberating from there the ones who hoped even before Christ’s coming. He has defeated

²²⁹ In KJB we have Ps. 30: 11.

the hell with His human soul, but a soul was united with the godhead. Because of this, He is the first soul that couldn't be held in hell, but He escapes the hell, and by irradiating His godlike power he liberates from hell also the souls of the ones who believed the promises, even before His coming into body. (...) The Person of the Word, entered through a soul in unmediated relation with those souls, He maintained those souls in this relation, and therefore in the Paradise he has founded by this, for those souls, and for all the ones who will die in Him." (Stăniloae 2006: 70)

"Out of the Christ's fully deified soul, or out of His fully spiritualized soul, it irradiated then the power which will resurrect or which will spiritualize also His body from tomb. That's why the resurrection starts in hell. This is explicitly told us in the Epistle I Pt. 4: 6." (Stăniloae 2006: 71)

"The Holy Scripture and the Holy Fathers affirm that the Resurrected Christ irradiated out of Him, to the ones who see Him, much more than a surety that He is God (...). Christ irradiates out of Himself the light and the power of the Ghost, filling too the ones who see Him, with this Ghost. The people who see Christ receive the conviction that He is God through the Ghost they are communicated with, Who, after spiritualized Christ's body, he fills up the people too, with power. And this power continues to be communicated after Ascent too and this power will gradually spiritualize our bodies, bringing our bodied towards Resurrection, through our irradiation from within Him inside us (Rom. 8: 9-11)." (Stăniloae 2006: 72)

"The power from the resurrected body of the Lord, it continues to be communicated both to His disciples and to all the ones who believe in Him after Christ's Ascent with His body to heavens. This power was communicated to them, at the beginning, by the Descent of the Holy Ghost and then in the Church's Mysteries. "He has made you alive together with me", said Saint Apostle Paul (Col. 2: 12). "Christ is our life (Col. 3: 4). "Walk into Him, by being rooted and built up into Him... And into Him dwells, bodily, the whole fullness of the godhead" (Col. 2: 6, 7, 9)." (Stăniloae 2006: 72-73)

"We aren't given from the beginning everything that is in Christ, and there is necessary our own effort in order to assimilate increasingly more of what Christ is, namely assimilating increasingly more of His humanity. "And all of us, with our uncovered face reflecting like a mirror, the glory of the Lord, we are being transformed in the same likeness from glory to glory as it is from the Lord, Who is the Ghost (II Cor. 3: 18). In the Resurrected Christ there is the godlike life for in Him is the man's death too, taken in Himself, and both the life and the death are active within us. "We always carry into body the death of Christ, for His life to be shown too, within our bodies" (II Cor. 4: 10). Out of the death's power, but also out of His Resurrection's power, we

die to the sin and we become alive to God. "And if Christ dwells within you, your body is dead to the sin... And if the Ghost of the One Who has resurrected from dead, (therefore being also the Ghost of Christ, o. n.), He dwells within you... He will make your bodies alive" (Rom. 8: 10-11). We can find many of such places in the Holy Scripture. Their content was explained, in many ways, by the Holy Fathers. This content can be summarized thus: the body of the Resurrected Christ is a body elevated to the full spiritual transparency and in this quality His body has been filled up with holiness, with deification, being such in front of the Father. But this holiness, transparency and deification, are transmitted to us too, through the impartation with His body, and so, Christ's Resurrection means not only His communion with the Father, but also His entering in full communion with us, communion that is virtual to us in the beginning, but it follows to become an actualized communion, by the dwelling of Christ and of the Holy Ghost within our being." (Stăniloae 2006: 73)

"Only the perspective of the resurrection gives us the power to wage the true fight required by it: the fight against passions, the fight for sensitization, for communion, for likeness to Christ and this is the power of the One Who has resurrected, a power that upholds us on this road." (Stăniloae 2006: 76)

"The resurrection with the body of the human individual person it cannot take place but in solidarity with the transformation of the whole substance of the cosmos, namely at the end of the present form of the world. Christ alone has resurrected, in order to place in front of us the perspective and the hope of the resurrection and in order Him to become the source of the transfiguration power of the present cosmos and of our bodies' resurrection. The resurrected Christ is through Himself the beginning and the prophet of the end of the world's present life and of the world's elevation in the plenitude of the life on God." (Stăniloae 1997: 237-238)

"Elevating the life of the individual person in the plenitude of the life of God it is solidary, in the same time, with elevating all the people to this life. And this is not only because of the resurrection with the body cannot be obtained separately from the transformation of the world, and from the everybody's resurrection, but also because of the fact that the history as work of the entire mankind it is important for the good or the bad actualization of the entire human nature and it has the purpose of making the whole world transparent to the divine rationalities from within the world, through everything the mankind does good within the world's frame, or to make the world opaque because of what the mankind does evil." (Stăniloae 1997: 238)

"The fact itself that the mankind is destined to resurrection, the basis of which it has been laid by Christ, namely to the resurrection in solidarity, on

a plan of absolute and eternally happy life, it shows that God has prepared for the mankind something much higher, and the history of the creation is only a stage of human existence which the mankind to contribute to its growth in, for this absolutely happy life.” (Stăniloae 1997: 260)

“If today the differences of nature can, largely, cover the moral differences, so that you cannot know out of the people’s countenances their moral states and so the moral states lose some importance, after resurrection these state will be reflected in such a measure in their countenances, than the exterior will be overwhelmed by the interior, very deep and very nuanced, spirituality; this will make the people to see themselves with their whole interior expresses externally; there won’t be possible or wanted any equivocal or dissimulation.” (Stăniloae 1997: 284)

“Before everything, the resurrection of Christ founds, by and large, our belief into a continuation of the life after death. “(1 Co. 15: 17) And if Christ be not resurrected, your faith is vain”, said Apostle Paul. Without this event we could not found at the people who lived in history any proof of the life after death; we could have said that Jesus, by dyeing, He definitively ceased to exist and any man through death he perishes in an integral way. If this belief hadn’t been founded through His resurrection, it wouldn’t have had any importance the difference between the ones who believe and the ones who don’t, and it wouldn’t have been anymore any proof that Jesus was God, and His work, it was a savior work.

But, obviously, supposing that the resurrection of the Lord has this purpose of being a basis, we are going to develop, other significations of it.

The modern considerations, which are brought in favor of the soul’s immortality, they see in the separation of the soul from the body a liberation of his enchained powers, a burst into a fuller life. The Christian, based on the revealed teaching and upheld by the indication of some experiences, he believes that the souls will be partakers to such amplification of the life, by leaving from here without being surrounded by sin. The first one Who passed through death to a fuller life was Jesus Christ.

The sin, therefore, is a more durable impediment on the way of the spiritual life, than the body is. The sin remains permanently tied on the soul, like a disfiguration of his being. The body might not affect the powers of the spirit in their being, and it might only be a barrier in manifestation. The sin deforms and it weakens them to their heart. This truth is illustrated by the two forms of existence of the souls after death, because, though all the souls leave their bodies, not all of them go into a tormented existence like it would have been if the body had altered their being, or into a happy existence, as it would have been the case if, besides body like a passing barrier of the soul, there hadn’t been anything else to blunts the soul in a more durable way. But, a real separation between body and sin, in order to be possible to ascertain what can be actually done or what can be attributed to one or another, it doesn’t take place but only after the

separation of the soul by the body. In the earthly life the body and the sin are like an undivided whole, so that is harder to really highlight that the impediment of the spiritual life it isn't the body, but it is the sin. According to the Christian teaching, the man, ever since the first moment of his apparition in body, in the earthly life, he is burdened with the hereditary sin.

Not the born body is the sin; between them it can be made, in the light of the existence of the souls in the future life, a conceptual distinction. But the sin appears together with the apparition of the man into body, namely on the first moment of his existence. The earthly existence of the man, the first form of his existence, it is born with the seal of the sin and this fact is recognized in all his life's unfolding. But the body is the seen form of this existence. Even if through the baptism in Jesus Christ, the man is removed from under the slavery of the sin, he still remains, while on earth, into a body of which report towards the soul are determined by the general law of the earthly existence of the people, after the apparition of the sin into world. The body, after the ancestral sin, it has become an instrument of the sin, not only because the sin, like an act of the subject, it is done through him, but also because through him it encircles the soul even more in the development of its power. This ingrate service is fulfilled by the body after a thickening, after its structuring in this sense. Even when, from inside a man the sin has vanished, this structural thickening of the body remains, being also a condition of the man's engaging in the form of this world, determined by sin." (Stăniloae 1993)

"This resurrection cannot take place though before the transformation of the entire face of this world, which is affected by sin and thickened on the measure of the conviction of the people driven by the passions.

In the present form of the world, it is impossible, for instance, not to exist death, so it is not possible an endless life, a life full of resurrection to the people who live according to its laws. The younger generations will be able to find food, only if the older generations die. On one hand, it is a divine commandment that people to use the sexual instinct for procreation, and on the other hand, if the people keep multiplying without death, the earth won't be able not feed them." (Stăniloae 1993)

"The nature's getting out of the passions' writhing, by being the sign of a strengthening and by having as consequence a strengthening, it is the beginning of experiencing that incorruptibility brought By Jesus Christ to the human nature, it is the earnest of the resurrection." (Stăniloae 1992: 156)

"While it is characteristic to the subject to not be used by somebody until dissolving him in death, the supreme power as subject the man receives it into Christ, by the fact that He makes Himself man's own subject, namely not stranger to the man; the hypostatical Logos, or the divine Subject, He makes Himself man's subject. The Man Jesus endured death for He wanted to endure it, and not unwillingly. All of us endure a limitation, as a multi-

diverse cross, until the total cross of the death. This makes of man, in a certain measure, an object. But the man is called to make of the cross given to him, in the same time, a gate towards the infinity of God. And the man can do this by fully accepting to surrender himself to God, by willingly and fully accepting God as the man's border. The one reckoning that he finds the infinity inside his limit, he ends up inside the limit. BY reckoning that he will find the infinity (namely he will be like God), by eating out of the apparently exuberant tree but actually finite tree of the world, the man ended up in his limited situation, namely in death. Christ accepted the limit as a willing surrender to God, and He entered the Paradise through death, namely through the harsh wood of the cross. Christ defeats the death by His own power, by accepting the cross as total surrender, namely from the full position as Subject. Even when it seemed that Christ was made totally object through death, He defeats the death by receiving it as Subject, by accomplishing, in a culminant mode, the act of total surrender to the Father, as an act of an undefeated Subject. But he did that as man. Thus, the human face of Jesus, the most intense expression of the human subject, it will no longer definitively shut, as any human face from before Him. And Him, out of His power as fully restored human subject, He received the power of resurrection for eternity, namely for defeating the death, of being as subject in eternity." (Stăniloae 2005: 172)

"By no longer knowing about connection with God, as existence differing from the world, the man falls under the fear of the death, as definitive end of the whole man and, by that, the man no longer sees any meaning of the existence, the man sees no light in his existence, or he sees his existence as absurd. It seems to him that this way of thinking is rational or scientific, but it actually cannot be like that, because it is impossible that the whole existence to lack any meaning or any light. Such a conception would be the result of an exclusive trust in some blind laws, some strictly material laws of the existence. That's why, on the other hand, the man cogitates that the death cannot be understood as such, and therefore the man waits for a way of getting rid of death, as exclusive destruction of the body, a way that to leave the soul in existence and with the possibility that the man to be restored as whole again." (Stăniloae 1993, 3: 161)

"It is rational to cogitate the love of the Creator, as being so great that it doesn't leave the people in the state of separation and without employing another work of His great love for the people, namely the greatest and the most efficient use of His love. This work consists of making the most love Person of the Trinity, as man Who, by maintain His quality as Son, He also love as man, with the love of the son, on God-the Father, and Who communicates to the people too, this maximum love of His. On this purpose Christ went so far in proving His love for people, as God, and in proving His love for the Father, as man, so that He receives even death for people, in

order to defeat the death through His resurrection.” (Stăniloae 1993, 3: 161-162)

“The defeat of the death, done by the Son of God for the people, it won’t have a happy effect upon the people if they do not admit, through their free faith, that Christ has done that. This is, on one hand, full of meaning for existence, and on the other hand it is a great mystery exceeding everything that happens through the blind laws usually noticed by people in their existence. Only by admitting a supreme existence Who loves us, and only by answering His love with our love, we can benefit of the defeat upon death offered us by Christ for our eternal happiness. Without this faith one only obtains a resurrection towards the eternal unhappiness, for God doesn’t want the created human being to disappear or to remain incomplete. By this God shows the value He grants to the human creatures.” (Stăniloae 1993, 3: 163-164)

“The Son of God has removed, through His birth as man out of Virgin, the rigid law brought by sin, and through resurrection He has elevated Himself above death, the death being another form of the rigid law of the body’s matter, in the life after His resurrection, and after our resurrection, He fully elevates us to the freedom from the matter’s laws, from under their slavery.” (Stăniloae 1993, 3: 100)

“Without the resurrection of Christ, without the transformation of His body in a fully spiritualized body, it would have been baseless also the spiritualized life for the other people, after the general resurrection.” (Stăniloae 1993, 3: 106)

“What Saint Paul affirmed that the universe, through the resurrection of Christ, will fully escape corruption, being shown the man’s glory in his power of freely using the universe, the man being at his turn escaped from corruption, it was affirmed by Saint Maximos too, who explained this in another mode. He completed the explanation of the world’s and of the man’s crossing, through the Christ’s resurrection, from corruption to glory and to the man’s freedom, by analyzing the theme of the connection between pleasure and pain.” (Stăniloae 1993, 3: 106)

“Christ, as the new Adam, he has brought the light of His resurrection through the cross’s supreme act of love, and this prepares us for the happy life of our resurrection in communion with Him and for the life through receiving His Holy and life-Maker Ghost.” (Stăniloae 1993, 3: 121)

“Through the body of Christ it irradiates, unimpeded, the power of God, leading to resurrection on all the ones who are imparted with Christ’s body, and even leading the whole Creation to incorruptibility and to transparence.

Such a state means a victory of the human being upon himself and upon nature, a victory of the human being's community with the divine Person, a liberated human creature who can willingly endure the death – the supreme tyranny of the enslaved nature! We will see God “face to face”, but we will see “face to face” also on one another, no longer covered by the nature manifested in personal needs, in bodily weaknesses, in illnesses, or in all sorts of passions. The body won't cease to exist, but it will be a transparent body, so that we will see through it, in an unmediated manner, on God into glory, for everything will be totally spiritualized, beyond being divided in subjective and objective, beyond the nature's chains, beyond the passionate struggle for mastering the nature, beyond each one's fight for defending himself against others. Only the resurrection will open us the perspective from the nature's fatality leading to death, by opening us a plan worthy of us and of our aspirations, and, with that, the perspective of an ever-deeper sensitiveness and delicacy. Only the resurrection will escape us from wrongly fighting for obtaining an ephemeral existence, with the cost of taking advantage of others, with the cost of some imaginary experiences of self-accomplishment through pleasures. Only the perspective of the resurrection opens us the miracle of the happiness of fighting the passions, of the fight for getting more sensitive, of the fight for transparency, for communion, for likeness to Christ, the power of the One Who has resurrected upholding us on this path.” (Stăniloae 1993, 3: 137-138)

“The resurrection of Christ is the event that give the history meaning and light and, by that, it gives meaning and light to our life too. Without the resurrection of Christ, the history would have been locked up in a monotony and in a total meaningless, like all the components of the world and of the human persons.” (Stăniloae 1993, 3: 139)

“If everything we do had lacked the consequences, what would have us forced ourselves to do anything? **Only the perspective of our eternity gives our life importance.** And this perspective has been opened by the resurrection of Christ.” (Stăniloae 1993, 3: 140)

“The resurrection of Christ has brought upon us and upon the whole world, the full light and the integral meaning. Before Christ's resurrection the people didn't know for sure what they were living for, neither what the world existed for. Everything was covered in darkness. Some people suspected that they would have after their death an eternal life, but they weren't sure about that. Now we know that about our life into body, we will have also an eternal, either happy or unhappy, life, according to what we have used this world like, namely either for knowing the glory of God and for proving our love for one another, or in order to satisfy our egotistic, perishable, and mortal pleasures, pleasures which become boring after a while.” (Stăniloae 1993, 3: 140)

“Jesus didn’t resurrect only for Himself - with His body which He assumed as God – but he resurrected in order to give us too, through His resurrected body, the power of resurrecting at our turn. “By resurrecting Jesus from His tomb, He has given us the eternal life” (Resurrection’s Katabases).” (Stăniloae 1993, 3: 140)

“The resurrection is the celebration of the greatest joy, of a joy able to accompany us during our whole life, to the extent of our faith into the resurrected Christ.” (Stăniloae 1993, 3: 140)

“The resurrection of Christ gives us this light and this joy, not only through what it means, but also by the certitude that it took place. The other religions give some ideas about the good promised by them after death. The resurrection of Christ gives us the surety about our resurrection and about our eternal happiness, for is it a fact shown into history, even though not produced by some factors, characteristic to this world or to the history. Christ live into history, He received death into history, and He resurrected into history, in order to show that He exceeded the history through His power from above and outside the history, a power He manifested within history, a power made obvious also through the target He has showed us beyond history. And through this target He has given history a meaning and a value, and He has made the history as path towards eternity.” (Stăniloae 1993, 3: 140-141)

“The resurrected Christ showed Himself to His Apostles, whom He lived together into history with, and whom He spoke to, and in front of whom He worked His wonderful deeds, for three years. And the Apostles knew that the resurrected One is Christ Himself and they bore witness, even paying with their lives, their conviction that their Teacher Himself resurrected, and they gained the world with the power of their witness. And they proved that they didn’t do that by manifesting a lack of criticism, but after the ran away from Him, in fear, when he was taken to His death, because they doubted His power to resurrect. The High Priests and the Pharisees, when they saw that the empty tomb is contrary to their belief, they affirmed – impossible to uphold such an affirmation – that His Apostles came and stole His body while the soldiers guarding the tomb were asleep.” (Stăniloae 1993, 3: 141)

“The resurrection of Christ was proven as a sure fact, the only sure fact, which proves, at its turn that, beyond the meaningless reality, full of misery, and mastered by death, of this world - when the world is reckoned as being itself the sole reality, a reality inexplicable through the world itself, due to its dependent and imperfect character - there is the superior and consummate reality of the Almighty and loving of people God. The history of a world

locked up in itself it is meaningless, either during infinitely or not.” (Stăniloae 1993, 3: 142-143)

“The resurrected Christ has given the human life and the world a meaning, by bringing light and transparency within them, a fact required by the true rationality. Christ went through history towards resurrection, and that shows us that the history is to us too, such a path, that the history is a path towards eternity. The resurrection of Christ is a unique fact into history. The resurrection of Christ demonstrates His godhead. This is for, though some persons resurrected too – according to the Gospels -, they resurrected by His power, while He was alive, and the resurrected people, by turning back to their previous life, they didn’t bring any exceeding of the history. Christ only, has resurrected by Himself, after He died, and that showed that he didn’t die wholly, but He kept a power that was above the life into body. And only Him showed Himself as bearing a body superior to the historical body. This shows Him as truly being God, and that He came into history, through His embodiment, in order to exceed the history.” (Stăniloae 1993, 3: 143)

“Christ manifests a more obvious godlike power, by resurrecting His own body from tomb, after He dies, than when resurrecting Lazarus through the power of His body, or than resurrecting the son of the widow from Nain. In those cases, He was alive with His body, manifesting, through the power of His body, the act of resurrecting those people, whilst, in His resurrection, He manifested in an obvious mode, a power from beyond His body.” (Stăniloae 1993, 3: 143-144)

“Lazarus and the son of the widow from Nain are resurrected from death but still to the life into historical body. In those cases, the resurrection didn’t open eternal perspectives to the resurrected ones. So, through those resurrections, Christ didn’t show Himself as crossing the people from history to a live beyond the history. But through His own resurrection, Christ showed Himself as more powerful than the history, and he showed Himself as able to give us too, a new live than our live into history, and therefore to makes us after too, unsubmitted to the history.” (Stăniloae 1993, 3: 144)

“The resurrection of Christ done by Himself after His death, and His apparitions with another body, a body renewed relatedly to the historical body, but the same like, it shows us an act that cannot be done by any power of the body, but it can be done only by a power from beyond the historical state, it shows us the obvious elevating to a life superior to the historical life, to a life on another plan, to an eternal life, and it shows us that such a life exists. The godlike power manifested into the resurrection of Christ, it proves us the others’ resurrections as being true as well, as also all the wonders worked by Christ.” (Stăniloae 1993, 3: 144)

“Without Christ’s resurrection would have seemed that everything had been mastered by the meaningless tragedy of the definitive death. All the man’s egotistic passions and all his generous efforts would have seemed as meaningless.” (Stăniloae 1993, 3: 144-145)

“The resurrection of Christ has removed the death’s darkness through the light of the live that follows the death. That’s why, as Christians, we light up the candle when our fellow humans are about to die. That one won’t go to nothingness, but he is about to go to an eternal life.” (Stăniloae 1993, 3: 145)

“Christ’s resurrection wasn’t a bringing back of His body to the state from before His death, for, if that had been the case, His body would have been submitted again to corruption (rottenness) and death. It wasn’t also the forming of a body that to be totally stranger to the body from before death. It actually was a re-bringing to life of His body from before His death, but as spiritualized at maximum, consummately penetrated by the harmony and by the communicability of the spirit united with God. The body of Christ kept the traces of the spikes. Through His body it could be seen the life of His soul, as imprinted by His generous and savior thought and deeds, borne by the extremely luminous His divine Hypostasis. The Apostles recognized, in the body of the resurrected Christ, His body from before death, but as elevated to the most luminous glory, transparency, and spiritual beauty.” (Stăniloae 1995: 197)

“Due to Christ’s spiritualized state, His body after His resurrection, it was a body totally transparent to His soul and to his godhead, and therefore, the ones who saw Him, they realized the presence of the godhead within His body. It was a body liberated from any dependency on the conditions of the living in the material universe. His body was fully participating to the life of the Person-Absolute. It was, by that, a body illuminated by the glory of the Absolute. It was a body of the consummate freedom, and transparent for the rationality, for the understanding, and for the clean thought, in an unshadowing manner. Through that body wasn’t seen except the light. Namely, Christ resurrected with a body no longer submitted to the necessities common with the animal necessities, but still preserving His personal traits and everything which His body was imprinted with, through His deeds and thought, during His life in the material universe with the material body. This is the glory seen by Apostle Paul, when he said: “We are waiting as Savior, on Jesus Christ Who will transform the countenance of our body according to the countenance of the body of His glory” (Phil. 3: 20). It is the same glory which the resurrected body of the Savior has been clothed in, **for His body is so much overwhelmed by the Ghost, so that one can say that the resurrected Christ is the Ghost.** And this means that Christ’s body had a consummate freedom. Saint Apostle Paul said that

through the words: "The Lord is Ghost. And where the Ghost of the Lord is, there is the freedom. And all of us, by looking as in a mirror, with the unveiled face, the glory of the Lord, we are transformed in the same image, from glory to glory, as at the Ghost of the Lord" (II Cor. 3:18)." (Stăniloae 1995: 198)

"Our resurrected body will be in the state which the body was created towards, by being elevated to the full participation to Absolute, through the body's "passing" to the totally free life of the Absolute, passing called by Jews as "Passover". The resurrection of Christ is His "Passover" and the foundation of the "Passover" of all of us." (Stăniloae 1995: 198)

"About the spiritual character – and therefore full of glory or of light – of the resurrected body of Christ, Saint Apostle Paul declared that: "It was made the first man, Adam, with a living soul, and the last Adam (Christ) with life-giver Ghost". That's why our body too: "it resembles in corruption, and it resurrects in incorruptibility; it resembles into dishonor, and it resurrects into glory... It is sown natural body, and it resurrects spiritual body" (I Cor. 15: 45)." (Stăniloae 1995: 198)

"God has placed the human nature in an eternal movement which, after the separation of the soul from the body, it makes those two as ever-tending to reunite. God's contribution to the resurrection of the dead ones it is, in the first place, that of not opposing Himself to the soul's tendency to reunite with the body." (Stăniloae 1995: 199)

"In the Christian conception, the human beings, once fallen into the ancestral sin, they are no longer able to liberate themselves from the body's death. The role of Christ, the embodied Son of God, it is indispensable on this purpose, because the human being is incapable of entering through himself, in the fullest connection with God, connection understood as communication too, without this communication to start from God. And the resurrection depends of this. If the ones who passed away, were petrified in evil, they won't be turned towards good, not even by Christ, - even if they will resurrect too -, the others will reach the definitive resurrection into happiness. In both cases, the human being will have reached to a stopping of the movement. The first ones stop in the happy resting. This is for the humanity framed in the Christ's Hypostasis, it is in a consummate communication with the eternally unchangeable godhead, out of whom this stability in resurrection it will be communicated to the human beings too, if they will have been united themselves with Christ, through faith. The sweetness of the consummate union with Christ it will be so great in their state of resurrection, that their movement will come to a halt in an eternal communicative resting, into Christ and with the resurrected Christ. This is an idea firstly clarified by Saint Maximos the Confessor. Only by assuming

the human nature in the Word's Hypostasis, by being framed in this supreme bosom of perfect love of the existence, it assures the ones who want that, against the definitive death or against some endless reincarnations, caused by eternal discontents. The human being can easily unite themselves with the Son of God Who entered the possibility of the eternal communication with the people, through the humanity assumed by Him, and through the limitless love he is communicating them through His humanity. By That, Christ keeps the human beings steadfastly in the maximum happiness of the resting into Him, so that they no longer want a further movement, a movement that can change from good to bad, due to the illusion of being good. Int this eternally communicative and in this continuous increasing into Him, Christ keeps us not only by the fact that He is God, infinite in the life-giver power of His resurrection, but also by the fact that He is Person and not an essence, as in Platonism or in Origenism, an essence that is incapable of a conscious love. Christ is godlike Person, inexhaustible in the endless love He shows us. To this, it is added the fact that This Person is in the same time man, showing us, in His limitless love capable of other and other manifestations, a human intimacy and understanding, beyond which we no longer feel the need for passing to a higher one. In this way, Christ-the Man Himself, He is also the peak of the happy existence the human being could reach at. This is for in Himself Christ is God too. In the Man Himself, the human beings find the resting of the eternal and infinite happiness. But just because of that, the human being who refuses the communion with Christ, that human being refuses everything." (Stăniloae 1995: 199)

"Through Christ's resurrection has been projected upon universe and upon time, the light of the meaningfulness. The present universe cannot be from ever and lasting forever, as a universe giving birth to human beings in order to kill them. If that had been the case, the present universe would have been existing by itself, but profoundly imperfect, profoundly imprinted by evil, and that would have involved a total contradiction; the universe it would have been an existence that in this intertwining between good and evil, or rather as dominated by evil, it wouldn't have had anything above, in its lack of meaning. The resurrection of Christ "it has filled everything with light". The resurrection of Christ and our resurrection into Him, it shows the final victory of the good within it, as the true relation amongst people. The Christ's resurrection gives a meaning and a target to the urge for communion, lived by the people while living into the present universe, and it shows God as working, for the universe and the people's bodies to become increasingly transparent to Him, by bringing the universe and the human beings, towards the happy eternity of their full transparence and communication with Him, and amongst themselves." (Stăniloae 1995: 202)

“As man, Christ’s relation with us as His fellow humans, it is the relation of efficiently saving us from all evil, from all estrangement from God, for He is also the Son of God. He is so naturally communicable to us as man, as our fellow human are communicable too. But in His communication with us we have too, the communication of God with us. Therefore, Christ communicates us the immortality of His humanity into spirit, namely the immortality which we can have by knowing and loving the infinite God, by the fact that Christ has made Himself so accessible to us, in His relation with us as man, as any other man, but he communicating us in the same time His victory upon body’s death, towards an eternal life into happiness. But we will reach that after we will grow up in the attachment to the infinite God through knowledge and through love and by defeating the attachment to the world as to the sole reality. We accomplish this growth also in union with Him. More precisely, in this life we don’t receive only the resurrection into spirit - through the spiritual communication with Christ and not without growing in it by our effort too - but we also receive an earnest of the participation to His resurrection with the body, through spiritual communication, but also through the powers of His resurrected body, into the Holy Mysteries and especially into the Holy Impartation. This being an impartation with His body - which lived in cleanness and it was brought as sacrifice to the Father -, it gives us also the power of making an effort in the spiritual growth in the same qualities towards the future resurrection with the body.” (Stăniloae 1995, I: 17-18)

“About the resurrection into spirit which we can gain while still being in this life, or in the communication with Him spiritually through His humanity, in this life of ours, He tell us Himself with the words: “Verily, verily I say to you, that the hour comes, and it is now, when the dead ones will hear the voice of the Son of God and the ones who will hear it, they will resurrect. For as the Father has the live in Himself, so he has given it to the Son to have life in Himself” (Jn. 5: 25-26). And about the future resurrection with the body, consequent to the resurrection in the present life with the spirit, He tells us: “Do not wonder about that, for it comes the hour when all the ones from tombs, who did good deeds, they will come out towards the resurrection of the life, and the ones who did the evil deeds, they will come out towards the resurrection of the damnation” (Jn. 5: 28-29).” (Stăniloae 1995, I: 18)

“When the man fell into the knowledge of the world’s objects as submitted to some meaningless laws - namely the man feel into the spiritual death-, as one that reckoned that he reached the end of his knowledge as locked-up in nothingness, there came the godlike hypostatical Word and he took the human nature and so He opened to the human nature’s rationality, and through that He opened to the rationality of all the ones who get attached to Him, the neighboring horizon of His infinity, and so He got rid the people

from the death of the finite knowledge. This is extended as effect upon the body too, and it resurrects the body too, from death.” (Stăniloae 1995, I: 26)

“The man, when standing by himself, and without Christ, he is dead. But into Christ the man starts being alive even from earth, in his soul, in order him to continue to be alive after his body’s death, and at the Final Judgment, the man to resurrect with his body too, towards the eternal happy life and then it will be proven the person’s value according to his body too.” (Stăniloae 1995, I: 29)

“Feeling the communication with the embodied Word, it means feeling also the godlike life live by Him in His body; and this can mean feeling it through the spiritual roots, tough sensitive, of our own body, roots remained into our soul even after our death. Maybe this is the meaning of the words of Saint Evangelist Matthew that: “many saints bodies rose and by coming out of their tombs, after His resurrection, they show themselves to many” (Mt. 27: 52-53). They probably lived anticipatedly, but very strong spiritually, their bodies, and thus they somehow felt others too, or they made other too, to feel them thus, so that it seemed them and to others that they actually bore bodies.” (Stăniloae 1995, I: 31)

“But the resurrection and the ascension do not mean only a modification of the human subjectivity, but also an objective amplification of the humanity of Jesus Christ, without exiting from its general characters. While Jesus was with the human nature on the earth, His body was subjected to the irreproachable weaknesses and sufferings of the usually body. All of these impacted the soul like a sufferance. He suffered obsessions, hunger, and thirst, and pains due the nails which He was crucified with. After resurrection and ascent His body has become spiritualized, by not being subjected anymore to the conditions of the material existence on earth. The spiritual part of the human nature, and with it also the godhead, they no longer have in front of them the opaqueness of the material matter, but they were flooding in plain sight and they were manifesting themselves unimpeded. In this consists the aspect of brightness of the deified body. The Son of God could spiritualize His body and show it shiny even before His death. But He retained Himself through His godlike nature to get His body out from the general earthly law of the human trials and sufferings. He wants to follow the natural way of the human body, which only after death it exits the material conditions of the historical existence. There was almightiness into Jesus Christ also while He was on earth, and it was manifesting into the sustaining of the Universe and sometimes in wonderful deeds. But the almightiness it is in the hand of God’s will and it is used on a purpose, where and when He wants. It is not an elementary natural power which overflows everywhere without any order. By being a man amongst people, the almightiness of Christ was manifesting like love and through love, the only form which He can do them the maximum good in, by elevating them to the rank of God

loving subjects and of fellow beings.” (Stăniloae 1993)

“The imperishability, the brightness from after resurrection, they put a distance between Jesus and the people, though neither this is, related to them, a physical brightness, a constraining one, but a spiritual brightness, a warm one; it is the love not shadowed by the obstacle of the body; it is the love of the being which has raised above the human miseries. But just because it is no longer filtered through these human obstacles common to all people, and just because it is ascertained more obvious as being the love of God and not the love of a simple man, it is created a distance even now. For it is obvious love it brings together, but because it obviously is the love of God, it imposes respect and even fear. So, the love and the fear come antonymous together, by giving a kind of saint shyness, of a saint timid desire, like it is said in the Saint Liturgy: “With the fear of God, with faith, and with love, you come closer”. The courage of approaching is helped by the fact that the brightness of the Resurrected One, by consisting in the love manifested without the obstacles of the human body, it is though the brightness of a human face; when the apostles saw Christ after resurrection, they knew that it is just the face of the one who suffered like they were, for all the human things. If the Son of God hadn’t had a body totally like ours, the people wouldn’t have had the courage to come close to His appearance into a shining body.” (Stăniloae 1993)

“Even if also the resurrection and the ascent of Jesus they mean a certain leaving of His, and a raising above all the people, in order to be able to come for the second time – being given that the heaven is a higher spiritual region – Jesus is closer to the ones from there than to the ones from the earthly life.” (Stăniloae 1993)

“The resurrection establishes a new closeness amongst the human subjects, and, of course, in a way which we cannot imagine, between them and God, for, everywhere, the life of the human spirit in the pure body it is the fullest, and the spiritual realities of the world show the human spirit as more certain and more concrete.

The resurrection brought Jesus closer to the people. Of course, because their bodies are not resurrected as well, the full closeness will be accomplished after everybody’s resurrection. But His body has become a perfect environment to His soul’s manifestation, and by this, to godhead. Just this means a tighter closeness of Him to us, like a human spirit and like godhead. This closeness is understood as being of another nature than that one of the earthly body. A man in the earthly body he is close to us because his body has the inertia and the common law of our body, which our senses from here are conform to. But His spirit is less unveiled to us. Jesus was in the earthly body, in a certain way, closer to us after His resurrection - all the more, as much as His body was also deified during that time, for it was not stimulating towards sin, and the spirit was not facing so much hardship to reveal Himself through His body. But, for

Jesus has taken voluntarily a body submitted to the laws of inertia, of opacity, of space, and of material maintenance, there weren't manifesting through His body, so fully, His human soul and the godhead, like they did through the resurrected body. His body from before resurrection, it included the possibility of death, and thereby, it had some shortcomings. That body didn't have the consummation of life, for it wasn't in the state of a body which defeated the death. All these constituted difficulties also to the spiritual revealing of Jesus. They explain the possibility of an ascension of His, through resurrection and ascent.

Into the earthly body, His approach was weakened and narrowed to the circle of the people among whom He was moving. After resurrection, the closeness grew up both in intensity and in broadness, by not being anymore Him impeded, by our space, in His action of being in the same time close to every man. After the resurrection He is closer to the humanity and closer to the man, being Himself elevated as humanity and as man, to a maximum spiritual communicability, just because He is a fuller environment of God's revealing.

The resurrection with the body meant both an elevation of His own state, and also a bigger closeness to people, a greater effectiveness over their spirit. These are two aspects of the same effect. But the elevation of His own state it means also a bigger closeness of Christ as man, to God.

His approach to God would not mean also an intensification of His efficiency over the human spirits, if this rising would not be of a man, of a human being, who, besides all His rising above the actual state of the people, remains in ontological connections with those. Only through the fact that He has lived into history with a real face of a man, has felt and has suffered like them and for them through all the human attributes, His rising does not get Him out from the connections with the humanity, and people are feeling through the remembrance of His face and of His historical life, but also through other more recent threads, His influence over them.

Through resurrection, Jesus, elevating Himself, as man, closer to God, He has elevated Himself, by this fact itself, to the highest stage of the mankind, which is a maximum communicability of His spirit in the relations with the people. The resurrection is the spiritualization of the body, it is the body's total overwhelming by spirit, it is the fullest actualization of the potentialities of the spirit. Because the spirit is perceived by us on the measure of our spiritual elevation, the closeness of Jesus it is experienced more powerfully by the ones who are living more through the powers of the spirit.

About the being and the attributes of the resurrected body of Jesus, we the people cannot tell anything determined and intelligible, because of us being into the earthly body.

The Gospels, on the other hand, they tell us that the body of Jesus could be felt with the hands, that it received food and, on the other hand, that He was penetrating through the locked doors, He was appearing and disappearing from the eyes of the disciples and, generally, the usual physical touch from before it was no longer possible, like it is seen in the

case of Mary Magdalene, in the morning of the resurrection.

Is there a spatiality, an invisibility, and even a materiality - all of these transcending the spatiality and the materiality of the present state of this world and our perceiving capacity but being appropriate to the future form of the world which we all will belong to, after the general resurrection? Are the spatiality and the corporality from this plan, accomplishing in a satisfactory manner, the synthesis between the forms of the existence of the spirit and those of the body, between the localization and over localization, between spatialization and over spatialization? These are questions which will remain unanswered until the unveiling of that perfect form of the world will have taken place.

If the body of Jesus had ascended from the grave directly to heaven, even if this had taken place in the plain sight of the disciples, there wouldn't have been produced sufficient evidence about His resurrection. But, besides this, His remaining on earth for forty days, into some contact with the people from this world, it confirms the connection kept between the resurrected Christ and this world, and after He is not showing Himself anymore in a visible manner. Between the body of resurrected Jesus and this world, there isn't an impossibility of a relation. Because through the ascent of Jesus to heavens, He has not left His resurrected body, there doesn't exist a serious reason why His connection with this world could not continue, since, by and large, through resurrection, Jesus has established His connection with the world, and by spending more time in connection with the world, He manifested His will to keep this connection. Beside this, what meaning would have had the resurrection of Jesus with the body, if after forty days He had left His body again? The meaning of this fact is reduced to a simple demonstration of the continuation of the existence of Jesus after death.

Sergei Bulgakov finds to this also the signification of prolongation of the hierarchal ministration of Jesus among people. But the purpose of such a prolongation it is quite impossible to be highlighted.

Two questions are to be asked concerning the Lord's resurrection: 1. If people are destined to resurrect only all of them together, at the changing of the form of this world, why was Jesus an exception from this law? 2. Why Jesus has not continued to show Himself to the people to the end of the world?

Asking the question, why Jesus resurrected alone, we do not understand to ask ourselves how He had the power to resurrect, but we ask how was possible to detach Himself from the solidarity with the mankind in this regard, and to dispense Himself of the condition of the transfigured Cosmos, in order to live in a resurrected body?

The resurrection of Jesus must happen soon after His death and before the end of this world and of the resurrection of all people, for the establishment of the faith into the future resurrection and because it was impossible that not be immediately removed, by Him, any effect of the death.

The possibility to resurrect and to exist alone like a resurrected one, without the continuity with the entire transformed universe, it has its

spring in His godhead. "This fact must stay in connection with the infinite advantage that Jesus has in report with the rest of us... He is the only One Who must not come back from the remoteness from God, like a lost son coming back to his parental home. Because, He has never fallen from the state of the Son... His contact with the source of life it has never been interrupted. The godhead power, which lives the entire creation from and which we have excluded from only because of our guilt, it fully crosses His being. Because the Son has taken upon Himself the helplessness and the humiliation, that was in contradiction to His real being... Once His mission was fulfilled, it was necessary to take place something similar to the construction of a dam and to the overflowing of gathered waters of the river, with a new force, in their riverbed... Here the delay was no longer possible"²³⁰." (Stăniloae 1993)

"Next to the intimacy of godhead, where dwelt the humanity of one of the three Trinitarian Persons, there were produced the necessary conditions for the existence of the resurrected body of Jesus and these conditions form the base which stays ready to receive the new form of the world or to cross through its entire reality, by imposing its laws when the time will come. In this way, through the resurrection of Jesus, it has been made the beginning of the future world, which stays for now hidden to our sight. "The resurrection of Christ it is like the awakening of the springtime. It is the beginning of the new creation of the world, which, only due to the creator pause, which we are still in, it is stopped for a while, before to be brought to its end"²³¹." (Stăniloae 1993)

²³⁰ Karl Heim, *Jesus der Weltvollender*, Furche-Verlag, Berlin, 1937, p. 178-9.

²³¹ Karl Heim, w. c. p. 186.

Revelation

“The natural Revelation is fully known and understood in the light of the supra-natural revelation; or, the natural Revelation is given and maintained by God, in continuation, through an above nature action of His.” (Stăniloae 2003: 9)

“The two revelations aren’t separated: the supra-natural Revelation is unfolded and it produces its effects in the frame of the natural one, as some kind of more accentuated coming into relief of the work of God, of leading the physical; and historical world towards the target it was created for, according to a plan established from ever. The supra-natural Revelation it only restored the direction and it gives a more decisive help to the movement God maintains within world through the natural Revelation. Besides, in the beginning in the fully normal state of the world, the natural Revelation was not separated from a supra-natural revelation.” (Stăniloae 2003: 9)

“In our faith, the cosmos’s rationality it has meaning only if cogitated before created and in all its continuity, by a knowing creator being, and only because it has been brought to existence in order to be known by a being the cosmos have been created for and, through this, in order to realize between itself and that created rational being a dialogue through its mediation. This fact constitutes the content of the natural Revelation.” (Stăniloae 2003: 10-11)

“(…) the supra-natural Revelation represents the bringing back of the human nature to its true state, giving it in the same time power to reach its final target, towards which it aspires naturally.” (Stăniloae 2003: 25)

“The natural Revelation isn’t fully revealed to us except through the supra-natural revelation.” (Stăniloae 2003: 26)

“(…) the supra-natural Revelation accompanied ever since the beginning (…) the natural Revelation.” (Stăniloae 2003: 31)

“(…) the supra-natural Revelation culminated into Christ.” (Stăniloae 2003: 34)

“In the person of Christ, the supra-natural acts directed to towards nature, they concern mainly the human nature and they correspond with the spiritual elevating of the human nature, by indicating the causality of the spirit in the supra-natural acts, but also the maximum level the human nature is elevated into Christ on, and the perspective which He opens to all the people who unite themselves with him by faith.” (Stăniloae 2003: 36)

“(...) the Revelation consists not so much in unveiling a sum of theoretical knowledge about a God closed in His transcendence, but in His action of descending to the man and of elevating the man to Him, until accomplishing the maximum union into Christ, as basis for extending this union between God and all the people who believe in Him.” (Stăniloae 2003: 47)

“But Christ revealed (...) He remains and works further into creation, or He makes the Revelation permanent in its efficiency, in order to lead the one who believes, towards the union with Him and towards their deification, namely, through their gradual spiritualization through the Holy Ghost, using three concrete and united means: the Church, the Holy Scripture, and the Holy Tradition.” (Stăniloae 2003: 47)

“The supra-natural Revelation ended into Christ.” (Stăniloae 2003: 49)

“The Revelation’s power and light reached at zenith in the sun Christ.” (Stăniloae 2003: 50-51)

“(...) in the natural Revelation the faith is produced by the meanings or by the evidences ascertained by the man (...)” (Stăniloae 2003: 73)

“The fact that Christ judges the world, as man, it is a new honor the man is shown in, but it is also a new deification of the man. Christ’s countenance, of supreme honoring, it will show what the man should have become, and in the fact that He must judge the people, it is shown the contradiction which the people have placed themselves in, or the distance which they have remained at from the target which God wanted them to reach at. In Christ-the Judge, the people will see His humanity in a new light, and they will see also God in a new unveiling. And as the embodiment constituted to the angels too, a new revelation of God through His closeness to the creatures, by getting out of His transcendence, inaccessible in a certain sense, likewise will be the second coming of the Lord into glory and His showing like a Judge, to the angels too, a new revealing of God and, in the same time, a new highlighting of the man’s greatness.” (Stăniloae 1997: 298)

“This problem has to be formulated in the followings questions: What the Man is, in order to be chosen by God like a Revelation’s propagator? What makes the man able to fulfill this mission? Why does not every man directly receive the revelation? Or why does not the man receive it through any other means, and not through another man?

In other words, how it comes that God can speak to us better from another man, or that we feel God more penetrating when He speaks to us from another man, than from an object?

We must see, in the first place, what makes our fellow man to be different from the world of objects, be them fix or moving? What retains us, what notifies us, what strikes us at our fellow man, differing from what the

objects offer us? It is not the case to analyze ourselves to see what we find in us different from objects, plant, and animals, and then to attribute that to the other people. It is about the totally special experience that we have while meeting another man, like provoked by him, experience which we cannot have when we look at ourselves with the other sight, but which we can provoke to others, but we cannot provoke to ourselves. And the other experience of the man, but not mine, in what he has like a man, different by everything is given on the objective level, we are having it in the first place and in an accentuated way, when faces us like a second person and addressing directly to us.

And then we are concerned about the man as second person, as the one who speaks directly to us, because from him each of us has received the faith. It is true that seeing a crowd or a man praying, it strengthens our faith without them being in direct communication with us. But no one has reached his faith without anybody ever confessing him his faith, in direct speaking, and nobody will feel the growth of his faith if, by watching to a group of people who prays, he does not update, having also the help of the memory, a personal state like that in which he finds when is in direct *me/you* report with another person. If he does not feel that one or those ones like ones who directly ask him to pray – even if those do not observe his presence – their pray will not have such a powerful effect of invigorating his faith.” (Stăniloae 1993)

“If I transmit the Revelation depending on *me-to* report with my fellow human and, in serving him, I am doing it through by answering his concrete troubles and necessities, and not through other occupation vain of each moment struggles of the fellow human. This means that I have to participate like a factor to history, by getting aware seriously about its problems. This is for, if I do not help my fellow human with my deed, I won’t show strength of faith and I couldn’t make the other to believe. This shows that I cannot break myself away, in my conscience, from the concrete content of the instant and of the place. I am compelled to serve through all my being to the necessities put there by my fellow human here and now. I cannot deny serving service this man in this instant, by being myself satisfied with the theoretical love of the people, with the philosophy on my duty towards them²³².” (Stăniloae 1993)

“The reality of a true communication between God and man, of a bridge stretched between these two poles, and therefore the reality of a possibility to intensify this unmediated bond, it can be concluded also from the nature of the divine Revelation and from the fact that we are able to receive the divine Revelation, by distinguishing it from any earthly communication.” (Stăniloae 1992: 18)

²³² TH. STEINBÖCHEL, *das Umbruch und Denkens*: “Dem wirklichen Du begegnet das wirkliche Ich nur in der wirklichen geschichtlichen Situation und diese ist eine solche immer in gerichtlicher Gemeinschaft des bereutes und Standes des Volkes und Staates. In alle diese Gemeinschaftsbezüge ist der konkrete Mensch verflochten und der Ausspruch des Du an das Ich ist ein Immer ein solcher des Du in **der Not**, in der **es hier** steht, an das Ich, das **hier** vor Du Ich wird.“, (p.173).

“The Christendom if founded on the Revelation comprised, according to some of the Christians, in the Holy Scripture, and in the Holy Tradition and preserved within Church and, according to other Christians, only in the Holy Scripture. A change of the language that implies the rejection of this Revelation no longer can pretend that it preserved the Christendom, and the theologians proposing the forsaking of the Christian Tradition no longer can pretend for themselves the name of Christians.” (Stăniloae 2005: 5)

“We reckon that there is an apostolic typology proved to be privileged in comparison to all the later typologies and it partially determined those typologies, for the Apostles stood in the immediate influence of Christ, the Embodied God, and their human capacity of noticing the divine was elevated to a supreme degree, and so also their capacity of expressing the divine which they noticed. That’s why, the means which they expressed the Revelation with, we need to keep those. Without any doubt, there is a method for adapting the Christian language to a contemporary language, by taking heed to the essence of the Revelation, expressed through some privileged means. By anticipating the result of such research, we can say right now that the “demythologizing” and with this the forsaking of the means essentially related to expressing the Revelation it cannot be accepted, because of meaning the annulling of the Revelation; we can accept a “spiritual understanding” of the means for such an understanding corresponds to their meaning itself. Specifying, we can say that the Revelation was expressed in an essential and authentic mode through words and images, which always present a true spiritual core, which they let it be seen, and which it must be preserved even if one uses other words and images than the one which the Revelation was expressed in. A contrary, the “demythologizing” starts from the idea that the popular fantasy created a series of myths lacking any support in reality; that’s why we must reject all of these myths, and to search another core that the one expressed by them.” (Stăniloae 2005: 6-7)

“The essential unchangeable fund of the Christian Revelation is identical to a series of acts which this fund it was accomplished through, and these acts was expressed without any alteration by words and images. Even if we would use other words and images, these words and images must express the same fund of acts expressed by the original words and images, and we must always base on those ones.” (Stăniloae 2005: 6-7)

“The Christian Revelation consists of a series of acts committed by God, or promised by Him, related to the world and to the human history. The newer theology has highlighted this content of acts of the divine Revelation, unlike the older theology that considered the Revelation as “an unveiling of teachings” from God, satisfying the man’s interest of knowing the truth and

of living according to the truth. In the Decree *About the Divine Revelation*, the Council Vatican II impropriated the idea that the Revelation consists especially of acts of God, after a Protestant theological school, so-called “of the history of the salvation” (...) saw the Revelation as a string of acts of God within history, and the salvation as a gradual accomplishment during history.” (Stăniloae 2005: 8)

“God works continuously upon the people who want to open themselves to this work and His work goes on a by and large progressive trend. But not all this work is usually called as Revelation. Revelation in own sense it is when the word of God unveils actions directed towards history. The Revelation presupposes this action, it has the action as a component act. God isn’t only a teacher of the people, letting them to work exclusively with their powers. But the God’s action is only a component of the Revelation. The second component of the Revelation is the word, through which the man’s attention is drawn upon God’s action. The word precedes or follows to, or precedes and follows to, the most important moments, the most decisive moment of God’s actions promoting history. God urges the people to open themselves to the energy communicated and promised by God in order some more important historical acts to be accomplished, and in order that energy to be used by people with all their power for fulfilling these acts, or for answering, with gratitude and with trust the help granted by God, and to be elevated to a life of superior fulfilling the will of God. But often, the word of God as Revelation it is communicated also when the people ceased receiving the will of God, in order to explain them the forsaking by God and in order to urge them to fulfill His will so that to be able to receive new acts of help. The forsaking is, too, an act of God and it isn’t a forsaking in a total sense. Anyway, the word is accompanied even then at least by the promise of a future help from God. A word of God totally lacking any support of the happened past, present, or future action of God, it is never communicated.” (Stăniloae 2005: 14)

“In the period of the Prophets, The Revelation was done not so much through contemporary to them acts of God, as through words promising future acts. The words were preponderantly prophecies, and not unveilings of some divine taking place acts promoting new crossroads in history. Those words unveiled at most a work of God promoting an unnoticed progress in history. The prophets’ words are in the same time an “apocalypse”, or an unveiling of the hidden meaning of the history and of the divine energy which unnoticedly help the history’s unfolding. They no longer unveiled great, contemporary to prophets, acts of God, because the people Israel, in their ensemble, they refuse to open themselves any longer to some divine acts which promote a historical progress of visible jumps. The people of Israel established then, in the Law’s prescriptions, as in a system of forms which to preserve them as a nation craving for earthly power, avid of history,

in the sense of raising to an ever-greater worldly power, history done by the people Israel only by its own powers. They no longer saw in the law the prophetic meaning, they no longer use the Law for their spiritual-moral progress, for advancing towards a state of brotherly openness towards all the other peoples, in order to communicate those peoples, the promises given by God and His superior expectations. The people of Israel no longer wanted to contribute to the accomplishment of such a history.” (Stăniloae 2005: 14-15)

“But God led the obedient “remnant” of Israel towards the promised state, which He will intervene in, with new, decisive acts, in order to elevate the world on a totally new spiritual level. This is for the prophetic words are acts too, by the effects produces within souls by the urges comprised in the increasingly clearer promises those words made. The words suggestively described the states which God will produce in the future, they created some anticipations, some foretasting of the future states. In order the souls to be capable of that foretasting, of anticipately living the promised future states, promising those states must be done on the moment when their souls have been elevated to this capacity. The Moments of the Revelation adapted, from this point of view too, to the moment crossed through by the man’s soul in his ascension, so that the prophecy, in addition to the whole divine origin it has, it corresponds also to a certain level of the man’s capacity of seeing. All the more, the fulfillment of the prophecy is done when the soul’s state, at least of some of the people, it has become capable of the new state brought by the prophecy.” (Stăniloae 2005: 15)

“The acts prophesied and prepared by the whole Revelation of the Old Testament, were: the embodiment of the Son of God, His crucifixion, His resurrection, and His ascent as man, the sending of the Holy Ghost since the foundation of the Church, and the continuous work of the Holy Ghost through and within Church. All these acts, except the continuous work of the Holy Ghost withing and through the Church, are acts of the divine Revelation, being accompanied by words drawing the attention upon them and clarifying their meanings. The work of the Holy Ghost within Church is no longer, properly-said, a Revelation, for it is no longer accompanied by new godlike words, which to clarify this work and which to show how its adaptation to the new circumstances and human problems. This is for the embodiment of the Son of God as man and the other savior acts of His, and the descent of the Holy Ghost, they comprise in them everything that was to be accomplished on the wide scale, as spiritual progress, as union of the human with God, to the end of time.” (Stăniloae 2005: 15-16)

“Neither Moses nor his generation had within them the knowledge and the state which the pious Jews must reach at the end of the era of the Old Testament, in order to be able to receive Christ. They had to reach this state

gradually, through new revelatory acts of God. But Christ has within Himself, through resurrection and ascent, in a consummate manner, everything that must be obtained by the ones who will believe in Him to the end of them, they must achieve; in Christ it has been revealed everything we will become not only to the end of time but in eternity too, this eternally be the target which we must aim at. In Christ the Revelation has come to an end. It is finished not only through the acts which accomplished in Him the final and eternal state which must aim at, but it is finished in words too. This is for Christ clarifies in words too, what means not only the final and eternal state accomplished through His acts, but also our need for tending towards achieving it, and the way which we can achieve it in, and the way which He, through the Holy Ghost, will help us to achieve it in. The teaching of Jesus is a prophecy forever, to the end of the world, as His embodiment, sacrifice, resurrection, and ascent, they created within Jesus-the Man, and the descent of the Holy Ghost created in the first Christians, the state that was to become characteristic to all the ones who believe. So, this teaching has the prophetic meaning and dynamism covering the whole duration of the history, even that one from after the time has ended.” (Stăniloae 2005: 16)

“This prophecy was made by the Apostles too, for they were inspired by Christ and by His state from after resurrection and ascent. Saint Apostle Paul said: “And when Christ Who is your life, will shows Himself, then you too, together with Him, will be able to show yourselves into glory” (Col. III: 4). Until then the believers strive, cogitating as Saint Apostle Paul did: “In order to know Him and the power of His resurrection and I to be receives as partaker to His passions and to be like Him in His death, so that somehow to reach the resurrection from dead” (Philip. III: 10-11). But this endeavor is upheld within believers by the Ghost of Christ: “And I am convinced about this, that the One Who started the good thing for you, He will bring it to an end until the day of Christ” (Philip. I: 6). This prophecy has been done, not only for the individual believers, but for the whole history, especially by Apostle John, through Apocalypse, the only book exclusively prophetic of the New Testament, the only book showing the hidden meaning of the history to the history’s end, and what will be after the end of the historical time.” (Stăniloae 2005: 16-17)

The Revelation into Christ is a new level in comparison to the revealing from the Old Testament. It is accomplished in an ensemble of new acts, of another order, which the mankind has been prepared for. The force of these acts will work in other people too. The revealing from the end of time it will be, somehow, a new one in comparison to the one from the time of the embodiment, resurrection, and ascent of Christ, and of the descent of the Holy Ghost, but in another sense, that revealing will be the same with that one into Christ, being only the experience within the believers’ persons of

what it is actualized in Christ. That's why it has been said in the New Testament that in Christ "it has been reached the end of time". On the other hand, the explosive extension within everybody of the state of Christ at the end of time, it will be a totally new act of the Revelation, its supreme act, and not a simple completion of the teaching. It will bring a deepened and increased knowledge only for it will bring a new state through a new act.

In order to prepare themselves for that state, the people are called to make efforts of superior order, in their freedom, in order to impropriate themselves - as much as possible - out of the state of Christ, and not to simply bringing a cult to the unique God. This period needs the support of a theocratic state, which to uphold with its force these spiritual principles of the mankind." (Stăniloae 2005: 17-18)

"The complete Revelation has been accomplished, in a certain sense, through the acts of Christ's: embodiment, crucifixion, resurrection, ascent, and through the descent of the Holy Ghost. We make this Revelation in Christ as actual for us, this Revelation being in the same time the state of Christ-the Man achieved through the mentioned acts of the Revelation." (Stăniloae 2005: 18)

"The Revelation isn't a simple communication of teachings, but it is a continuously new state of the man, by the man's coming closer to God. The Revelation in Christ is a new state of the humanity assumed by the Son of God, and the Revelation of the future life is a state like that one of Christ-the Man in everybody who will believe in Him." (Stăniloae 2005: 18)

"The Christian Revelation is given in a Person, in the divine-human Person of Christ, and it is the effect of the acts of the Son of God of embodiment in a man, of crucifixion, of resurrection, and of ascent as man, and of sending His Ghost within world." (Stăniloae 2005: 18)

"The Christendom without the Revelation understood as such, it cannot exist. An adaptation of the Christendom to world, by rejecting these acts of Christ, which are the essential acts of the Christian Revelation, it equals to the forsaking of the Christendom. A theological language that, due to the desire to adapt the Christendom, it would no longer express the content of this acts of the Revelation, will no longer be a theological Christian language." (Stăniloae 2005: 19)

"The Revelation wasn't done only through acts and words, which continue working within souls, but also through images. This fact was newly highlighted by some Anglican Theologians, by opposing the images to myths." (Stăniloae 2005: 23)

“Between acts and word, on one hand, and images, on the other hand, there isn’t a report of independence; so, we reckon in this sense that it will be solved the problem of the report between word and image in Revelation and in the Christian preaching, which the Anglican theologian Richardson reckons as being a big future theological problem. The word and the image are interior to one another. The only difference is that in word predominated the meaning and, in the image predominated the shape. But neither the meaning excludes the shape, nor the shape is meaningless. “But the words too, are icons of the things”, says Patriarch Nicephorus the Confessor.” (Stăniloae 2005: 23)

“To the not-fullness of the God’s presence in the images of the Old Testament, and therefore in the people from that time too, it belonged also that those images were taken from the nature’s elements or even from animals. The level of understanding which the man was on, it didn’t allow the overcoming of using some of the nature’s elements as images of God. It is right that those images didn’t accomplish this function in a general mode and through themselves, but through a special divine act, which indicated in the same time, the difference between God and them. Like in the Book of the Genesis (VII: 13), or like in Apocalypse (XIV: 14), the Son of Man appears after the apparition of the wild beasts, so in the culminant Revelation God takes the image of the man, after He used natural elements as fugitive and incomplete images. The history of the Revelation is tied to the history of the mankind. On the measure the man progresses spiritually or grows up in his conscience about his superiority to the nature, he realizes that he is the more adequate image of God, and he actually become that. As long as the man didn’t understand this dignity of his, as long as he was timorous by the force of the natural elements, he couldn’t represent God in a dignified manner in front of the nature. Of course, the reign of the wild beasts it doesn’t mean only a reign of the wild beasts as zoological species, but also the reign of that man that was still preserving much of the wild beasts’ behavior. By becoming the man aware of the fact that he is image of God and, on this level, God making in Christ, out of the human nature and in a real mode, His most adequate image, it started the development of the human in everything that is human, in everything that distinguish the human from animal. Thus starts the eternal and continuously perfected reign of the man or of the human upon the whole universe, and upon everything that is animalic. This reign attracts to itself in the resurrected and ascended Christ, a peak which to tend towards, a force that attracts it and it penetrates it. There is nothing to be more spiritualized (of course, through God become man) than the man who is spirit and through nothing one can place a seal of spirituality more categorically than through man. And this is what God wants.” (Stăniloae 2005: 27-28)

“The words accompany also the revealing of the Son of God in Christ, in this consistent, intimate, and definitive image of His person. But these words are influenced by the imaginative character of God’s Revelation into Christ. And the words describing the revealing of God in the image of the humanity assumed by His Person, they can vary; we aren’t compelled to exclusively remain at the words of Jesus and of the Apostles, even if we must always bear in mind their words as normative.” (Stăniloae 2005: 29-30)

“In the Old Testament the symbol had, in addition to the general meaning, a special meaning too. The symbol had, namely, a prophetic meaning, fore-imagining the future Messiah, namely the Embodiment of the Word. This special signification it wasn’t possible to be had by the things and by the beings from within world on the basis of the simple fact of their appurtenance to a world created by God, but on the basis of an unveiling of some special intentions of God regarding the world and by indicating some things as symbols of those intentions, through a special revelation of God. Better said, if the general meaning of the things from within world, as symbols, it was unveiled by the primordial revelation, before the falling of our proto-parents into sin, through which to those ones was made known the world’s origin by the creator act of God, the special meaning of some objects as prophetic symbols, are fore-imaginings of the future embodiment of the Word and of His savior acts, it wasn’t unveiled to the people except through a string of revelations shared them after their falling into sin, given the fact that only after that God made known His promise of sending His Son within world in order to save the world and He preserved, through certain symbols, the messianic waiting within the people of Israel.” (Stăniloae 2005: 69)

“The symbol, in this special meaning as revealing the coming of Messiah, it is founded on one hand on the world’s character as creature of God, and on the other hand on the special relation which the divine revelation has placed in, some objects from this created world with the future Embodiment of the Word.” (Stăniloae 2005: 69)

“Of course, the self-revelation of God through word and human manifestation it is not equal to the self-revelation of God in an unveiled way, but it remains far away behind it. The unveiling of God in Jesus Christ is only an unveiling under the veil of the being and of the means of the human manifestation.” (Stăniloae 1993)

Sacrifice

“Any removal of one of the direction Christ has in His hierarchal ministration, it depletes the meaning and the efficacy of the savior work of Christ. The western theology - Catholic and Protestant -, by eliminating the effect of the hierarchal ministration Christ exercises upon His human nature, and by reckoning this ministration only as work of satisfying the honor of God on behalf of the people who offended God by their sin, or by reckoning it only as expiation of the people’s guilt, the mentioned theologies have removed the whole preoccupation for restoring the human nature by sacrifice, firstly in Christ, and by this in the ones who believe in Him, namely the whole ascetic, sanctifying, and deifying effort of the sacrifice, and by and large they have reduced this to a simple juridical operation, one external to the human nature.” (Stăniloae 2006: 55)

“The Holy Fathers highlighted so much the effect of the sacrifice directed towards restoring, sanctifying, and deifying the human nature in Christ, and by this in all the ones who believe in Him, than sometimes, some Orthodox theologians has been tempted to see in Christ’s sacrifice lesser a ministration directed towards God, towards extolling God, and therefore those theologians have highlighted more the ministration directed towards restoring the Christ’s human nature and, by this, the human nature of the other people. This has been done in opposition to the Catholic theology which was affirming that the sin didn’t weaken and it didn’t crooked the human nature, but it only offended God, and therefore the sacrifice had nothing to correct in our nature, but it only removed the upset of the offended God, in order the nature to be admitted again in relation with God and adorned with the supra-natural gifts; or, in opposition to the Protestant theology, which admits that through sin not only that God was offended, but also our nature has been altered to totally than it cannot be healed, but one can only be given, by expiating the guilt in front of Him, the promise of a restoration in the future life. Opposing these theories, some Orthodox theologians affirmed that it cannot be admitted that God is upset with the man due to the sin and that He claims some sacrifice in order to forgive the man; that’s why the sacrifice wouldn’t have any purpose than to restore the human nature in Christ and to gain the people’s love for Him and for God; right this constitutes a restoration of their nature, necessary for the people’s nature was ill consequently to their separation from God and to their enmity towards Him.” (Stăniloae 2006: 55)

“The more comprising understanding of the sacrifice of Christ is that one that sees both its direction aiming towards God and its direction aiming towards the human nature assumed by Christ, and towards the human nature of the other people. This conception belongs to the Holy Fathers and it is in accord with the one of the Holy Scripture.” (Stăniloae 2006: 55)

“The fact that, through the sacrifice brought to the Father, Christ has restored and has deified the human nature too, it gives the direction of the Hierarchal ministration aiming towards God, another meaning than the one of a simple satisfying of the offended honor of God. God couldn’t love the sinful state of the people, which is an enmity of the people towards Him. Christ, as man, by correcting towards sacrifice the state of enmity the human nature had towards God, he gains right by this the love of God for the human nature. Or vice versa: by manifesting through sacrifice the will of totally giving, on Himself, to God, the human nature is restored, just by this, from its ill state. There are two inseparable aspects of the sacrifice. A parent rejoices of his child who comes back to the respect towards him, not for the parent sees by this his honor restored, but because by this respect his child shows him again, the parent sees the moral principles and even the ontological basis restored in his child’s being.” (Stăniloae 2006: 56)

“In short, the sacrifice serves for reestablishing the communion between God and man. The reestablished communion means though, both the human nature restored from its egotism and the love of God manifested without being impeded in it will of adorning the man with its gifts, unimpeded by the man’s inimical egotism. The man’s sacrifice is necessary - for reestablishing the communion - both to God and to the man.” (Stăniloae 2006: 56)

“The Holy Scripture and the Holy Fathers see as present in the hierarchical ministration and in the Christ’s sacrifice, all the three directions (towards God, towards Christ’s human nature, and towards people, t. n.), in a reciprocal inter-conditioning that gives them the mentioned meaning.” (Stăniloae 2006: 56)

“In what regards the direction of Christ’s sacrifice towards God, we have seen what the Epistle towards Jews says (Hebr. 5: 1, 7). The Christ’s sacrifice fulfills the sacrifices from the Old Testament, which were all of them directed towards God, of course, on the benefit of the people: “He entered only once in the Holy of the Holies, but not with goat blood, or of calves, but with His own blood, and He achieved an eternal redemption” (Hebr. 9: 12).” (Stăniloae 2006: 56)

“Through the sacrifice brought to God, Christ, in the same time, He consummates, on Himself, as man. And by this, He sanctifies or He consummates other people too. So it was also with the sacrifices from the Old Testament. “By making, on Himself, consummate, He has made, on Himself, cause of eternal salvation” (Hebr. 5: 9). “Because of the blood of the goats and of the bulls and the heifer’s ash, by spraying the defiled ones, they sanctify them towards the body’s cleanness, all the more through the blood

of Christ Who, through the eternal Ghost, He has brought, on Himself, to God, as sacrifice without blemish, you cleaned up your thought of the dead deeds, in order to serve the living God" (Hebr. 9: 13-14). "And into this will we are sanctified, through the sacrifice of the body of Christ, once and for all... For through a sole sacrifice brought, He brought to consummation the ones who are sanctified" (Hebr. 10: 10, 14)." (Stăniloae 2006: 56)

"The content of Christ's death, as sacrifice directed towards God and with a great effect upon His humanity, it is in the same time a total surrender of Christ, as man, to the Father. And the motivation of the sufferance involved in Christ's death, because of Christ's connection with the people who were estranged from God, it is the deep and the total compassion Christ has for the people. This compassion brought Him to death for the people, as total surrender to the Father, in order to determine the people too to surrender to the Father, and it is itself an efficient force upon the people, but also upon Christ's humanity. This compassion is a great sufferance for the people's sin, but, though, it cannot liberate them by itself. It must infuse them too, the impulse of dying to their own egotism, by taking power out of His death before the Father. Christ manifests His compassion even on the cross: "Forgive them for they do not know what they are doing". Christ is hurt by the people's insensitiveness and misery, but this also gives Him power to die in order to get them out of such a state. In Gethsemane He is scared of death, but His compassion for people it helps Him to overcome the death, although, on the other hand, His compassion makes Him suffering too. Jesus Christ's psychology was too much simplified, too much dehumanized in the scholastic theology, by being reduced to an act of singular juridical satisfaction. But Christ remains permanently in state of sacrifice in the double meaning of His surrender as man to the Father and of His compassion for the people." (Stăniloae 2006: 56)

"But if we are saved for we impropriate the state of sacrifice and the new life the body of Christ has reached by His sacrifice, this sacrificed and resurrected body receives a permanent central importance in our salvation, meant like being cleanness of sins and like getting out of sin, or getting out of the enmity towards God, and like participation to the godlike life. But His body has this permanent central importance for it is the body of God-the Word. Only thus it is filled with the whole godlike life; only thus His body is the incandescent ring we all are transmitted the godlike fire through, a fire that has removed the death in Him, and out of Him is being extended in us too, in order to illuminate us, to clean us, to deify us, and to melt down the power of the death from within us. Out of this, one can see that the body of Christ has this permanent central importance, for it hasn't been sacrificed by somebody else, namely without Christ's will, but by the its Subject Himself, namely out of Christ's own will, the One Who had in Himself the Godhead bore by the Hypostasis of the Word. Christ is thus not only the

Teacher and the teaching hypostatized through Himself, but he is also the Hierarch and the Sacrifice by Himself. The first thing wouldn't have been, if the second one hadn't been; or vice versa. The Hierarch is one with the Sacrifice. Or the Sacrifice in one with the Hierarch. That's why the Sacrifice is culminant and the Hierarch is culminant. But, also for that the Teacher and the teaching are culminant." (Stăniloae 2006: 57)

"The active disposition of sacrifice it equals to the convergence movement; but this happens not only between the Son of God become Man and the ones who believe in Him, but also amongst all the believers. This is because the will of God which the believers put themselves in accord to, it wants them to be in the report of sacrifice and convergence with one another." (Stăniloae 1997: 71)

"There is no separation between Christ's Sacrifice of and our sacrifice. There is a full encounter between Christ and us, an intimate communication in the disposition of sacrifice and the state of sacrifice, His and ours. Thus, on one hand we offer ourselves to God, and on the other hand Christ takes us and frames us in His sacrifice, or He actualizes His sacrifice for us, as our sacrifice brought by Him, or He makes His sacrifice to be ours." (Stăniloae 1997: 73)

"In order to actualize the sacrifice of Christ in diverse communities – the sacrifice of Christ being the sole one the Christians can bring – there are needed the priests. But these priests must perform also a spiritual together-bringing of themselves with Christ, together with the believers. The Christ's sacrifice doesn't work magically, because of not producing its effect only through the shed of blood from yore, like the animals' blood; but the sacrifice of Christ works through His all-clean blood or full of the power of the Holy Ghost, which fills up also the ones who are imparted with Him with the same power of bringing themselves to God." (Stăniloae 1997: 107)

"If any answer of ours to the Father's appeal, or the whole our surrender to the Father, through prayer and deeds of self-surpassing, it receives its power out of the power of sacrifice or of the consummate surrender of Christ, it is obvious that the attracting of our deceased ones in this act of surrendering to the Father, it will be due also to Christ. This is for if He brought Himself as sacrifice for everybody, in order all the people to be brought as sacrifice in Him, the power of His sacrifice doesn't stop at the ones who still are in the life on earth, but it stretches to all the ones who ended their life in faith, in dialogue with Him and with the fellow humans; it stretches by itself and also through the other believers. Christ with His sacrifice offered ceaselessly for everybody, by keeping everybody in connection with Him, in the dialogue of their bringing to the Father together

with Himself, he is the source of the Church's universality." (Stăniloae 1997: 226)

"The sin as fulfilling the egotistic lusts, while forgetting about God, it is darkness. The man's self-giving as a gift, to God, or the man's self-sacrifice, it is the openness towards the source of the light and towards receiving the limitless and endless life from God, namely of discovering the meaning of the man's own existence and of the man's living into God." (Stăniloae 1993, 3: 85)

"The man, once fallen through Adam, he hasn't been able to self-giving as a gift, to God, or of bringing himself as clean sacrifice to God. This was shown in the fact that God asked the man to bring, instead of the man himself, as sacrifices, animals which do not commit sin, but they neither have conscience so that they would be able to bring themselves as sacrifices to God. But in order to show that God wants a clean sacrifice, which not to be at all dominated by the egotistic lust, God asked for the sacrifice to be fulfilled at least symbolically, and in order to do that the animals brought as sacrifices must be young animals. This was shown by God on the occasion given to Abraham for bringing sacrifice to God, instead of his son, a ram, after God saw Abraham's capacity to obey Him, to the extent of giving the most precious thing we had, namely his own son, the first and the only begotten one. With that sacrifice replacing the self-sacrifice, or the sacrifice of the firstborn children as the most loved children, God was content, under the Law from before the Coming of His Son into body." (Stăniloae 1993, 3: 85)

"God still let, after the sin the people fell in, the death, despite the symbolic sacrifice, in order the people to see that through the lamb's sacrifice and, by and large, the animal sacrifices, they do not really escape the people from death. But God also let the death as possibility for His Son Who followed to make Himself man, in order to receive death as sinless and totally innocent and voluntary sacrifice, of God for the people, and by that to become to the ones who believe in Christ a means of their crossing to the life into happiness, a life of the fullest communion with God." (Stăniloae 1993, 3: 86)

"It was necessary to come the sinless Man, of a greater value than the value of all the people together, in order Him to bring Himself as sacrifice, to God, for all the people, as the true Lamb, to replace with full efficiency the lamb of the sheep. In the sacrifice of the Law's lamb it is shown, prophetically, the hope of the crossing the mankind from death to life. It was, in this sense, a light, but it was rather a light as a hope in coming to the people of the true Light, equivalent to elevating the people from "the darkness of the death" into the life's light." (Stăniloae 1993, 3: 86)

“There is a tight connection between the birth out of Virgin and the efficient sacrifice brought by Christ, as proof of loving God, namely of unveiling His light to the people.” (Stăniloae 1993, 3: 87)

“In the sacrifice of Christ, the embodied Son of God, there is the sacrifice of the Son of God Who brought it, as man, to the Father. In Christ’s sacrifice one can see the whole loving light of the Son of God, or all the saving love of the Holy Trinity. Or, the Father Himself sends His Son to make Himself man and to sacrifice Himself to the Father, through His Ghost of Son, in order to make the people whom His Son sacrifices Himself for, as beloved sons. It isn’t here about a satisfaction brought to the offended honor of God, through the sacrifice of an equal value, or of a greater value than the human sin, but it is about the limitless love of a Father sending His Son to bring Himself as sacrifice for the people, in order the people to see in the Son’s sacrifice the loving to the death sacrifice of the people who inappropriate from the Son of God and from one another, gradually, the Son’s sacrifice, forever.” (Stăniloae 1993, 3: 94)

“This great meaning of Christ’s sacrifice, namely as supreme light of the love of the Son of God made man, shown to the people themselves in order they to inappropriate it, at their turn, as value and meaning of their existence, it is expressed by the Savior Himself through the words which the Holy Mystery of the Impartation - with His body and blood, sacrificed for us - it was founded through.” (Stăniloae 1993, 3: 95)

“Only by totally giving yourself, as sacrifice, to another, out of your freedom, you will enter the sanctuary of his intimacy or of his heart. Only by totally giving His humanity as a gift, to the Father, Christ entered with His humanity in the Holy of the Holies of His godhead. And Christ help to enter with Him, also the ones who, by uniting themselves with Him in state of sacrifice, they inappropriate, at their turn, this state of sacrifice. This is for He has brought Himself as sacrifice on this purpose. This means that He has brought Himself as sacrifice for us. Due to this love of His, Christ doesn’t passively wait for us in order us to unite ourselves with Him, but He spreads out of this state of His, the state of love that has brought Him to sacrifice Himself for us, namely the attraction power for uniting us with Him in His state of sacrifice. A mother who suffers for her son, herself attracts her son to be partaker to her full of love sufferance for him, and by that, she attracts him to get out of his impassive egotism.” (Stăniloae 1995: 194)

“Like Christ as man, by bringing Himself as sacrifice to the Father, He no longer lives except for the Father, but Christ lives for the Father for us, by being united with the Father and with us at maximum, likewise us, by dying to all the things and to ourselves, for His sake, we live only for Him and for the Father Who Christ died to, but we live as He wants, for other too. “This

is for Christ's love keeps us together, for we reckon that if One died for all, all have died too. And He dies for all the ones who live for no longer they to live for themselves, but they to live for That One Who died and resurrected for them" (II Cor. 5: 14-15)." (Stăniloae 1995: 194)

"Saint Cyril of Alexandria highlighted the fact that through the death as sacrifice (be it only a spiritual death) we enter, together with Christ, at the Father. Saint Cyril insistently repeated the fact that one cannot enter at the Father, except in state of clean sacrifice. And we cannot be elevated to the state as clean sacrifice except into Christ. Through the clean sacrifice, that that has forsaken any egotism, the human being enters with Christ at the Father's heart, as he enters at his brothers' heart, according to the Father's will." (Stăniloae 1995: 194-195)

"The Son of God has made Himself the human loved by the Father, by the fact that He has made Himself man, through the sacrifice which He has given Himself through, to the Father, as man, he has made the Father's love for the human being to ascend on a supreme level. But through His sacrifice as man, for the people, the Son of God has communicated too, to His brothers into humanity, the power of His love for they to be able too, to sacrifice themselves to the Father." (Stăniloae 1995: 195)

"In Christ's sacrifice as man and in our sacrifice out of the power of His sacrifice, the humanity lives the highest transcendence to the Person-Absolute, and the highest union with Him." (Stăniloae 1995: 195)

Saints

“If the beauty consists in the manifestation of the spirit through matter, the greatest beauty is the irradiation of the spirit through the living body, and this takes place when the body is no longer mastered by materiality, and then the spirit’s superior features become transparent through the matter in a manner unimpeded by matter. This fact requires not so much artistic craftsmanship, but an ethical effort. One can say that the saint has accomplished within himself the true beauty of the human being: decency, balance, conquering spiritual light. To this work of spiritualizing the matter, which is characteristic to the man, all the spiritual beings and God Himself come to the man’s help, in order to strengthen the man’s spirit. The temptations coming to the man from his body and from the seen world, they are strong, but the man’s work is important too if he accomplished it. That’s why the man is being helped by God and by the bodiless ghosts. This is for the divine spirituality is being revealed through this in a new form, better said, the multitude of the divine features find as many sensitive images amongst people.” (Stăniloae 2003: 446)

“The Saints are imparted with a fore-tasting of the eternity of God while they still are in the course of their terrestrial life.” (Stăniloae 2003: 183)

“While during the temporal life only the Saints reach to be partakers, in some moments, to eternity, at the end of this life, on the eschatological plan, all the ones who believed and strived to life according to the will of God they will be imparted with eternity, for they will be imparted with the communion with the uncreated God.” (Stăniloae 2003: 184)

“The saints see even in this life, at distance, and they act at distance.” (Stăniloae 2003: 209)

“The love from God which the saints enjoy with, by being the love of the three godlike Persons consummately united, it produces in the saints also a love for one another, especially for they are together recapitulated in Christ. But this doesn’t mean that there is no difference in their capacity of being imparted with Christ.” (Stăniloae 1997: 211)

“The love of the righteous ones, for one another, it must be directed also towards the people on earth, whom they are in a certain degree recapitulated in Christ with, namely together bathed in Christ’s love. And the love for the one who need help it consists of helping them. From here comes that the saints help the people on earth in their difficulties, in order them to overcome those difficulties, and especially in their need for salvation. This is consequently also to the fact that they feel in their being the whole preoccupation of Christ for helping and saving the people on earth. If they “go after the Lamb wherever He goes” (Apoc. 14: 4) and if He said: “Behold, I am with you on all the days to the end of time”, the saints

are also them nigh to us spiritually, for Christ is never alone.” (Stăniloae 1997: 211-212)

“Like the angels from heavens rejoice for every soul who strives for being saved, for the Lord Himself rejoices for that – so that the one who doesn’t work for his salvation makes the angels sad –, the same interest must be manifested by the righteous ones too, who will be “like the angels in heavens”. (Stăniloae 1997: 212)

“The saints are nigh to Christ, they “have daring” at Him. Jesus has declared them as His friends (Jn. 15: 14) and he assured them that: “If you remain into Me and My words remain into you, you will ask everything you will want and it will be done to you” (Jn. 15: 7). “Ask for and you will receive, for your joy to be full” (Jn. 16: 24). ON the basis of these assurances from the Lord, *the Church is convinced that the Saints put this daring of their, in the service of the love for the ones who need help and for their salvation, by asking for this help and for the salvation of these ones, from Christ, as Abraham did to* (Gen. 18: 23-33). For only thus “their joy is full”. Only when we will see ourselves as saved together with them, at the end of the world, they too will take in fullness the eternal joy (Hebr. 11: 40). This is for the joy is the greater as it is imparted by the many, and therefore God is known in a fuller richness as he shines in many souls, if “The Kingdom of Heavens is within us”.” (Stăniloae 1997: 212)

“Confident in this love of the saints for us and in their daring towards Christ, the Church and all of us who are the Church’s limbs, we *ask the Saints for praying to Christ for us*. We do not ask them for giving us this help from them, because as human beings they have nothing from themselves, but they have everything from Christ, and they have more than everybody this conscience. We ask them only for praying to Christ for us in order Him to give us the useful things in this life and the eternal salvation.” (Stăniloae 1997: 212)

“If we reckon the saints as united with Christ, if we ask for their prayers towards God for us, we honor them and we praise them for the richness of gifts which they have reached in Christ to, through the witness the bore for Christ, through their word and life. By praising the saints and by honoring them, we praise Christ Himself Who has filled the saints up with so much brightness, and Who elevates their humanity at so much consummation in Him. The honor, the praising of theirs it is not separated from the praise brought to Christ, for their brightness isn’t but the brightness of Christ, though His brightness highlighted the culminant beauty of the saints’ general and personal humanity and though the saints have become subjects of this brightness.” (Stăniloae 1997: 212)

“Even the praising brought to the saints it is mainly praising of Christ, for He is the prime and the main source of the saints’ brightness. The shinier appears Christ and more worthy to be extolled, the more His work it shows the fruition in the human nature. In an isolated manner, Christ wouldn’t show His glory either in people or in the fruitfulness of His savior and deifier work. A householder highlights his worthiness in his flourishing household, and in the worthiness of his servants; a mother highlights her fruitful love in the beings of her many well-behaved children. That’s why Christ taught us in the Lord’s Prayer to ask for “You name to be hallowed”. It is about the sanctification of this name amongst people, for if he had been satisfied with the holiness that he has in Himself, this one wouldn’t have been an object of our prayer. That’s why Jesus urged us: “So to shine your light before the people that, by seeing they your good deeds, they to glorify your Father Who is in heavens”. (Mt. 5: 16).” (Stăniloae 1997: 212-213)

“Through people it is shown the holiness and the glory of God. And that’s why the people owe to strive themselves for this highlighting of the holiness and of the glory of God, through their life. Only on those who made shown the glory and the holiness of God, He glorifies and sanctifies them. The glory and the holiness of God don’t remain to them as external. The efficacy of the glory and of the holiness of God, are shown in the fact that they elevate to the state of the glory and of the holiness the people’s humanity itself. Aware of the fact that the honor given to them it is for the glory and for the holiness of God, which gild their humanity too, or that the glory and the holiness of God are imprinted and it irradiates out of their humanity, the saints remain in a state of culminant humbleness. Themselves they do not see this glory and this holiness of theirs, for they feel more than everybody that the glory and the holiness aren’t gifts from themselves, but the other people are the ones who see their glory and their holiness – when the glory and the holiness are attributed to them, the saints do not recognize that. The saints distinguish between themselves as human beings and the glory and the holiness of God, so that only others see the glory and the holiness as become characteristic to the saints, and not the saint. That’s why praising them within Church is possible only for they cannot stop us from doing it, by not being visible present. They can be praised only in a visible absence of theirs. Better said, they are present within Church on holidays, or on each time when they are praised, but they are present in a form which they cannot stop us visibly from praising them in, but they can help us through their prayers towards God. But even their invisible humbleness at the time of them being praised by us, by irradiating towards us, it gives us an even stronger force to praise them.” (Stăniloae 1997: 213)

“Each person’s humanity it is accomplished in Christ in solidarity with all the fellow humans. Everybody confesses about the value of each man, in everybody’s solidarity with each one. The saints show their fully actualized

in Christ humanity through the love shown by them to their brothers, a love that is the love they have impropriated from Christ. The saints show their brothers this love through their prayers. And the people on earth show their will to ascend towards the actualization of their true humanity, through the honor they grant to the ones who have reached the target of their humanization into Christ.” (Stăniloae 1997: 214)

“The glory of the saints it is shown also in the leavened bread pieces – cut off at the Holy Liturgy – pieces which represent them, placed around the Lamb of God which is transformed in the body of Christ. Through the bread pieces placed on the same disk, it is also shown the solidarity of all the rightly-worshipping Christians, strengthened through their bond with Christ. But the glory itself of Christ is shown through the saints and through the righteous who are continuously multiplied through His sacrifice, which they are imparted with in the form of the Eucharist, and which power they activate through their life in cleanness, and in heavens, through their increasingly brightness and love towards Christ and towards their brothers on earth. That’s why each Eucharist is both for the glory of Christ and towards the glory of the saints. But then, the glory of the Lord’s Mother it is shown also through the multitude of the saints and through their advancing into a greater glory, though in itself this glory is the glory of Christ too. Even to the coming closer of the people on earth, to His sacrifice, and to the fructification of this sacrifice, the saints contribute too with their prayers. And this contribution to the multiplication of the saved ones in brings at its turn, to the saint, an increase of glory and joy. Even more than that, Saint John Chrysostom and Mark the Ephesian reckon that not only the deceased righteous are praying for the people on earth, but also these ones, at their turn, they must pray, when the sacrifice is being brought, for the deceased ones, either righteous or sinners. This is for out of that, they can have an increase of glory and joy, making them to advance towards the full glory from the last judgment, which they will take it together with all the saved ones.” (Stăniloae 1997: 216)

“The spiritual presence of the saints, in front with the Lord’s Mother, around Christ Who is represented in Eucharist in His state of continuous sacrifice, it means also the fact that everybody live their union with God as a continuously and mysteriously dying with Christ, as their surrender, as human beings, to God. It is about a mysterious death of the nature’s powers in order they to suffer their deification through God. It is a continuation of their mysterious death and resurrection on earth. In this sense we pray to be more truly imparted with Christ, in the undying day of His Kingdom. The Apocalypse meaningfully present Christ as a stabbed Lamb, and the souls of the ones who had been stabbed (they mysteriously died to the former man, o. n.), for the word of God, as staying under the altar of the Lamb (Apoc. 6: 9). This is an always increasing glory of the saints.” (Stăniloae 1997: 217)

“Except the canonized saints or the saints who have been imposed as saints to the ecumenical Church’s conscience – represented on the disk by the nine groups – we do not know who amongst the deceased ones are praying for us on earth, or they need our prayers. Maybe in the case of the righteous both variants are true. They are praying for our salvation and we are praying in turn for their glory. On the Eucharistic disk we place the pieces of the leavened bread together for all the deceased ones, righteous, unknown, and sinners.” (Stăniloae 1997: 218)

“A progress in overcoming this formal equality and the external respect it can be achieved - according to us the Christians - on the measure we have Christ and His power within us as source-subject of the endless love. That’s why only the saints give full warmth to their relations with the people, for they have Christ within them in a culminant manner.” (Stăniloae 1997: 249)

“Neither the Saints reckon that they have reached the end of the history, but they too are waiting for the history’s end, in order to live in the pan-human communion in its fullness, through the seen revealing of the glory of Christ and through the activation of the entire His loving of people power.” (Stăniloae 1997: 249)

“The Saint reach, while they are still on earth, in this peace united with the Life. This we can see also on their faces in icons.” (Stăniloae 2005: 234)

“The ascetic images of the Saints, expressing their life of restraint, of detachment from the world, of transcending the world, of self-giving and of self-sacrificing, which shows in an even more accentuated manner, the transcending of the earthly existence, of following to Christ, they help us raising always towards good, to transcend the attachment to the earthly life, to stop ourselves from the evil that connects us to the world’s limited things, to clean ourselves of passions, as the deities and the idols do not do it, because of representing the worldly forces in their contradictory ambiguity. And just through this good which the Saints continuously attract us towards, they attract us towards the godlike life’s transcendent infinity, to the union with it, which they are in, or they call us to transcend our relative, perishing, earthly life. (Stăniloae 2005: 234)

“The ones having Christ and His deeds within them, in an exemplary manner, being filled up with Christ from the past and from their time, they are the Saints. That’s why the Saints’ icons represent the Saints not only in what they had as human in them, but in their quality as dwelling places of Christ while the Saints were still on earth, a quality which they continue having it in an accentuated manner in their present state, in an even greater union with Christ.” (Stăniloae 2005: 237)

“The Saints are the one living the most accentuated the time full with the light of Christ.” (Stăniloae 1993, 3: 167)

“All the more God is present with us, not only as the One Who is omnipresent, but also through His attention directed towards us, which we also feel it, in a way, to the extent of our “spiritual feeling”, which the Church’s Fathers spoke about. The saints, they feel the most the presence of God, even in their live in this life.” (Stăniloae 1995: 209)

Salvation

“The Christian dogmas compose a unity, different from any other unitary system, both by the fact that they present the believer with a infinite development perspective, namely the true salvation, and also by the fact that the power for it and for its perspective, it is really given in Christ, the divine Person, Who is, in the same time, also the man being in communion with the godlike infinity.” (Stăniloae 2003: 80)

“In the Eastern Church God is glorified for the gifts He gives to the man, towards man’s deification. The Orthodox East put the accent on the upholding, sheltering, and helping kindness of God (God as *escape*, as *shelter*), and encouraging the human aspirations and potentialities, on the trust in these, on respecting the human freedom. The salvation is seen as a new descending of the godlike life within people, as opening the perspective of the people’s full impartation with God, through resurrection and deification.” (Stăniloae 2003: 229)

“Neither the human consubstantiality consists only in the identity of a nature possessed by distanced person; but, in a unique being borne by all the hypostases in solidarity, though some persons are saved by being overwhelmed by the Ghost of Christ, and others aren’t saved.” (Stăniloae 2003: 304-305)

“The Christendom from the West it often had the tendency of referring to the man’s salvation separately from nature. The Eastern Christendom never conceived them separately.” (Stăniloae 2003: 337)

“The fact that our being inscribes an own line of transcending, in its action of actualizing and elevating the contingent world, it shows that the man is, in this action, in relation with God. The man ascends towards God and he is helped in this ascension by God, when the man believes in God.” (Stăniloae 2003: 387)

“The Son of God makes Himself servant of people. The man is served by the smaller ones than him, and by the bigger ones. That’s why the man is the last one to enter the creation. He enters the creation like a master, the inferior creatures having to serve his vital needs and the superior angels having to serve the man’s salvation.” (Stăniloae 2003: 445)

“The connection between the Person of Jesus Christ and His savior work, it is shown by the fact that in the implications of the union of the two natures in His unique Person it is shown His savior work upon His human nature. Thus, one can say that these implications constitute the internal content of His savior acts. His savior acts are a more obvious materialization and a manifestation of these implications.” (Stăniloae 2006: 47)

“We cannot achieve the salvation through deeds committed by whosoever man, who founded a certain institution or who realized an art work, which to have a prolonged effect in a way or another. Jesus Christ Himself saves us, as *irreplaceable Person*, for His quality of godlike Person Who has become accessible to the man, this quality is the sole source of power which liberates us from sin and from sin’s consequences, amongst which the gravest is the death. We cannot achieve the salvation except from God or by making eternal our relation, as person, with Him, a relation by which are communicated to us and we receive freely the gifts and the powers of the true and inexhaustible life.” (Stăniloae 2006: 47)

“The Person of Christ saves us through a work of transforming us, by committing some transforming deeds, or by making efficient His love through such deeds. So, only Christ as irreplaceable Person can save us, but this is for only He can commit the savior deeds required on this purpose. Between His person and His savior deeds there is an indissoluble bond. The last ones are the conclusion of the first one. Of course, this doesn’t subject Jesus to a natural necessity which would have been inscribed in His person. His Person implies the free engagement of the loving God in working our salvation. By deigning to make, On Himself, man, in order to save us, He implicitly has deigned to go until the end in accomplishing our salvation: he has deigned to go until the end in making out of the assumed humanity an environment of savior power upon us.” (Stăniloae 2006: 47)

“The savior work of Christ is being directed towards the human nature, which He fills it up with His godhead and He liberates the human nature from the affects, from the sufferings, and from the death which are consequences of the ancestral sin. Then, His savior work is also being directed, even through the affects, towards all of us, by participating to the Godhead manifested in the power He is sending to us through His human nature, to liberate us too, from this sinful life from affects, from corruptibility, and from death. But also through this, His savior work is being directed towards God, in order to glorify God through our reconciliation with Him (Ephes. 1: 20: 2: 16), through our liberation from the mentioned evil things, and by dressing us up in the godlike shininess. So, even if there are three directions of the work, the works isn’t, though, divided. The work of reestablishing and deifying the own nature, it is in the same time work of extolling God; this is for in the human nature thus reestablished and deified, it is shown the glory of God, and the nature itself extols God. The glory of God is proven also by the people’s liberation from sin. This is for the people cease to be the enemies of God, once Christ has reconciled them with God, through His body, namely through the godlike powers extended within people through His body; the people can now

“glorify God in their body and in their ghost, a body and a ghost belonging now to God” (I Cor. 6: 20)

“The direction towards people of Christ’s savior work, it isn’t else but extending the savior work upon His human nature. Even in the work upon His human nature it is implied the intention of extending it upon the other people too, and of extolling God by liberating the people from sin and by filling them up with the godlike life from within Himself. The work of Christ is a unitary whole, but its directions, or intentions, they are three. And only by accomplishing these three directions, the savior purpose of His work is being fulfilled.” (Stăniloae 2006: 48)

“Christ saves us for He dwells within us through the Holy Ghost. Through this, Christ irradiated within us, out of His spiritualized body, the power that saves and deifies us.” (Stăniloae 2006: 82)

“If the salvation means the impartation with the godlike life out of the body of Lord Christ and if the grace is just this impartation, then the work of the Ghost of Christ, or the grace, they will be absolutely necessary to us for salvation.” (Stăniloae 2006: 129)

“The term used by the Holy Scripture and by the Church’s Tradition for naming the purpose and the result of the Christ’s work regarding the man, it is that of “salvation”. The paradigm of this word it counts in the New Testament a number of 279 verses it is mentioned in. In the Nicaea-Constantinopolitan Creed the Church confesses that the Son of God embodies Himself, He was crucified, He resurrected himself, He ascended with His body to heavens, and He sits on the right hand of the Father: “for us the people and for our salvation”. Being the fulfiller of this work, Jesus Christ is called with the appellative “The Savior”, the most encountered appellative after that one of “The Lord”. Even the name Jesus means “The Savior”.” (Stăniloae 2006: 138)

“The meanings of the term *salvation* are told in the New Testament through a multitude of terms, which indicate, in the same time, the phases of the salvation, to its final phase: the resurrection and the eternal life. Behold some of these terms: dying to the sin, with Christ, and the earnest of the resurrection and of the eternal life with Him (Rom. 6: 4-5; 8: 11-12; Col. 3: 1), “the destruction of the sin’s body” and “the liberation from under the sin’s slavery” (Rom. 6: 6-7), the true “life” in Christ for God (Rom. 8, 14, 16, 17, 23; Gal. 4: 7); the perspective of the glory into Christ (Rom. 18: 21); the imprinting of the Christ’s image in the saved one, the resemblance with the Son of God (Rom. 8: 29; Gal. 4: 7; 3: 27); dressing up in Christ (Rom. 8: 4); walking into the renewal of the life (Rom. 4: 4); living into the Ghost, walking into the Ghost (Gal. 5: 24); the quality of limbs of Christ, belonging to His

body (I Cor. 12: 27); comprising into the body's clay pot the knowledge of the glory of God (II Cor. 4: 6); new creature into Christ (II Cor. 5: 17); living into the righteousness that is opposes to the lawlessness (II Cor. 6: 14); the communion with the Father and with the Son (I Jn. 1: 2; I Cor. 1: 9); the communion with the Holy Ghost (II Cor. 13: 13); the participation to the godlike life (I. Pt. 1: 4); the coming closer to the Father through Christ (Ephes. 2: 18), household of God (Ephes. 2: 19); stones in the dwelling place of Christ (Ephes. 2: 21-22; I. Pt. 2: 5); rooted and founded in the love of Christ (Ephes. 2: 18); born for the second time not out of corruptible seed, but out of God (I Pt. 1: 23; I Jn. 3: 9) etc." (Stăniloae 2006: 138)

"The man obtains the salvation state by grace, and it is developed through deeds and gifts within Church." (Stăniloae 2006: 138)

"Because of the Judaizers making propaganda amongst Christians in order those ones to understand the salvation as a "justice" obtained by the man himself by fulfilling the deeds ordered by the old law, the problem was: "What the salvation is obtained through?: by organizing the life around a law and by keeping that law's commandments, or by elevating the man to a new mode of existence, which the Apostle called it a new creature, *the life into Christ, the adoption, the inheritance of the Kingdom of Heavens,... the together-crucifixion, the together-resurrection with Christ, the dressing up in Christ?*" This new mode of life, the only one savior, Saint Apostles Paul called it as "the righteousness from God". This mode of life comes within man in the same time with the faith in Christ and it develops out of this faith, or better said it comes out of Christ as Person, as spring of infinite love and power, and it is not a quality which the man earns it, in haughty isolation, by his deeds. According to Saint Apostle Paul: "the faith in Christ makes the man righteous, just for it is a new life into Christ Who is the Only One Who makes the man alive". This is for only a person gives a certain life to another person; and the Person of Christ - as supreme Person having an infinite life - He is the only one Who communicates the man an imperishable life. This if for through faith, as man's relation with Christ as Person, Christ Himself dwells within man and He is the One Who saves the man, for he makes the man in His image, capable of living a life according to the Ghost and not according to the body (Rom. 8: 29), namely a life in the horizon of infinite life of the Ghost." (Stăniloae 2006: 139)

"Understanding the salvation not as a justification attributed in a juridical manner to the ones who believe in God, or distributed by Church out of the thesaurus of the grace merited by Christ, but like a new life irradiating directly out of the sanctified and resurrected body, in the limbs of the mysterious body of Christ which is the Church, namely as an effect of the believers' communion, as persons, with Christ, so that the salvation no

longer has an external, static position, but it is a man's new quality in continuous development." (Stăniloae 2006: 141)

"The Christians' life was seen by Saint Apostle Paul, generally, as an orderly running towards the crown of the eternal and endless into Christ life. And the running is on one hand, domination upon the passions, and on the other hand it is a work out of the work of Christ, an impartation with Christ's love: "Don't you know that the ones who run on stadium, all of them *run*, but not all of them take the crown? You, run so to take it... Therefore, I run so, not as not knowing towards what; I struggle, not as punching the air, but I restrain my body and I refrain my body, lest while heralding to others, I myself to become untried" (I Cor. 9: 24-27), "but to become partaker" with Christ (I Cor. 9: 23; see also II Tim. 4: 6-8)." (Stăniloae 2006: 142)

"The Holy Fathers presented in diverse modes the spiritual ascension in Christ. We have such descriptions at: Saint Gregory of Nyssa, Maximos the Confessor, John Climacus, Simeon the New Theologian, Nicholas Kabasilas, Kallistos and Ignatius, and others."

"The preparation for the man's rebirth or for the Christ's dwelling within man, or for the grace's dwelling within man, it has diverse forms. The preparation of the ones who were baptized on the day of the descent of the Holy Ghost, it started through the word of Saint Peter, who made Christ known. This word cased within them "the pricking of the heart" and the desire of being saved by attaching themselves to Christ. To repent their life from until them they were urged by Saint Apostle Paul too (Acts 2: 37-38). Their question: "What have we to do?" it came out of their awakened conscience that without Christ there is no escape for them from the perspective of the eternal death. Only after that they were baptized." (Stăniloae 2006: 144)

"Saul's preparation was caused by the unmediated apparition of Christ, and it continued through prayer and through the connection Saul established with Ananias, a disciple of the Apostles (Acts chapter 9). The eunuch of the Queen from Ethiopia, he felt the need to be baptized, through the word of Deacon Philip, who awakened within him the faith in Christ. Both Saul and the eunuch were baptized consequently to that preparation." (Stăniloae 2006: 144)

"Even the Apostles prepared themselves for receiving the Holy Ghost by spending three years of time nigh to Jesus and through the prayer for ten days in the upper room from Jerusalem." (Stăniloae 2006: 145)

“The man’s rebirth in Christ or the Christ’s dwelling within the man, it is a spiritual event produced through the Mystery of the Baptism and it equals to the man’s entrance in the mysterious body of Christ, or in the Church. This spiritual event consists, on one hand, of the abolishment of the ancestral sin and of the other sins committed because of the weakness maintained within the soul by the power of the ancestral sin; on the other hand, this spiritual even consists of the dwelling of Christ or of the grace within the man’s soul, and this equals to the starting of a new life within man. The walls of the spiritual prison have been crumbled down and the man has entered the circuit of the Christ’s endless love, love manifested in the communion of the Church. Now the Ghost of Christ Has introduced Himself intimately in the human subject, with His work, so that the human subject feels the impulse towards the union with Christ in love and towards deeds of love as an impulse of his own, though this impulse belongs it comes to the man out of Christ; and the contrary temptation the man feels it as stirred up in front of the soul by an unseen enemy.” (Stăniloae 2006: 145)

“God has a cosmic plan for salvation – He doesn’t save spiritual individual monads. The man cannot fulfill this unique mission of his except in his body engaged in this world. That’s why, the Son of God Himself made Himself man composed of body and soul, in order to gather, through His humanity, the whole creation in Him. Then, how could have been the man consummated if he had been a spiritual person who hadn’t acted upon the world, who hadn’t strengthened himself as spirit, with the help of God, in relation with the seen world? Then, only in this life the man has needy fellow humans who he can help through his body. Saint John Damascene said: “If the market has ended, there won’t be bought and sold goods anymore. For, where will then the poor people be? Where, the doings of the good will they be? Before that moment, we can help one another and we can offer to the Loving-of-people-God the manifestations of the love amongst brothers.” (Stăniloae 1997: 166-167)

“Besides, neither to the Holy Fathers it totally lacks the accent placed on the value of the repentance before death, not to mention the insistence which they accentuate with, the importance of the repentance during the whole life. Thus, by and large, they make the eternal happiness as depending on the good and clean deeds, on the virtues which, as repeated clean and good deeds, they are inscribed into the soul as habits, as traits of the image resembling to Christ, as permanent openings of the soul towards the communion with Christ and with the fellow humans, but also depending on the repentance during the whole life, or at least at the end of the life, which kills the former callous man of the sin, of the egotism, and gives birth to the new man, that one of the communion with Christ. According to Saint John Damascene, it is decisive in what disposition the soul exist this life: introverted in the egotism of the pleasures and of the pride or open to the

assertive desire towards the communion with Christ, with the conviction that only He is the happiness. That's why, the repentance from the end of the life, as desire for the communion with Christ, it brings the salvation, as, inversely, the falling off the communion with Christ, through sins against Him, in brings the perdition to the one who has strived the whole his life for virtue." (Stăniloae 1997: 192)

"As long the sinner moved on earth amongst the people who didn't know him, he still has the possibility of at least mimic a dialogue with somebody, because not everybody knew his callous insincerity. Now he falls in the loneliness of the desertions and of being forgotten by everybody, in the opposite extreme of the communion. This is what the hell consists of. While the people still are on earth, there is a process which each person can achieve his salvation in, some giving, others receiving, for salvation, prayers and good deeds, namely callings and answers, in a vast and multiple dialogue carried on amongst people and between people and God, giving and receiving not only them, the people, but also God, and that's why the ones giving and receiving they benefit hundredfold." (Stăniloae 1997: 297)

"Why the mission of saving the people it falls right to the Son? The Son lives only with His sight looking towards the Father, and not wanting anything else but to fulfill the Father's will, to serve the Father. And He wants to be as much as possible subject to the love of the Father, to live for the Father, with His sight aimed towards the Father, fulfilling the Father's will. Thereby, the Son wants the largest possible number of sons of the Father, of His brothers. He fulfills the will of the Father at the Creation. But, because the created people do not raise at the divine subjects' height, and they fall into a tormented existence, the Son intervene again to fulfill the will of the Father, by restoring the people in a report of sons. It falls to the Son to fulfill this work through creation and through salvation too, because He is in the role of the doer of Father's will, and He – the Son – must come closer, in a special way, to the ones who must resemble Him. In fact, the human subjects bear in their being and in their meaning, in a special way, the likeness of the Son and of His relation like a listener and venerator of God.

In addition to these, the Son is called by John the Evangelist, The Word. But, by the fact he gave this name to a person, namely to a person who does not live into the loneliness of the contemplation, but into the report of the communication, he indicated that he hasn't understood, through The Word, only the meaning, the impersonal idea, which can be discovered by anyone in things without being communicate to him, and he didn't exclusively understand a general concept which God cogitates it eternally, and that He incorporates all the things He creates in it, and us having to discover it. The Word (the sense) discovered thereby through our mind, it would not be a proper Revelation, but the actualization of something that is in our mind. Our intellect, capable by its own efforts, after an evolution time, to find by itself what God thinks and to comprise exactly like Him, it

would not differ essentially from the one of God. From here to the identification of the human intellect to the divine one, it is only a step, and the so-called Revelation becomes inutile.

In reality is about a Word as Person which the Son of God unveils to us through Revelation. It is a word which we cannot bring out or find it out with our human mind. This Word is beyond any height which the human intellect can raise to. But it is beyond, not as meaning, because if this has been the case it would have been given to us to be incorporate into our memory and then we could have fulfilled by ourselves what it comprises in it. We would have been, furthermore, under the regime of the ancient law. It is beyond, into the meaning that through this Word God Himself is nigh to us, close not like sense, because then we would have been alone ourselves, but like a Person, like a Subject who limits us, like a supreme reality different from us, Who scatters our loneliness and forces us to ascertain it and to take attitude.

In fact, the primordial meaning of the word it is that of manifestation of one person towards another one, in what is not physical reality, identical to the world of the things, but like a spiritual subject. The word is the main and always present mean and instrument of any communication between persons. The word supposes always two persons. The word is a dialog even when a person keeps silent, because through silence that person involves, and upholds the word of another one. The one who speaks realizes that: the other one answers him inside, the other one takes attitude. Even a professor who speaks about who knows what insect, at his desk, **if he hadn't an auditorium which he knows about that it follows him in what he is saying, he would not have the appetite to speak. The speaking of the man in loneliness it is an illusory placing into a state of quasi-community:** he imagines what he would say, what he would have told, **what he will say** when he will have a person or another in front of him.

The word, in its full meaning, it is not a senses exposure for the impersonal world, but the impartation of an attitude towards other persons, it is the affirmation of the man like a subject in order to prepare, if hasn't accomplished the communion immediately. The man feels the need that to be regarded as a subject by another, to notice that he is not a simple object and so to predispose the other one to grant him a more attentive consideration.

These calls of the man towards another man they use the reasons exposure, precisely in the shown goal. Not the sense itself is the focusing point, but its subject and the attention to the other.

The Greek thinking detached the meaning from its personal duality in which it has always been, from the *me-you* dialog, from its purpose to serve, in the concrete historical instant, the communion between two or more people, by taking him like a temporal and impersonal reality, like something to what does not meet its sense ever. And it connected the term: "word" – Logos – to the so understood sense.

The Word, however, like shows it also the Greek name **Logos**, which comes from Λέγω, *I say*, it means directly always through **speaking**,

namely intentional manifestation of a person towards another one. The word it is the vehicle of the communion, the bridge between persons like subjects. The word expresses the conscious intentionality of a person towards communion, being in the same time the instrument through which is awakened and attracted the other one. And, whereas the person is in principal mode intentionality towards communion, and the word his expression, we can tell that the person is word. Interior word, in tension, until expresses himself, and exterior word when the person expresses himself. The exterior word starts from the interior word, and this one cannot but to prolong itself to exterior. The person is word, a provocative word, an awakening word to another person by attracting that person into communion.

By the fact that God is named not “a word” but “The Word”, it is showed that He is not a person among other persons, but The Person by excellence. In Him the Person is accomplished on a supreme degree, namely the intentionality towards communion and, through this, the awakening power of subjects and dragging them into a communion report. The word, being the supreme way which a person imposes himself to us through, like a presence, narrowing the mystifier selfishness of any other reality except the self, the word being consequently the supreme means of revelation of the most intensive and non-cancellable reality, namely of the person, by the fact that the Son of God is named thereby, it is shown that He has, from the Persons of the Holy Trinity, the role of revealing God to people. He is particularly the subject of the Revelation.

We acknowledge that, through these emphases, it has been shown rather that the Son of God is named The Word, because He has received the special role of God's revelation and of people's salvation, rather than this nomination would represent an own situation in inter-Trinitarian reports, considered in themselves. But, besides the general indication that the roles which are assumed by the Trinitarian Persons towards outside have an explanation, a supposition, in Their eternal existence, it is hard to tell something in this respect, because the Revelation does not illuminate us. We dare not to affirm that also in internal godlike life, the Son especially represents the intentionality towards communion. We can attribute Him the mission of Revelation, because the whole ecclesiastical tradition attempts to see in Him, the One through Whom the Father looks at Himself, the One Who reflects the splendor of the Father (Jew. 1, 3), though this is a different kind of revelation than the so-called one: through this revelation the Father knows Himself, but proper to revelation it is to know something else than your person. It is probably that between these two revelations there still is a bond, even it is harder to see it. On one hand, the Son, who manifests the Father, the glory of His brightness, He will reveal the Father's glory also to the people, through His revelation. The Father is the Hidden One, He is the not-revealed One, and only the Son has access to the Father, but the Son knows and confesses and mirrors the Father. Ontologically, to the creature it is impossible to notice the Hidden, the Indeterminable, and the Ultimate Cause of everything. Only the Son gives word towards Him. The Son is thereby the Trinity's Word.

On the other hand, the Father does not look only at Himself into the Person of the Son, but He also looks at the Son's Person." (Stăniloae 1993)

"Applying to the concrete development of the historical life, the things we said, by and large, about the leading of the world, by Jesus Christ, towards the target of its transfiguration. into the eschatological union with God, and by considering the mentioned distinction between the kingly function of God, like Maker and Upholder, and between these functions of His like Savior, we can better understand the destination of the history and the mixing of diverse plans which compose the history.

The supreme target of the history is the salvation. The history makes sense only in the light of this target has." (Stăniloae 1993)

"One cannot cogitate anything higher than the state of the Resurrected Christ: a salvation conceived otherwise than reaching His state it won't any longer be a salvation in Christian sense. The savior state has been achieved in Christ-the Man through divine acts; and therefore, we conceive our salvation as an overflowing out of His state, in us." (Stăniloae 2005: 19)

"The iconoclasts spoke about an "incomprehensible image" of Christ after His Ascent, about an image that cannot be painted. But what could this image be? Asked the icons' defenders. Such an image no longer could even be called as image. And if Christ no longer has an image, He won't have even a body, were saying the icon's defenders. By this, the iconoclasts were denying the working power of Christ right at the time of His descent. This is for it has no positive effect upon the body. If this working power wasn't shown in bringing the image, or the human nature, to its original beauty, then nothing would be shown, or it would be shown in destroying the human nature. The salvation has, in this case, a negative meaning. Itself the descent of the Son of God it becomes, by this, purposeless; or its meaning would have consisted of destroying the human body and image, of His own image. But the working godlike power descended to the work of reestablishing and beautifying His human image, as His working godlike power descended at the man's creation at the beginning. In this, Patriarch Nicephorus saw the purpose of the kenosis of the Son of God. The salvation consists of this, and not in providing God a juridical satisfaction on behalf of us." (Stăniloae 2005: 178)

"Being the Mediator for people it means being from amongst them according to the human nature, but also being different according to the godlike nature, but still One and the Same. This is because if He hadn't been different from people, if had been totally one with them, He wouldn't have been a Mediator, for in such a case a Mediator wouldn't have been necessary. In such a case the salvation would have been done mechanically, and not by consenting to it and by making personal efforts for it; or, there

wouldn't have been salvation because the human persons would have been annulled." (Stăniloae 2005: 204)

"The light which will be irradiating from Christ in the future age, willing all of us up with light, or making all of us light, it won't annul our bodies, but the light which our bodies will be see in, it will make the space not to be perceived any longer. Christ will be seen, and the saints' bodies will be seen, but they no longer will see one another as being at distance from each other. The light will overcome the space but without abolishing the persons who are communicated through light. In the future life we will feel Christ in each man, and that will consummate the way we were feeling Christ during our life on earth. If the ones who did good deeds to others, they saw Christ present within them, and they were enlightened by that (Mt. 25: 40), in the future life they will see Christ totally clearly, in His light, while the ones who didn't do good deeds to others, because they didn't see Christ in them, and because they lived in darkness, they will fall in the total darkness in the future life. But the one who prayed much, while he was here, to Christ, and who saw Christ within himself lighting in his heart, as the hesychasts do, that one will fully see Christ with himself in his full of light future life." (Stăniloae 1993, 3: 205)

"The birth of the Son of God as man, out of Virgin, it has elevated the mankind to the maximum union with God, and it has given the death received by Him a savior character, for He didn't endure it for His sin, namely out of necessity, and therefore He defeated the death. Through His birth out of Virgin, Christ showed Himself as godlike Person Who has assumed the human nature, and through this quality He raises above the general law of the people's birth out of the union between a man and a woman, and He defeated the law of the definitive death. And through the unity of nature with the people, He has saved the people from the definitive death. Through this, Christ has brought the most important light in the mankind's existence submitted to the lack of meaning, by enduring a law which, in this case, it would be inexplicable in its origin and in its meaning." (Stăniloae 1993, 3: 209)

"The embodied God-the Word, tried to heal and to escape our nature ill because of disorder - and consequently to escape our nature from the death coming from that disorder, through the separation of our nature from God the source of the life -, not only through our words which He directly appropriated, but also by elevating our nature from the sin by assuming Himself our nature, out of the Virgin, and by defeating the death, as One Who received the death without being guilty of any sin. The human nature couldn't receive this saved state from the other persons, without the communication with the embodied Word and without the light brought by

Him through His savior deeds, through the example, through the power, and through the words of His.” (Stăniloae 1993, 3: 42)

“Our Savior indicated not only the salvation as final target of the human being – and the salvation as being one with the communication with God and with the people – but also some concrete modes which the human being can reach this happiness through. All of them are modes of loving openness of our heart towards our fellow human. Through these, the human being sees God and he opens himself to God. Even if some of these modes seem to indicate a direct report with God, though, neither in them, the human beings’ encounter with God, in the love, it isn’t separated from the encounter with the people, in the love. And even if some of these modes seem to indicate that the human being who loves the people, he finds his happiness in encountering the beloved person, not being mentioned about God, the loving encounter with the beloved person it isn’t outside the encounter with God.” (Stăniloae 1995: 134)

“Christ started His savior work by starting to defeat in Himself the affects consequent to the ancestral sin, affects manifested within all of us, and which he took upon Himself too. That’s why he went firstly into wilderness, detaching Himself from the world’s temptations. This is for He took our hunger too, he took our tiredness too, and He took also the humiliation felt by the ones who are oppressed and despised, but he defeated all of these, by showing this during the whole His life. Only at the end, after the teaching given about Him and after showing by example the life the people must live, He defeated the death too, as the worst consequence of the sin, out of solidarity with us. This shows us that we can fight too, after our Baptism, the consequences of the ancestral sin, in order to defeat them and in order to defeat even the death, by receiving it with the faith that we won’t definitively remain in death.” (Stăniloae 1995: 178)

“We are given the power for liberating us from under all the slaveries, including that of the death, by the Holy Ghost of Christ, through Baptism; the Ghost being not only of Christ-God, but also of Christ-the New Man.” (Stăniloae 1995: 179)

“The Word of God liberates us from the body’s death, not by physically defeating it, Himself remaining outside it, or Himself even appropriating it, but by firstly defeating the death with within the human soul which He has assumed together with the human body. The Word or the hypostatical Rationality of God, by assuming, within Himself, our humanity, He has opened to our humanity, again, its thirst and the non-losable possibility of knowing an infinite content of His, and of communicating with Him, as divine hypostatical Rationality, in eternal dialogue with the Father.

This gave the Christ's human soul the power to defeat the corruption of the body, and by that, the power to defeat the death, through inside resurrection." (Stăniloae 1995, I: 27)

"Only the One Who brought the man to existence out of nothing, only Him was able to bring the man back again, from the man's sliding towards nothingness. That's why, the Son of God, by making Himself man, He received, through His sacrifice, the encounter with the nothingness into the human being, in order to defeat it, by transforming the extreme weakness, brought to the man by his separation from God, in an act of Self-giving of His as man, to God." (Stăniloae 1995, I: 27)

"The fact that we are created for the eternity of the plenary life into God and for the communion with others, and the fact that quenching the thirst for communion, inscribed within our nature, it depends on us too, it is shown in our unconditional responsibility for ourselves and for our fellow humans, a responsibility which we feel though, while being still in the life in the material body, that we are preparing ourselves even from here, for that life." (Stăniloae 1995 I: 73)

"To the extent each person has highlighted the greatness of Christ within world, all of them will walk into the light of Christ and in His love, for eternity." (Stăniloae 1995: 174)

"Of course, the history of the salvation isn't composed only of supra-natural acts, because of not being they, at their turn, uninterrupted, as neither is uninterrupted the supra-natural Revelation of God. Though, they have an ascendant spiritual succession, and in this sense, they have a history representing the history of the salvation." (Stăniloae 2003: 38)

"The salvation, into the full meaning, Jesus obtains it from God and He imparts us with it just through the hierarchical dignity." (Stăniloae 1993)

"God has made Himself not only one of our fellow humans but He has made Himself as a poor fellow human of ours. But He showed Himself to us, also as being strong, by strong into the Holy Ghost, and not from material or social points of view. He showed Himself to us as a poor bearer of our helplessness, in order Him to awake us through both of these, by imposing us, as God, our responsibility for the human being given in our care, not only for helping him, but also for our salvation." (Stăniloae 1995 I: 78)

Sanctification

“By turning back to God, the gift of the nature processed through the ascesis of our labor, by imprinting the cross in the things, we sanctify the things, we remove their character of easy pleasures, and we sanctify ourselves.” (Stăniloae 2003: 359)

“About His sanctification through the sacrifice for us, out of His love, Christ Himself has spoken before His passions, showing that He has wanted to stretch this sanctification upon the Church: “And I sanctify Myself for them, for they to be too, sanctified into truth” (Jn. 17: 19). And Saint Apostle Paul said: “Through a sole bringing, He has eternally consummated the ones who are being sanctified” (Hebr. 10: 14). Or: “Christ has loved His Church and He has Given Himself for it, by cleaning it up in the bath of the water through Word, in order to present it to Himself as glorified Church, no having stain or wrinkle or anything like these, but in order to be holy and without blemish” (Ephes. 5: 25-27; compare also: I Cor. 6: 11; I Thess. 4: 3). Saint Paul made here a tight connection between Christ’s love and His sacrifice and the sanctification of the Church through His sacrifice. And about extending within us the holiness of Christ, we who believe in Him and who are united within Church, the Holy Scripture mentions it in several places. The first sanctification of the ones who believe in Christ it takes place at baptism, through which they are united with Christ and to one another within Church. This is for in Baptism “they have been washed up (of sins, of egotism), they have been sanctified, they have been corrected in the name of Lord Jesus Christ and in to the Ghost our God” (I Cor. 6: 11). Then, by living under the power of the grace, the ones who have been baptized they form “an imperial priesthood, a holy nation, a people gained to God” (I. Pt. 2: 9). All the ones who belong to Christ they are “called saints” (Rom. I: 7, I Cor. 1: 2), “saints into Christ Jesus” (Phil. 1: 1), “sanctified in Christ Jesus” (I Cor. 1: 2 etc.). Christ, by dwelling the Church with His sanctified human nature, the Church is saint and sanctifier, having within the source of the grace and of the gifts. The Church is obtaining the grace and the gift, in the same time, through prayer, for the same source is in the same time above the Church, in quality as its Head, as the Church’s ultimate Head, who has no other head, being Himself the ultimate source of the holiness and of love. The Church is holy for in its prayer there is the Holy Ghost, Who prays powerfully, and that why the Church’s obtains the Holy Ghost in an increased degree, the Holy Ghost Who “sanctifies all the things” which the people who believe are imparted with, and Who sanctifies the believers too, within Church, by even more coagulating them as Church.” (Stăniloae 2006: 114)

“The Church is the laboratory the Holy Ghost makes us saint in, or he makes us the fuller image of Christ, in Who is concentrated like in a Person

the holiness and the love of the Holy Trinity. The Holy Ghost does this by maintaining us, in the same time, preoccupied with actively obtaining the holiness. The main occupation the Church has is to sanctify its members, for they can be saved only thus. The Holy Ghost works for sanctifying the believers within Church, for the Church's life is imprinted with the sanctified body of Christ, for the Church wear His body in its bosom and out of Christ's body irradiates the Holy Ghost. The Church works for this sanctification of its members for it maintains them all in the movement of the love and of the communion with one another." (Stăniloae 2006: 114)

"The will, which has detached itself from the temptation of the sliding into sins, it has died with Christ, to the sin, and it has been resurrected with Him to a new life. But this mortification towards sin and the new life, they must continue out of the power of Christ and of His life, through the man's progress into holiness; they must continue while attracting the human nature too, or the human nature's habits, in this mortification and in this new life. "Therefore, I am urge you, brothers, to present your bodies as a living, saint, and well-pleasing sacrifice, to God" (Rom. 12: 1)" (Stăniloae 2006: 146)

"By gathering themselves as Church, the ones who believe in One and the Same Christ, they are sanctified out of the sanctified humanity of Christ. They are sanctified through the Church's Holy Mysteries which they are united with Christ through, by receiving the grace, of His uncreated work." (Stăniloae 1993, 3: 213-214)

"The human being encounters the Bringer of Happiness God, in his heart, since here, for His soul has encounter God, since here, through the people whom he showed his love to. And the happiness he has within his soul, it is poured over his face, and he overcomes the hardships and the pains which he is submitted to." (Stăniloae 1995: 135)

"Wanting to create the man as a being who, though composed of body and soul, he is capable of unitarily comprising, both the spiritual plan up to God and the visible-material plan of the reality, God created the man with a nature which by being assumed by His Son, He can comprise through it, in the most intimate mode, in Himself, the whole His creation: God created the man with a nature through which, like His Son embodied as Man, to be the whole creation made to him, as his own. In union with Christ, the man himself, by seeing the whole sensitive creation as transfigured and hypostatized in Him, he can transfigure and hypostatize the creation in himself. While the man can place on the material things a spiritual seal, by knowing them with his spirit through his body, God-the Word places the godlike seal itself on the world He sees through His body. And this divine

seal can be placed also by the man who is united with Christ.” (Stăniloae 1995, I: 43)

Science

“The idolatry is the cult of the creation, or of a false divinity. Of course, the idolater’s world is different from the world as known by the Christian. It is a world full of mysterious forces, which still are immanent to that world. It is a *world* with fictive aspect. This fictive aspect has been scattered away by science. But before science, it was scattered away by Christendom, and this made the science possible. It was scattered away by the Holy Fathers, when they said that the deities as modes of the world, they were a fiction. That’s why they said that the Christendom’s world is one with the modern science’s world. The world of the modern science coincides to the Christian world only when seen by a believer. If it is seen by a non-believer, it will be, as well, appreciated in an idolater manner, being dressed up with the attributes of the absolute. So, the world of the modern science can receive an idolater aspect too. Of course, it is about an idolater aspect differing from the pagan idolatry. We deal here with a non-religious idolatry. This aspect is seen within world by the man who reckons the world as the unique reality, and who attributes the world infinity and unlimited power, of course manifested in determinable laws.” (Stăniloae 2005: 89-90)

“Palamas affirmed that the wisdom provided by the profane sciences it is inferior to the wisdom directly given by God to the prophets, as there would be the light of a candle in comparison to the light of the sun.” (Stăniloae 1993, 2: 27)

“The universe is a reality able to satisfy the bodily needs of the human beings and, as such, it urges us to research its resources which these needs can be satisfied, in order to continuously find in universe new resources able to satisfy constantly new needs. And right through that, the universe can become an increasingly wonderful transparent environment to the untold rich God Who has shown His power and His imagination in wonderfully matching the universe to the multiple human needs. Researching the universe, on the purpose of finding the new resources corresponding to new needs and in order to adapt those resources to those needs, it determines the birth and the development of the science and of the technique, but these ones too, they help to be seen even in more detailed the great wisdom of God Who has placed in his creation so many energies and means corresponding to the human being’s needs. This conformity of the universe to the human being’s bodily needs, and, thus, the Creator’s wisdom, they are shown in universe even before the nature’s resources are concretely known. The human being sees even before knowing the concrete details, in universe, the God’s wisdom in the fact that the suns provide the energy necessary to life, and that there are so many environments able to sustain life. The Palmist could say, based on this experience and on general observations upon the good order of the universe: “How much has grown

Your things, Lord! You have made everything wisely!" (Ps. 103: 25²³³)."
(Stăniloae 1995: 121)

"The human being is aware of the fact that the science and the craftsmanship cannot produce him new sources of food, but they only discover the sources already given through creation and they can adapt those sources to be more easily accessible to the human beings. The contemporary science and technique have discovered new energy sources, and they unveiled new ways of quickly traveling the universe. The universe is unveiled, increasingly more, as consisting of useful energies. By discovering new hidden facilities of the nature, the human being will be increasingly easier present at great distances, being shown the fact that to his aspiration of exceeding the space and the time with his being, and with his senses, there correspond forces helping him to be present with his power, even by now, at great distance and to make his image last forever."
(Stăniloae 1995: 122)

"The human being can reckon himself as master of the entire universe in a very real sense, for each human being can be everywhere in space, during his time, and having the entire universe as his body. In the possibility of actualizing through the cosmos's energies, some powers which are greater than the strict needs for satisfying the need for food, it is shown that the universe is called towards increasing the human being's spiritual powers, or mainly to this. This is for in this power given to the man to be, to some extent, present in the whole space, it is anticipated a fully spiritual presence of the man in the whole universe, in the life to come." (Stăniloae 1995: 122)

"The one who judges right, he sees that the victory upon space, through spirit, it is, though, of another nature than that eased by the physical energies of the universe. It is something else to see with your eyes, things from far away, or to hear somebody's voice from far away, but without technical means and through the spirit's strength. You can find out somebody's pain by talking to him over the phone and you can comfort him. But it is something else when your body has become, through the strength of your spirit, irradiating at distance, or perceiving the things happening at distance. It is something else to become, in the whole universe, as an internal presence, as in a reality which the powers of the human spirit are extended within. It is something else to directly communicate your power to others - than through technical means. Jesus shook the earth when He was suffering on the cross, and He healed illnesses by His commandment only. The presence through spirit at distance, it is the sign of a transcending of the material universe done by the living human being, with the whole

²³³ In KJB we have Ps. 104: 24 (E. l. t.'s n.): "O Lord, how manifold are thy works! in wisdom hast thou made them all:".

entirety of his powers, as it isn't the sending at distance of a word through technical means. In this power of the spirit, of working at distance, it is obviously shown the exceeding of the universe's borders through the whole living human being. But this can be done by the human being only when he is filled up with the godlike Ghost." (Stăniloae 1995: 122)

"But the cosmos and the man constitute a natural Revelation also from the point of view of the knowledge. The cosmos is organized corresponding to our capacity of knowing." (Stăniloae 2003: 10)

Seeing God

“The Holy Fathers unanimously declare that like the eye won’t be able see the physical light and the things from within if it doesn’t have in itself that light too, likewise our spirit won’t be able to see the godlike light and the realities from within it except if it has in himself this light.” (Stăniloae 1997: 246)

“The culminant state of the spiritual life it is the state of the believer elevated above the level of his powers, not by himself, but by the work of the Holy Ghost. “Our mind goes out of itself and so it is united with God, by becoming above mind”, says Saint Gregory Palamas. This is because of the mind not being able to see what it sees “only by the fact that it has the mental feeling, likewise the man’s eye too it would be incapable to see without an external sensitive light and differing from it”, says the same Gregory Palamas. While it is seeing God, the mind goes beyond itself and all of its mental works receive a work of God.” (Stăniloae 1992: 7)

“By excluding the two impossible extremes: the total separation from God and the identification to Him, it remains that our report with Him to be developed on the one of long length of a real bond, of a contact that, by starting from the encounter through the spiritual energy of the attention, it might reach the “face to face” sight.” (Stăniloae 1992: 22)

“Saint Gregory Palamas, beside the negative theology which still is an intellectual operation, for the mind thinks at the notions it removes and it is in the same time carried by the evidence that God is more than the removed notions – he knows about one more apophatic state of the soul, before the soul coming to the holy light. It is a state being born during prayer, when the soul leaves all the thought related to the things, and it gets out of himself. But this exiting (or ecstasy) still doesn’t mean seeing the light. It is therefore a lived apophatism, experienced in a much more intensive degree than that staying at the basis of the mental operation which removes from God the positive attributes.” (Stăniloae 1992: 197)

“Unlike Barlaam, who sustained that seeing the godlike light it isn’t a negative theology, and therefore the negative theology represents the supreme level of the spiritual ascension, Saint Gregory Palamas said: “This above mind work it is superior to the work in the frame of the mind; they do not see God, but not in the sense that they do not see anything, as do the ones who cogitate God by negation, but they see through the sight itself what it is above seeing” (Palamas, *The Romanian Philokalia*, volume VII, p. 306 (head 26)). This is for “the ones who occupy themselves with the most-blessed sight, not by negation but by seeing in Ghost, they know what exceeds the sight, by this deifying work” (idem, p. 307).” (Stăniloae 1992: 197)

“The negative theology is only an anticipative icon of the seeing of the godlike light, but it still isn’t that light itself.” (Stăniloae 1992: 199)

“Saint Gregory Palamas subtly discerned between seeing, from outside, the darkness which God veils Himself in, for the human mind working above its powers, and penetrating the interior of that darkness by the fact that the mind is attracted there by God Himself. The first one is the negative theology and it could say, at most, that the darkness which God inhabits in, it is at its turn beyond any things’ images and concepts.” (Stăniloae 1992: 200)

“The negative theology is something else than seeing the godlike light, namely an inferior level to that. Likewise, between the negative theology and seeing the godlike light there is an intermediary apophatism, experienced in an existential mode by the whole our being, in a culminant state of the prayer, as feeling God in darkness and as total silence of the mind too. The first two states could be reached by man through his natural powers, helped, of course, by the grace received at Baptism and in the Mystery of the Holy Chrism. Through them, the mind reaches close to the precipice that separates the mind’s knowledge from God, but still is on this side, on the human realm. But when the mind is kidnapped by God, the mind crosses beyond, at seeing the godlike light. Of course, seeing the godlike light still is accompanied by an apophatism, which we could call it as of third degree. But this is no longer an apophatism in the sense of void, as the two previous ones. This apophatism consists, on one hand, of the conscience of the one who sees that light that that light cannot be comprised in concepts or expressed in words, and on the other hand, it consists of the conscience that above that light there is the divine Being Who remains totally inaccessible, and that the accessible light itself remains an infinite reserve. But the godlike light has a positive content of knowledge above knowledge, of apophatic knowledge, of experience and of feeling above the natural experience and feeling.” (Stăniloae 1992: 200-201)

“Seeing the godlike light, it represents the kidnapping of the mind through the godlike light beyond the precipice between us and God, so that the mind is no longer of this realm from here – namely of the natural knowledge - but on that realm from beyond.” (Stăniloae 1992: 201)

“Another reason highlighting the positive role of the mind in the union with God, in seeing the godlike light, it is the fact that the mind doesn’t receive from the beginning the same godlike light, but seeing that light it is a ceaseless process. This fact must depend on an endless widening of the mind’s power of seeing, of comprising, of impropriating the ever-higher understanding dwelling within mind as godlike work. We would say that if function is from above, but the subject of the function is, together with God, the mind. This means that not the human subject or organ produces this

function, but this function comes from above, but the organ must previously be prepared, and to always grow up through its natural function, in order to be able to handle with more functional power what comes from above. According to the Holy Fathers the mind's report with the godlike light is analogue to the report between eye and sunlight, which it cannot see without, but in order to receive it the eye must be capable of, and in this sense the eye must be trained and it must continue training on the measure the eye receives the sunlight in an increasing quantity." (Stăniloae 1992: 279)

"What is the godlike light unveiled to the mind that reached the last levels of the prayer?

That light is, from one point of view, just the smiling irradiation of the divine love, lived in a more intensive form during the moments of ecstatic focusing towards God." (Stăniloae 1992: 279-280)

"On the supreme level of the clean prayer, there appears the godlike light, a fact whose experience is described by the people who live it. That's why, the love for God, the knowledge, and the light, are presented to us always as being in a tight connection. Sometimes the Holy Fathers speak only about two of these factors, but there always is presupposed the third factor too. Behold, for instance, a place from Saint Maximos the Confessor, where he spoke only about love and about the godlike light: "When the mind, carried away by the love's eros, it leaves from within itself towards God, it no longer knows either about itself or about any other thing from amongst the existing things. This is for the mind being lightened by the godlike and infinite light, it no longer perceived the things created by Him, like the material eye no longer sees the stars when the sun starts raising up" (*Cap. De Char.*, I, 10; G.P. 90, 964). But just from here one can notice that the light which he spoke about it is knowledge in the same time, for its apparition is like the sun's apparition that makes the stars no longer possible to be perceived; in other words, while the mind is absorbed by the seeing of God, it no longer sees the created things." (Stăniloae 1992: 280)

"The light is knowledge in the same time, and the light of the knowledge it is the fruit of the love. But a light of a knowledge that springs out of love, which isn't else but an expression of the state of love, it is life in the same time." (Stăniloae 1992: 280)

"The mind on its road towards itself, through prayer, when looking at itself it directly intuits the closeness of God. And then, the mind stops for a moment, amazed, from any activity; later, the divine love descending from above as a fire upon a sacrifice and passively placed as on a altar in front of the unseen God, it kidnaps the mind out of itself and it takes the mind beyond the darkness wall which hides God from the people as long as their

mind advances only by its efforts. The mind which no longer sees even on itself, and which now works not by its work but exclusively by the godlike work, it has penetrated the zone of the godlike light irradiating from the inward bosom of the divine Subject, or of the Holy Trinity.” (Stăniloae 1992: 281)

“While during the prayer the mind is still aware of itself as somehow separated from God, and it doesn’t see God, but it only feels His presence in shadow, as the One Whose grace the mind’s own subject exists through, in other words, while during the prayer the mind sees directly on itself and only indirectly sees God, once it is kidnaped out of itself it sees God directly and it is no longer is aware of itself. This is the experience of the love during the ecstasy moments: I am no longer seeing myself but I only see you; you are taking, in the horizon of my sight, the place of my own self. Actually, the godlike like is considered as being a reflection of the loving face of God, or of the faces who love each other and loves us, of the Holy Trinity. Where one can see light, there God is no longer covered in shadow, His presence is no longer only suspected, but He has unveiled His face which irradiates the light. “The light of His glory, said Saint Simeon the New Theologian, it goes before His face and it is impossible that He to appear otherwise than in light. The ones who haven’t seen this light, they haven’t seen God, for God is light” (*Homily LXXIX*, 2).” (Stăniloae 1992: 282)

“Neither the mind’s getting out of itself is a so-called an existential one. This getting out means that the mind no longer looks at itself directly, but it intensely looks beyond itself. Some kind of mind’s getting out of itself, it is the looking at the external objects too. But while this last one is a getting outside, the first one is getting out of itself while still remain inside. This last getting out means that the mind doesn’t lock itself up in self-contemplation. But this means also forsaking its natural work and replacing it for the godlike work. This getting out in both senses it is achieved in the union of the mind with the godlike light seen by the mind. By seeing through the light of the divine love descended in the mind, and by looking at that light coming out of God and reflected upon and within mind, this fills the mind up by making it light too. The one who looks at a light that irradiates on the face of the beloved one he is filled up with that light too. The light and the brightness from the face of the beloved one extends also on the face of the one who loves, engulfing both of them in a common light and joy, which, in time, by being imprinted in their looks and in their traits, it makes them alike.” (Stăniloae 1992: 284-285)

“The mind sees the godlike light not only beyond itself, but it sees it also within itself. From beyond the mind that light extends within mind too. Only the mind’s intention must be to look not at itself but at something that is above mind and beyond mind, in order to be able to see that one even in

itself. We would say that while the mind was looking at itself, it was directly seeing itself and it was seeing God only indirectly, now the mind sees Him directly, or in union with Him the mind sees itself too. The mind, by looking at God and by forgetting about itself, in the same time it realizes the happiness that fills the mind up, a happiness coming from God, and this happiness is the light which the mind feels it in itself, though the mind isn't directly preoccupied with itself. By getting out of itself, the mind has gone or it has allowed to be taken into God, but by looking at God and by seeing Him as light the mind sees itself as filled up with light. This is what Saint Gregory Palamas wanted to say through the words: "the mind sees on itself as on something else". (Stăniloae 1992: 285)

"It is right what Lossky says that seeing the godlike light it means a growing up of the self-awareness, or, better said, it is the supreme level of self-awareness, as the unconsciousness or the "soul's sleep" it is a sign of the sin. "If the life in sin, he says, it is sometimes voluntarily unconscious (one closes his eyes in order to not see God), the life in grace is a ceaseless progress of the conscience an increasing experience of the godlike light" (*quoted work*, p. 216). Without being only that much, the godlike light is that too. And this self-awareness is in the same time a conscience of the own smallness, or vice versa: the humbleness means self-awareness, while the pride it is the absence of the self-awareness." (Stăniloae 1992: 286)

"The mind's self-looking at itself, not as one that has own content but as one empties of all things, through which transparent walls it has penetrated the godlike light and that its have been lightened, it confirms the truth that what the mind sees is, in the first place, that light. Even by seeing on himself, the mind still is in tension towards what the mind isn't, namely towards the godlike light, which fills the mind up and lightens it. By seeing itself only as a reflector of the godlike light, which doesn't put in front of the sight anything of its own content, and by having even the conscience that the power which it sees with, and even the sight function, they belong to God, the mind not being except the subject imparted with sight, the mind is, in the same time with seeing itself, in an act of self-surpassing. In these conditions, the mind's own sight doesn't lock the mind up on a plan of subjectivity, but it keeps it beyond itself, though this beyond has even penetrated within mind, but without identifying with the mind, or the mind has wholly penetrated this beyond. Thus, by looking at God the mind sees on itself, or by looking at itself the mind sees God, without being confounded, like I by looking at you on the love's ecstasy moment I am seeing myself in you too, for I has surpassed myself by penetrating within you, or by looking within myself I am seeing you, for you fill me up and you imprint me entirely." (Stăniloae 1992: 286-287)

“The light one sees while he is in ecstasy, at the end of the clean prayer, it isn’t a physical, light, but it is a spiritual light, seen inside. Saint Gregory Palamas highlights this fact widely.

He reckons that this light it is that light that irradiates eternally out of the presence of Jesus Christ, and this light dresses up the souls of the righteous after their death.” (Stăniloae 1992: 287)

“How could not be that light above senses and above mind once it is shown only after ceasing any natural activity of the human spirit?” (Stăniloae 1992: 288)

“This light, though isn’t a sensitive light, though it is a spiritual light, it spreads from within soul towards outside, over the face and over the body of the one who has it within. Who doesn’t know that a joy from within soul it fills up the face and the eyes with a light which differs from the physical light produces by the sun irradiations? “So shined the face of Moses by the inwards light of his mind that was overflowing over his body too” (Word III, Triad I). So, the light from on the face of Moses shined so brightly, so that the ones who were looking at him weren’t even able to look at that overwhelming light. So looked the sensitive face of Stephen, as an angel’s face” (*Ibid*). There is a difference between the spreading of that light on the faces of the ones who see it into their ghost, and the light itself as seen by them. If the spreading of that light on their face happened to be seen also by the ones who weren’t elevated to a state above the natural activity of their mind, namely through the natural power of their eyes, that light itself, shown in the ghost of the ones elevated above themselves, even if it was seen with the bodily eyes too, wasn’t seen through the natural power of the eyes but through the power of the Holy Ghost Who was working both through their mind and eyes. So, if the reflection of the godlike light spread over the face of some saints in ecstasy can be seen by anyone, the godlike light itself cannot be seen by anyone. For instance, the light on the night of the Savior’s Birth wasn’t seen by the eyes of the animals, and the light on Mount Tabor – though was shining stronger than sun –, so that anybody could have seen it wherever somebody was, only the three Apostles could see it for within them was working the power of the Holy Ghost. So, even if that light can be seen by the sensitive eyes too, because of not being that light seen with the natural power of the eyes, it is not a sensitive light.” (Stăniloae 1992: 289)

“Being of spiritual order, being a light filling up the mind, this light is a self-unveiling of the mysterious reality of God. That’s why this light is often given names borrowed from the knowledge’s paradigm. But, in the same time, by exceeding everything that the mind can know through its natural work, this light surpasses the knowledge by being above man. This is a knowledge above anything we can experience within the limits of our natural power of

knowing. This is a knowledge we couldn't ever reach by the power of our spirit, no matter how much they would be developed, no matter how much they would evolve, because of no evolution can allow to mind to unite itself with God Who is transcendent to creation and to mind's powers. By calling this result of the mind's union with God as knowledge, Palamas calls also the sight of the godlike light as "nescience", but not because there would lack the minimum of science but because it exceeds the maximum of knowledge; not because it is an absence of any intelligibility but because of exceeding the maximum of intelligibility which the mind can reach and comprise." (Stăniloae 1992: 290)

"Seeing the godlike light is superior to the knowledge, and it can be appropriately called even as nescience, and not only because by being received from the Holy Ghost it represents a quantitative and qualitative plus exceeding any possible knowledge of our natural capacities, but also because of not being a knowledge in concepts." (Stăniloae 1992: 292)

"When the seer of the godlike light descends from his state of ecstasy, he strives to catch in concepts and in images what he has seen, but he also realizes that he cannot catch except little pieces from what he has seen. That's why he expresses himself in contradictory concepts (seeing and not-seeing, knowledge and nescience etc.). So, that light is supra-conceptual, but it suggests concepts and images, accompanied by the awareness about their transparency, or of their symbolic character. The indefinite of the loved subject or the infinity of the divine light doesn't occasion us simply the experience of the void, which is caused to us by the indetermination of the nothingness, but is occasions us the experience of a fullness which – as long as we stay under its power – we do not know where to catch it, for we do not have what to catch. That's why Saint Gregory of Nyssa himself, who, as we have seen, accentuated so much the indefinite of the godhead experienced in the divine darkness by Moses, as prototype of any soul that has been cleaned up of passions, he then mentions that in that darkness he received the suggestion of the tent with all its details." (Stăniloae 1992: 296-297)

"Maybe this sight of the divine mysteries as looked in their immateriality and simplicity through the transparence of the spiritual light it comes out of the fact that that light is experienced not as a dull uniformity, or as a luminous chaos, but as an implicit plenitude. A pale analogy offers us the loving relationship between two persons. In this experience the beloved subject, no matter how indefinite would seem, it appears to me as a harmony of infinite spiritual and personal richness." (Stăniloae 1992: 297)

"This makes possible that in God to be contemplated as eternally involved the rationalities of all the existences and it explains the necessity of previously knowing those rationalities in a distinct manner, in order to make

the mind capable of increasingly advancing in knowing God as bosom of these rationalities.” (Stăniloae 1992: 297)

“The “structure” isn’t yet a concept, but it is the seed of the concepts. The structure is a form of the living, of the experience, upon which, by being reflected, the concepts are born.

Some analogue structures characterize also the experience of the one who sees the divine light, or who has the feeling of the effective and loving presence of Jesus Christ. The one who sees the divine light he experiences it in the most general mode, as a vast infinite, intimate and holy shelter of the love, that covers him up, that receives him in inside, by comprising everything, in the same time unitarily and simply, in His love. Maybe that’s why Saint Gregory Palamas said that, like Moses, the one who enters the zone of the godlike light he feels himself as covered up by it, as brought out from the scattering that weakens his being, and as hidden from the sight of the ones who remain outside. In this manner is structured the loving relation between him and the godlike light, or this is the form taken by his experience. The more he advances in light, the more he feels that he advances in a holy temple, in a loving intimacy, but that the light will also eternally remain a hidden deep where all the light starts from, and all the love, as an infinite mysterious source, that makes possible an infinite progress of our knowledge, of the love between us and Christ. Thus, the godlike light is lived as a temple with several parts, starting from outside and ending in the “Holy of the Holies”, and in the intimacy of the divine being, that is the hidden eternally locked in the mystery’s darkness, where start in an endless procession from, the waves of light and of love, one after another, as out of an altar, that seems to the believers from the church’s nave as sunk in darkness, but where the glitters of the torches start from, spreading their playful light within nave.” (Stăniloae 1992: 298)

“An analogue sentiment, infinitely more infinite, of retrieval, of resting, of happiness, of coming “home”, must be structuring also the experience of seeing the godlike light, or of entering the heavenly tent, which gather all the things to the supreme Parent. The one who has entered that light he feels his intimate and loving dwelling into Christ. In the same time, he realizes that he isn’t alone with Christ, but everybody is there, and therefore an infinite love for everybody and for everything, it fills his soul up. He must experience the light as an endless wave of love which, starting from Christ and from all the ones being into Him, it attracts him inside it, in the same time overflowing within him.” (Stăniloae 1992: 302)

“Describing all the structures which shape the experience of the ones found worthy of seeing the godlike light it is not given but to them. We notice, by and large, that those structures must be endless and unspeakable nuanced, constantly progressing in their nuancing, and each of them having in the

same time an infinite depth and being in a consummate unity with all the things. In this way is explained, on one hand, the fact that the ones coming back from such experiences are able to tell other so many things about God and about His will, or that such supra-conceptual experiences are inexhaustible sources for theirs and others spiritual enrichment; on the other hand, that in the future life we will be contemplating eternally in God, accompanied by endlessly new experiences, the rationalities of all the things, in a consummate unity. For these structures follow a certain progress, being taken in account the measure which the man becomes able on, for increasingly high-quality structures, this fact it also explains their necessity in order to sharpen the mind and to purify the heart during the life, through and for knowing increasingly satisfyingly the rationalities of the things. Thus, the man's moral and intellectual endeavor during his life on earth and by and large the creation with its rationalities and with the relations imposed by creation, it seems to us as not having only a passing role but as having an eternal value. So, we will be with the rationalities of the things, we will benefit forever, being consummate by the moral and intellectual endeavors from on earth." (Stăniloae 1992: 302)

"No matter how useful would be the idea of such structures, we wouldn't have dared to impropriate it in order to clarify with its help some aspects of the experience of seeing the godlike light, if we wouldn't have discovered in it the modern formulation of one of the ideas of Saint Gregory Palamas, developed in connection with a few texts from Dionysus the Areopagite. At this one we find, instead of the term "structure", that one of "imprinted image", or "to imprint and image". It is about an immaterial, incorporeal imprinting, of the mind as the most spiritual man's part, but also of our entire being, being different from the imagination's imprinting. But what can be this shaping which even the angels are submitted to, if not our continuously new structuring, of spiritual nature, which we have tried to clarify before? Unlike Barlaam who didn't admit except the imprinting of sensitive images, Saint Gregory Palamas specifies: "But the godlike imprinting differs much from our human imagination. Namely, this is imprinted in our truly intellectual and bodiless part. But the human imagination unfolds in a part of the soul that is close to the body. The matter which the imprinting is being done there on, it is the highest part of the soul, while here is almost the last part of the soul's powers. The imprinting is being done here by the senses' movements; there, if you want Who is the One making the imprinting in the prophets' understanding, listen to the Great Basil who says: "The prophets understood for the Holy Ghost was the One imprinting their understanding". Thus, the Holy Ghost is the One Who stays upon the mind of the prophets' mind and, by using the understanding as a substance, He foretells through Himself the future things and, through prophets to us too. How could be this imprinting, simply, of the same kind and of the same honor with our imagination?" And Palamas

concludes: "So, it is about sights which aren't either sensitive or imagined, but they are something totally different than the knowledge by cogitation" (*Word III, poster. Triad*). (Stăniloae 1992: 302-303)

"The apparent contradiction between the insistence which the Holy Father demand the mind to reject any images any concept which shape the mind, if the mind wants to know God, and the affirmation that God gives the mind some imprinting, it cannot be solved except in the following manner: the images and the concepts shaped according to the created things give the mind a limited shape, which doesn't allow the mind to become habituated to this at the borderless God. That's why the mind must leave all the images and concepts as finite shapes and to accustom itself to think at the indefinite reality, doing this exercise firstly by focusing upon itself as subject of the cogitation. In this way the mind removes its limits. But the new experience the mind has regarding the realities which limits have been removed (the mind itself, the people's subjects, and especially God) it has its organization, and at its turn is lived in the form of some structures. It is the expression of the love from God and of the love for God, the experience of the greatness of God and of the own humbleness, the experience of the joy and of the happiness. These structured no longer squash it in the finite form of the images and concepts, for each of these structures is limitless and infinite. God is experienced as personal and loving dwelling place without the feeling of His infinity being excluded; the resting, which is another structure experienced by us into God, it is lived at its turn as happy resting in the infinity of God's love. Amongst others, the structured experienced in the loving relationship between two beings, they fill them up with happiness but by the fact that, by not feeling the limits of the feelings which they live, these ones do not make them worry at all because of coming to an end. In this way it is reconciled the contradiction that, on one hand, the mind must leave the finite shapes in order to live God, and on the other hand God imprints the mind with His infinite shapes. These shapes have an existential character in the sense that they shape the entire being of the man, in the sense that the man experienced these shapes as forms of existential and inexhaustible relation between him and God." (Stăniloae 1992: 305)

"The forms of the relations between man and God, though offering at the beginning the experience of the infinite, they do not remain unchanged, but they are always progressing on the measure which the union between the human subject and God it becomes increasingly tighter, increasingly intimate, as God becomes more inwardly and as the human subject has become more capable of receiving God. This is the ceaseless shaping of the man by the Holy Ghost Who makes the man increasingly in God's likeness. But the ontological distance between creature and Creator being infinite, this road of getting closer to God in likeness it will never come to an end, neither will end this work of shaping the man according to the godlike

archetype; so, the man won't ever reach to know God as God know on Himself. This road is full of eternity's pilgrims, lined up according to their ontological closeness to God, and according to their voluntary endeavor." (Stăniloae 1992: 305-306)

"Closer to God are the Cherubs and the Seraphim, more far away are the people. But neither the Cherubs will ever end the road of the consummation. The angelic levels are always before us, but neither they will ever exhaust the road. The work of shaping them according to the godlike archetype won't ever come to an end, though they are constantly becoming more closer to the divine model. For the growing up in likeness through this ceaseless shaping it means diminishing the lack of likeness, for the increasing in seeing the godlike light it presupposes some sort of darkness mixed with the light on the inferior levels, and angelic progress is called at its turn as purification, or as "purification of nescience". The eternal live opens to the man - who has been striving during his life on earth to purify himself of passions - not as a lack of movement but as a perspective of endless spiritual progress. But the progress by shaping the spirit, or by experiencing the infinite good things in the form of some lived structures, it starts for the man even before he enters the zone of the seeing of the godlike light. It accompanies in the form of the contemplation or of the intuition and of the spiritual experiencing, almost continuously, the rational and conceptual man's knowledge itself. In the same time with the precisely defined forms and senses, the spiritual man notices also the mysterious background of the transcendence reality. But he doesn't notice that chaotically, but structured in diverse modes and levels of the love." (Stăniloae 1992: 306)

"If to see the godlike light reaches the ones who has cleaned himself of passions and he has reached there by ascending the levels of the virtues to a fiery love for God, this will mean that he has spiritualized his being in such a way than itself his being has become warmth and light of the love for God and for his fellow humans, no longer having him any lack of sensitivity, or having any shadow of worry about himself. This state is the combined result of the man's effort and of the action of the Holy Ghost." (Stăniloae 1992: 306)

"All these three things: a) that the light is the manifestation of the love, b) that the love is the work of the Holy Ghost, and c) that the one who is elevated to this state of light and of culminant love he forgets about his body's sensations, about the sensations produced by the world through his body, or he forgets even about himself, they were described thoroughly by Saint Simeon the New Theologian, in his *Hymns of the Godlike Love* and, in some measure, by Saint Gregory Palamas." (Stăniloae 1992: 306)

“The love’s warmth that becomes light it has in the same time its source in the work of the Holy Ghost. The Holy Ghost, by cleaning the soul up of anything that attracts the soul towards thickened pleasures, and in the same time by filling the soul up with delicate and fiery feelings of the love, better said by being Himself the source of these feelings and light sparks, He shown Himself as light. The light is some kind of state of the spiritualized improved, and transparent human being. The soul is filled un with cleanness, with kindness, with love, and the soul feels a great urge to open himself, to communicate his loving feelings, to communicate on himself. And the One Who communicated on Himself through the soul, in this total sincerity of the love, He is the Holy Ghost.” (Stăniloae 1992: 307)

“This love’s intensity, the blinding degree of the light poured in this love, it makes the body of whose experiences this light to be totally transparent to others, and to himself as inexistent.

On the measure his spiritual sensitiveness has become more accentuated, his bodily sensations - caused in him by the contact with the world - have been overwhelmed. This is the supreme spiritualization. The body and the world aren’t abolished, but they become the environment which the interior light manifests in. There takes place a paradoxical thing: on one hand all the exterior things are overwhelmed, and on the other hand, a great love it overflows from within them, towards everybody. These things are explained by the fact that out of all of them it irradiates light.” (Stăniloae 1992: 307-308)

“The one who sees the light he has been so much united with it than he no longer knows himself as separated and differing from that light. And if the light is above any possibility of understanding it and of interpret it, he becomes to himself too as above any understanding. Everything has become a light that fills up all the things, and it has become a clean joy, an untold happiness. The differences persist ontologically but they are no longer being felt. Or, the one who sees the light and who feels the joy, he knows about himself only that he sees that light and that he feels that light and that that light isn’t something coming from himself.” (Stăniloae 1992: 308)

“In prayer, you forget about the pressure of all worries caused to you by universe, and you no longer see except God overwhelming all those worries, and as defending you and all the ones whom you pray for, against all evilness, and as giving to all of you, all you have asked for. You are above all things with God, or you no longer see even on yourself, as reckoning that you are something or that you do something through yourself, but you only see God, as overflowing Himself upon you and upon others His all-merciful power. You are focused in a state of maximum perceiving and experiencing, on God and on the overflowing of His loving light and mercy, upon you and within you and upon the ones whom you pray for. In prayer, God is

highlighted to the highest and more overwhelming extent, without annulling you, but He is embracing you with His love and mercy.” (Stăniloae 1995: 161)

“The believer is still from this life, sometimes, partaker to seeing the godlike light. The apparitions which Jesus let Himself to be seen by His disciples in, in His glory raised from death, they were doubtlessly moments of the end of the history in its middle, an eschatological sight exceeding “the sight and the knowledge brought by faith”. But to this sight our being doesn’t raise through its natural powers, but through the godlike powers, which, of course, do not remove the natural powers, but only intensify them.” (Stăniloae 1997: 246)

Senses

“Palamas asks what could reckon God as sensitive like, the ones who suspend the activity of their external senses?” (Stăniloae 1993, 2: 53)

Sex

“An act of God places in the previous ones something that is developed in new order of existence. But in a certain sense, all the posterior ones have been foreseen in what has been created in the beginning, and then especially in the immediately anterior ones, or what has been created by God in the beginning it has been created by God capable of receiving also the power through which to appear new orders. Thus, everything comes out of the will of God, but His will also uses the previous ones. Or, everything has been created by Him, but in a certain conformity and connection amongst them. That’s one we can say that, on one hand, they have been created ‘in the beginning’, but on the other hand, we can say that the creation comes to an end with the creation of the man. This is for the creation isn’t whole until God doesn’t unveil its purpose into man. The man appears only at the end, for he needs all the previously created things. And the previous things do not find their meaning except into man. The successive apparition of the other people out of the first man it is no longer a creation as the one in the beginning, because it remains on the same plan. But on the other hand, each human soul is a novelty, for each soul is being created; and this happen in a real dialogue of God with His parents.” (Stăniloae: 2003: 347-348)

“Before sin, the love between man and woman wasn’t burdened with the violent passion that has something from the elements of the not-personalized and not-spiritualized nature. All the human structures have been lowered through sin.” (2003: 420)

“In the difference between man and woman, the humanity has as positive fact a more important completion, and therefore it has the occasion of a more accentuated spiritual enrichment. It is what exceeds the violence of the sexual pleasure, in which the material sensitiveness has achieved such an overwhelming force, and it lasts beyond that pleasure. The love that can be developed on the basis of the spiritual completion between man and woman, it exceeds the dimensions of the sexual pleasure, and one can say that the spiritual completion can be deepened even more, and it is more durable when there is not preoccupation for this pleasure. But the people must multiply for the interminable richness occasioned to everyone, and to the humanity by and large, the multitude of various relations between an indefinite number of unique persons in their originality.” (2003: 421)

“Each of the two husbands accomplished the state which he aspires to, and they accomplish themselves like persons in reciprocal communion. But they accomplish themselves only when the bodily love is penetrated by the spiritual love and it is overwhelmed by it.” (Stăniloae 1997: 127)

“When the woman reached to her husband such an intimate and clean humanity, through the overwhelming of the bodily love by the spiritual love,

he can look with clean eyes at any woman, and the man can look with clean eyes at any man. The marriage is thus a road towards the two husbands' spiritualization, not only in the relation they have with each other, but in all the relations they have with all the people. All women receive a spiritual depth for the man reached here, in the person of his woman, and all men, for woman, in the person of her man. But the man remains united with his woman, for his familiarity with her uniqueness, for accomplishing himself like person and for recognizing Christ through the environment of this uniqueness. And the same does the woman. Here is shown again the family's social importance." (Stăniloae 1997: 127-128)

"But here must be specified that even by knowing this importance of the marriage, the Christian still remains realistic. He doesn't despise the need for bodily union between man and woman. The prayers from wedding do not at all avoid speaking about it. But the Christian reckons that only in marriage it becomes a means of complete souls' union, or it deepens this union increasingly more. So, by approving the marriage in order to satisfy the need for bodily union between man and woman, it considers this union in the same time as promoting the soul's union." (Stăniloae 1997: 128)

"The Christian doesn't know but two right attitudes regarding the bodily lust: or total restraint from it outside marriage, or using its satisfying as means of soul's union and of advancing in it. This is the immaculacy of the bed which the prayers from the wedding speak about, or the conjugal chastity. Like the monastic chastity, the conjugal chastity, at its turn, it is a freedom of the spirit. And for both of them there is required a spiritual struggle. When satisfied outside the marriage, the bodily lust enslaves the man in such extent, so that he no longer sees in woman except an instrument of satisfying his lust, and vice versa in case of the woman. But this can occur in marriage too, but only where the two do not make the effort to transfigure and to spiritualize, through the union of their souls, their bodily union. In such a case, the bodily lust, quickly bored by a woman of by a man, it looks for satisfaction elsewhere." (Stăniloae 1997: 128)

"Out of realistically understanding the helplessness of the most people to totally abstain from the bodily lust, and out of understanding the marriage like unique means of transfiguring the bodily lust, of transforming the bodily lust through the penetration of the bodily union by the soul's union between man and woman, it comes the great honor the Church grants to the Wedding's Mystery." (Stăniloae 1997: 128)

"Others, overlooking the marriage's justification as remedy against concupiscence, they consider that the marriage justifies its existence only by giving birth to children. But in this it is even more obviously included the marriage's understanding more like a bodily union. Amongst the important

representatives of this understanding must be mentioned Saint Augustine. Paul Evdokimov, combating this interpretation, he considered the bond of the marriage as sublime in itself, not needing to give birth to children in order to justify itself. He rightly disapproves the doubts concerning the moral quality of the bodily bond.” (Stăniloae 1997: 129)

“Saint Apostle Paul considered didn’t accept the satisfying of the bodily lust outside the marriage. So, he considers it as sin when it is satisfied outside the marriage. But why is this considered a sin when satisfied outside the marriage? Of course, not only for the social disorder it causes, but also because of not being transfigured through a soul’s union, produced by the spiritual union in marriage. In fact. Who doesn’t know that the one who looks at the woman from outside his marriage he sees her narrowed to the quality of an object of carnal pleasure? Only in marriage the woman is unveiled as person with the whole complexity of problems, which she needs to be helped in, which she need not to be alone in, as the man need too; only the marriage elevated the bond between man and woman up to friendship and to deep practical responsibility, which each of them must totally engage in.” (Stăniloae 1997: 129)

“The marriage isn’t a simple remedy tolerated for satisfying a lust that still remains sinful, but a means to make that the bond between man and woman to truly be a complete bond, a bond of a total communion between persons, in which bond each of them accomplishes himself as person, or as a true human being, by helping the other one too, on this purpose, in order this bond to be as God wanted when He created the human being like man and woman, towards a reciprocal completion. In this sense, the Church conceives the husbands’ bond like a complete, bodily and of the souls’ bond. In the true marriage, the two husbands they progress in the union of their souls, for, actually, one can progress only in this. They too must help this progress with their will. In this sense they are given the grace of this Mystery. They must have the conscience that, if their bond is reduced to the satisfying of the bodily lust, this one slips towards sin, and it is in danger of disintegration.” (Stăniloae 1997: 129)

“Without contesting the importance of the bodily bond, the Christendom doesn’t either justify it in its exclusiveness. When Saint Paul declares the marriage as a remedy against the difficult to be endured burning, or against disorderly satisfying this burning, he includes in this purpose of the marriage that one of the means of transfiguration of the bodily union.” (Stăniloae 1997: 129)

“Actually, an important means which helps the two husbands to advance towards a soul’s union, it is the giving birth and the rising up of children. The acts of bodily union are combined by assuming this responsibility for a

more accentuated spiritual element. Thus, in the first phase of the marriage a great role in the transfiguration of the bodily bond, which holds a greater place in the union of the two husbands, it belongs to the assuming of the responsibility for giving birth to children, for in the second part, this bond to be mostly overcome in its being by the spiritual union which the two husbands have progressed into. It is true that the text of Saint John Chrysostom declares a marriage accomplished also when it fulfills only its main purpose: the regulation of the sexuality, even without fulfilling its second purpose: giving birth to children. But he added that the marriage is accomplished without giving birth to children, when the children are absent not for the husbands wanted so, but against their will. This is because when the giving birth to children is intentionally avoided, the bond between the two husbands falls into a simple occasion of satisfying the bodily lust, and thus it passes to sinful acts.” (Stăniloae 1997: 130)

“The born and raised up children do not stay outside the bond between the two husbands, but they essentially increase the communion between marriage, through their common responsibility which they are united in, and therefore the children deepen the marriage’s essence, which without children it is deprived of its spiritual internal substance. The two husbands, in such a case, they often become an egotistic unity in two, maybe of an egotism even more accentuated than in the case of one, and this is because a husband has in the other one, everything he needs in order to satisfy himself in the material-bodily order and in order not to suffer either of loneliness, as much as suffers the one who is locked up in his egotism by himself.” (Stăniloae 1997: 130)

“Everybody’s unity in the universal body and their distinction from each other, are upheld through the death and through the mysterious resurrection, or as perfect love, totally free one, or a spiritual and clean one, like that one of the angels, not by the law of the nature or of the sex, which is only a small part of that one and a means of finding that one.” (Stăniloae 1997: 278)

“The man and the woman have in their united seed, concentrated, not only their specific bodies, but in that seed, there are present, as in a whole, the body and the soul of each one of them, and their souls being united through the union between their bodies, their souls give birth not only to a new body, but to a new soul too, of course not without God’s work. This is for the man and the woman exceed, through conscience, their simple bodily union. In this sense, the descendants of the parents are called as the parents’ seed (Gen. 21: 13; 28: 14 etc.). That’s why, in the fact that the human being puts in his bodily acts – even in the act of making love between man and woman – the conscience of his responsibility, the body shows its great importance and honor which it has been granted with, through the working presence

within body of the conscious and free spirit, in the acts committed by the body.” (Stăniloae 1995, I: 45)

“When the bodily willing acts, are committed by the human being without this conscience of his characteristic own responsibility, they are reckoned as shameful acts, as are reckoned too, the people committing them. Even in this, the human being shows that the acts committed through the body, are in the same time acts of the spirit too, and he cannot commit them as animal acts, since the human bring in the system of laws of his being the element of his freedom in the support of his conscience. The animal’s acts aren’t reckoned as shameful acts, because of not being acts of conscience and freedom. So, the spirit makes the body, and through body the spirit makes the world too, as participating to the spirit’s subjectivity and mystery. This is because they through themselves, they wouldn’t have these qualities. But I know the world as a mystery unconscious about itself, as the body doesn’t know about itself too. But the human being, as spirit, he knows about himself and about both body and spirit, only through both body and spirit, and this fact shows the participation of the body and of the world to the subjectivity of the spirit, and the impossibility to know them in their full objectivity. But, by this, the world’s mystery appears to me, on the other hand, as mystery of the body too, and, more than that, as insufficient in itself, though not depending on me, and, by that, being superior to my power. The world, thus, it ties me to my fellow humans and to God. The world becomes transparent to me, for the life of my fellow humans and to God. From egotistic prey that nourishes and that develops the egotism, the enmity, and the separation amongst people, the world becomes a loving bridge amongst everybody, and amongst everybody and God. Through the world one can see and it is communicated their light. The things given as gifts are filled up with the rays of the communicative love. The things given as gifts are set free from the seal placed on them by greediness, by pride, or by the egotistic voluptuousness. The human being is sanctified through the things given as gifts, and those things are sanctified as well, especially when they are given as gifts to the poor people who really need them, for through those things is extended the clean and merciful love of God and of the people.” (Stăniloae 1995, I: 45-46)

“The fact that the embryo has in him, right from the beginning, the soul too, it can be seen also in the fact that the conceiving of the child it is also the ground which both the parents transcend from, to the conscious, serious care for the child, a care especially strengthened starting with the moment the parents knew the child was conceived. Thus, the parents live their reciprocal responsibility for the child, as for a whole human being.” (Stăniloae 1995 I: 84)

“The soul is considered both as born out of his parents and created by God. The soul would be the result of a collaboration of God with the soul’s parents. Actually, even when we say that the body is born out of parents, for the body is accompanied by the sensorial and vital powers and organized as an organ of the conscious functions of the soul that comes from God, one can reckon that this collaboration between parents and God is extended not only upon the body but also upon the soul. This is because a body, without the soul’s vital, sensorial, and rational functions coming from God, it isn’t a living body. So, even to the body’s conceiving there works the created soul, as also for the apparition of the soul with his vital, sensorial, and rational functions, it is necessary the conceiving of the body through the mating of the parents. The whole human being is brought in the world, both by his parents and by God, but the fundamental working power it belongs to God.” (Stăniloae 1995 I: 84)

“The parents’ bodies, by mating, they convey, on the other hand, their united rationality, upheld by the vital, sensorial, and rational functions of their souls, or even by the whole souls, to the body in conceiving. But in the forming of a new body, there are overwhelmingly active the vital, sensorial, and spiritual functions of the new soul created by God and that soul himself in his entirety.” (Stăniloae 1995 I: 84)

“The work of God in the conceiving of a child, it can be seen in the seal imprinted right at the conceiving of each human being brought to this life. And the uniqueness distinguishing each new human being from his parents, or from their bodily synthesis and their souls’ synthesis, as also from any other human being, it is one with the unique relation each man is with God in. Through that relation each human being is created as distinct partner of the dialogue with God.” (Stăniloae 1995 I: 85)

Sin

“Only by being above the nature’s automatism, the man could truly love God, or the man could really be virtuous. A virtue, or not committing a sin by nature and not by will, it doesn’t represent a spiritual force.” (Stăniloae 2003: 431)

“When the nature has fallen in everybody to the state of full depersonalization, it has been broken in pieces which do not fully communicate to one another, in individuals who exclude one another and who do not get spiritually enriched, but they remain and they are sinking themselves in an increasingly deeper egotistic spiritual poverty, each one trying to annex the another, in order to get what that one has, without that one’s permission. This is because of this tendency causing the same tendency in the others, and therefore there takes place a general fight amongst them, and a general weakening of the nature. This state is characteristic also to the demons in the highest degree. They coexist because of they need to torment one another and to fight against the good people, in a coexistence of the fight that it has become a necessity to them, attesting by this that nobody can live totally separated from the ones of the same nature.” (Stăniloae 2003: 475-476)

“The falling of the proto-parents from God, it formally consisted in an act of disobedience. By this act itself, they broke themselves internally, from God, from the positive dialogue with God. They no longer answered God, believing that through this they affirm their freedom, their autonomy. Actually, this act was the beginning of the egotistic closing up of the man in himself. By this the man has become his own slave. The man will be free only if he is free of himself too, for others, in love, if he is free for God Who is the source of the freedom, for He is the source of the love. But the disobedience uses as occasion the commandment of not to taste out of the tree of knowing the good and the bad.” (Stăniloae 2003: 489)

“Out of the reciprocal involving of the state of disobedience as a getting far from God, and of the passionate impulse, born out of the mixing between sensuality and the sensitive aspect of the world, it results a more complex meaning of this sad knowledge of the good and of the bad, or of the man’s falling. It turns out the disobedience, the pride, the egotistic lust of ours, as weakening of the spirit. And they cause a narrowing of the knowing of the creation of God, the man looking at what he can dominate and at what can satisfy his bodily needs and pleasures, which has become passions. The bodily passion at their turn, they will sustain the pride of the man who satisfies them. The man will be proud of his exclusively material needs and passions; these ones will be justified by his proud claiming that he is an autonomous being.” (Stăniloae 2003: 493-494)

“The Christian teaching believes that through sin the creation has become, from transparent curtain of the love between us and God, a wall in some measure opaque, between us and God: therefore, it is no longer a motif for union between us, but it is now a motif for separation and strife between us. The earth had been defiled through the Adam’s sin, and through the sins of Adam’s descendants, sometimes to the staining with the blood of the murders, of the wars caused by people’s egotism, greediness, and envy. The people crooked and covered to one another their image, through lack of love and despise.” (Stăniloae 2003: 506)

“In many cases, the uncontrolled body, in its greediness for the things of the senses, it has covered the soul, and the soul dominated by the inferior egotistic passions it has lost the sensitiveness of the conscience and therefore the transparence to God and to the fellow humans. Often the individual dominated by shameful impulses, he has tried to hide his interior from people and from God.” (Stăniloae 2003: 506)

“The human being cannot lose the quality of responsible being, even if often refuses to give the true answer. The Adam’s will of hiding himself from the face of God, for getting out from the communion with God, it cannot be completely done, but it has caused in a certain measure the creation and our being to become non-transparent to God and to the fullness of the richness and of the love possible amongst people. Through this, the human being often reached a tormenting loneliness, like the one of Cain. The sin has introduced amongst people: egotism, lust for unessential things, spiritual weakening, death of the soul followed by the body’s death and the eternal death. The sin has brought and caused it to increase, the getting blurred of the most essential and the most beautiful dimensions of the existence: the dimension of the infinite spirit and of the endless consummation in the spirit, the dimension of untold beauty of the fellow humans as sources of always clean and refreshed love, the dimension of the integral good easy to be accomplished. The integral meaning of the existence has become, thus, difficult to be understood, causing countless divergent opinions, and causing fight amongst people. The sure horizon of the value and of the imperishable existence of the human person, it has been blurred.” (Stăniloae 2003: 506-507)

“Before Christ, the sin impeded us to reach and to persist in the full communion with God and with the fellow humans. The sin placed obstacles in the way of the integral accomplishing of the noble aspirations inscribed within our nature. But the ‘image of God’ within man, it has been only blurred and weakened, but not totally erased. Just from here it comes the torment of our being: from the fact that it cannot be appeased to inferior satisfactions, to evilness, and to the perspective of the eternal death, And this is because our being continues to preserve a discontent conscience and

a sufferance for not accomplishing the thirst for the communion with God, a sufferance for falling off the communion with God, for falling off the quality of image of God. Our being cannot be appeased with the minus it has, and that's why our being searches for the plus, but in a way that at its turn it increases the minus. Our being tries to escape death by all sorts of accomplishments - in immanence - which lack the eternal durability. Especially these ones cannot escape the man from death." (Stăniloae 2003: 507-508)

"Neither the corruptibility nor the death is punishment from God, but they are consequences of our estrangement from the source of the life. They aren't meant to last eternally, but God transforms their meaning in means of healing the evil. Without this change, the punishment for sin it would be eternal." (Stăniloae 2003: 509)

"The weakening of the man's capacity of knowing God as Person through a transparent world, of living in communion with God and with his fellow humans, it meant not only a withdrawal of the grace of God, but also a weakening of the image of God within man. But in this way the man hasn't been totally destroyed. The man has the aspiration towards an infinite knowledge, within which it is hidden the thirst for God, knowledge that sometimes it intuits this thirst; the need for good it has never been totally erased from within man, though we do not always conceive the good as communion. The communion with the fellow human it has remained at its turn in a weakened state." (Stăniloae 2003: 510)

"The sin is a closing up, of the man, towards God (God as infinite source of power), a will of disregarding Him, of forgetting about him; the sin is an enmity towards God. But the sin is a closing up towards the fellow human too. And if the person is a factor in relationship, in openness - and in the case of the man, of this it consists his humanity too -, the sin will mean a weakening of the character as person, or of the hypostatical character of the man, a weakening of his loving humanity." (Stăniloae 2006: 38)

"In Jesus Christ the sin cannot exist, for in Him there isn't a human hypostasis which to be able to close himself to God as Person. The human nature of Christ, it has its real subsistence, namely its concrete actualization, in the Hypostasis of the Word. That's why, the godlike Word, by hypostatizing in Himself our human nature, "by cleaning our human nature just by the fact that He has assumed it, he has deified the whole human nature by His embodiment". He puts our human nature, just by this fact, in the fullness of the liberty from the sinful passions, and in the actuality of its powers." (Stăniloae 2006: 38)

“We must understand that the affects or the sufferings, including the corruptibility as pin of the affects and as their result, they have not only the character of consequences of the sin, but they are also instruments against the sin. They are also punishments for the sin, but not as being brought by God: they are rather consequences of the man’s getting out from the connection with God Who is the source of the life. But, once they have occurred, God gives them also the character of antidote for sins.” (Stăniloae 2006: 41)

“These affects, or sufferings, together with the corruptibility and with the death consequent to the sin, they are the curse Christ has identified Himself to, and which He took upon Himself, in order to redeem us from under the curse of the law (Gal. 2: 13).

Through these ones, he knew in His own body the consequences of the sin, but in the same time, by undoing the interweaving between affects and sin, he has emptied both their power and the power of the sin, because of these ones are reciprocally fueling each other. But he has abolished the power of the sin also within His fellow humans, and by doing this He has also diminished the power of the affects within them. He has done this not from outside, but by making this power to irradiate from within Himself, for he has abolished within Himself the interweaving between affects and sin. This is for, by giving, on Himself, towards being imparted to others, as One Who has overcome the natural affects, as fruits and source of the sin, He has given His fellow human too, the power to do this, by undoing in their earthly life the unconditional bond between sufferings and sins, and by enduring the suffering without committing sin, in order to abolish the power of both of them.” (Stăniloae 2006: 42-43)

“By the fact that, by being imparted with His most-clean body, which held under control the consequent to the sin affects, without letting the affects to slide into sin, we can overcome not only the affects but the sin too, one can say that Jesus has endured these suffering and death for our sin, in order to deliver us from it.” (Stăniloae 2006: 43)

“The connection between these sufferings and our sin it is tighter, and that’s why Christ’s death for our sin it has a deeper meaning. The pains he endured weren’t only pains consequent to our sin, but also pains for our sin. On the basis of the full solidarity with us, by the fact that He is the godlike Hypostasis of the human nature, and therefore He is totally different from any hypostasis capable of closing himself towards others, Christ has made, on Himself, the human center that is no longer submitted to any tendency of gathering, on Himself, in Himself, through His free will, but he is totally open to others, by giving them too, this power which He endured the sufferings with, without sliding towards egotistically sparing Himself of sufferance. He has accomplished thus, by sufferance too, a union with us,

which remains to be accepted by us, but appropriating to ourselves His victory upon the separation sin.” (Stăniloae 2006: 43)

“Christ endured our sin and He has overcome it and it would have been His sin. Thus, He assumed our sin and he suffered because of it, but without committing it Himself; he suffered even more than us, for he has in His perfect love or in His lack of any egotism, a way deeper sensitiveness, for the evilness the sin represented. That’s why He was suffering for everybody’s sin, whilst a simple man, even reaching to suffer for sin he rather suffers for his sin and he suffers even lesser for the sin of his close ones, or for the sin of other people.” (Stăniloae 2006: 43)

“One could notice related to the fact that Christ suffered for our sin without committing it, the paradoxical fact that: on one hand He was open to everybody, but they weren’t open to Him, and this made Him suffering, unlike the people who didn’t suffer for the fact that others were closed to them. But in the same time, for neither the human nature He assumed out of the people’s nature it wasn’t able to reach the full transparency and the power to liberate the people from any closure, until the human nature passes through the death of the present form of the body. Until then, the humanity couldn’t have been accomplished either in Him, in the fullness of the transparency to others, namely of the full power of gaining others for the communion with Him and amongst themselves.” (Stăniloae 2006: 43)

“The people’s sin, as their callous closure towards Christ, it was pressing upon Him, or it was live by Him with an extreme sensitiveness. On the other hand, in His openness towards God, He wanted to have all the people, together with Himself, open towards God. But the people weren’t. And this was also due to the fact that their body was submitted to thickening, consequently to the sin, so that it wasn’t fully transparent to God and in the reports the people had amongst them. This fact made Christ again suffering for everybody’s sin, because of the body of because of the body’s impulses towards egotistic pleasures, the people remained difficult to be sensitized for His love. The people’s closure towards God was hard to overcome, and because of this God couldn’t be made transparent to them. Thus, Christ remained with His human nature, on one hand in solitude, and on the other hand in some kind of solidarity in sufferance, with all the sinners, for the universal sin. He had to fight for abolishing the universal sin, like for His own cause, in order to abolish the cause of His sufferance. And this was for He had made out of their sufferance His own sufferance. His sufferance due to the everybody’s sin, given in enduring the affects, the sufferings, and the death, it was, paradoxically, in the same time a sufferance for delivering them from sin for it was a clean sufferance. And only a clean sufferance for sin, unmixed with the sin, it can abolish the sin, whose burden He was enduring it also out of the solidarity He was with them in, and out of the

helplessness of fully accomplishing the communion with them by a total transparency of the body.” (Stăniloae 2006: 43)

“Christ’s sufferance for people’s sin had therefore to go until the death of His earthly body, in order to reach its resurrection and its full transparence to the people. But this sufferance, which was greater than everybody’s and, it was for their sin too, it made Him, on the other hand, able to willingly go to death, for the full surpassing of the universal sin. And again, on the other hand, this death as passing towards resurrection, it was necessary for making His body fully transparent to God and, by doing this, for making God Himself and His humanity directly transparent to the people and, consequently, for making people’s humanity too, transparent, by spiritually imitating His death, done by the ones who believe in Him. So, it had to have a direction both towards God and towards the people.” (Stăniloae 2006: 43)

“In this sense, Saint Cyril of Alexandria insisted in his work called *Worshipping in Ghost and Truth*, upon the fact that at God one cannot enter except in state of clean sacrifice and no man could do that by himself, because of being sinner. Only Christ, as man without sin, He was able to enter, as clean sacrifice, at the Father, and only in Him we can enter there to. If the sin is egotism, the egotism of the spiritual pride or the bodily pleasure, the opposite of the sin is the consummately clean sacrifice. In the consummately clean sacrifice Christ was able to bring it, through His lack of sin, for the people, one can see that Christ was by His lack of sin and by this sacrifice He brought, consummately the “man for people”. This shows that without lacking the sin, and without suffering for our sin – the sin as cause of our lack of transparency or of our bodily mortality -, and without overcoming these consequences of the sin, Christ couldn’t have saved us. By lacking any sin, Christ was, as human being, fully transparent to God and to people, by the full ministration He brought to God and by practicing a full responsibility before God and for people. But he wasn’t transparent with His body too. And this made Him too, to suffer for the others’ sin, and to surpass this state through death, for God and for people.” (Stăniloae 2006: 43-44)

“In the Western theology, though, apparently, the anger of God is considered here as being directed against the sin and not upon the man, in reality, by the fact that taking the man out of the sin it is regarded like necessarily implying the man’s punishing, the anger is directed against the sinful man too. The distinction between the sinner and the sin it is done only where the forgiveness doesn’t come consequently to the expiation and to the satisfying, but God has the initiative of the communion with the man in order to provoke, within the man too, the answer through communion. When the answer takes place, then it takes place the forgiveness too. This is because the answer has the meaning of a repentance too.” (Stăniloae 2006: 60)

“Of course, the man impropriates the impulse towards communion, initiated by God, by renouncing to the state of sin, as state of egotism. And this renunciation is a hard and therefore painful effort to him. But painful too is the persistence in sin, given all the consequences the sin involves. But, since the man makes out of the painful consequences of the sin means for overcoming the sin, they cease being an enduring of them as punishments. Actually, the sin’s consequences which have a character of punishment, they are: the egotistic impulses, the pains, and the death. Accepting the egotistic impulses, it causes the pains with their final, which is the death. But, satisfying them, it also means committing the sin in continuation. The death and the sin consequent to them in this case they mean not only a consequence of the sin, but they also mean a punishment of the sin. The pain, as strained effort of renouncing to egotistic impulses, though it still has the character of a consequence of the sin, it no longer has the character of a punishment for the sin, but it has the character of means for liberation from the state of sin and, as such, of accomplishing the communion which will bring also the resurrection to the eternal life.” (Stăniloae 2006: 60)

“God accepts the man not because the man endures a punishment for his sin, but because the man makes the effort of no longer committing sin, for he has removed from the pains he endures, the character of punishment for sin, by making them consequences of the sin and means of fighting against the sin and of entering the communion offered by God. Of course, this too is an extolling of God, an extolling that is even more real than that offered by enduring the pain and the death as punishment for the sin or as satisfying the offended honor of course, this too is an extolling of God, an extolling that is even more real than that offered by enduring the pain and the death as punishment for the sin or as satisfying the offended honor of God.

Only Christ was the First One to be able to do this, and only in Him we are able to do this too. In Christ the pain and the death for the first time, they have fully changed their role as punishment for sin, though, on the other hand, He has assumed them as consequences of the sin, or as “curse” that has come upon the whole mankind consequently to the sin. These consequences have, right by themselves, not only the character of curse, but also of means of limiting or overcoming the sin, by disgusting the man, of sin, because of them, and by using them for limiting the sin through them, and by using them as means for getting out of sin. But only in Christ they have been actually cleaned of their character as punishments for sin, for only within Him they have ceased to be mixed with the sin. That’s why only in Him the death has been defeated, for only in Him the death has become a holy sacrifice or means for sanctifying the human nature and only in Him the pains too have become means of fully overcoming of themselves and of the death, for they too have become means for sanctifying the human nature and “medicine” for the human nature.” (Stăniloae 2006: 60)

“The cleaning up of the ancestral sin, namely the liberation of the will from the ancestral sin’s slavery and the dwelling in the will of the freedom of Christ and of its powers capable of keeping a man in continuous movement towards good, it is such a mysterious event, so hidden in the deep of our being, so that is not shown except when passing in deeds of our will. We know, from our side, only the total intention of dying to the sin and of living into Christ. But our death with Christ, it is shown that it has been effective in Baptism, for our intentions of dying met the Christ’s death, by being activated after Baptism.” (Stăniloae 2006: 115)

“We must keep ourselves in a permanent tension in order to overcome our sins as much as possible, by elevating ourselves to as little mistakes as possible, and confessing, in the same time, the mistakes we continue to make. The antinomy is being solved through confession: “If we confess our sins, He is faithful and righteous to forgive our sins and to clean us up of all injustice” (I Jn. 1: 9)” (Stăniloae 2006: 117)

“God take our sins seriously, for he writes them down or He takes notice of them as real. But God takes in consideration our repentance too, for those sins. This is for in repentance we overcome the locking up in ourselves and we enter the loving communion with Him; so, actually the sins disappear, of course due to the fact that we are welcomed by the Christ’s grace or love. But we must not intentionally commit sins, by thinking in advance that Christ is going to forgive us for our repentance. This would mean accustoming ourselves not to take either the repentance seriously. This would mean being pushed towards the sin not only by our real helplessness but it would mean committing the sin because of being disrespectful to God, because of thinking that we can take advantage of His mercy. God take in account our real helplessness, but not our pretended helplessness. Christ’s sacrifice has been brought for our helplessness, and not for our intensions of insincerely taking advantage of His mercy, in the state from after Baptism which most of our helplessness has been healed in, by Christ, with His power, for He is dwelling within us.” (Stăniloae 2006: 117)

“If in the Gospel according to Matthew (12: 31-32) the Lord says that the blasphemy against the Holy Ghost won’t be ever forgiven, or in the Epistle I of John (5: 16) are listed separately the mortal sins and the not-mortal sins, the first ones must be understood as callousness of the ones who do not want to repent for their sins. In the Epistle towards Hebrews (6: 4-10 and 10: 26-29) are told harsh words about the ones who, knowing Christ and having His grace from Baptism, they totally fall off from Christ; it is therefore affirmed the difficulty those ones to renew themselves, since they have accustomed themselves not to take Christ seriously (“They trampled the Son of God”, 10: 29). But the possibility of forgiveness it still is admitted,

for in the same Epistle towards Hebrews (6: 12), it is recognized the possibility of a certain delay in fulfilling the will of Christ.” (Stăniloae 1997: 91-92)

“Through sin, the man suddenly fell from the true rationality and from the exercise of loving speech of the full communion with his fellow human, for it has been weakened within man the connection with the Rationality, with the godlike Word, and the sharp responsibility towards That One. The ones who no longer lives fully the responsibility towards God, he neither lives his responsibility towards his fellow human; and vice versa. In his rationality have entered some traits of perversity, his word has often been liar, a means of apparent communion and not of true communion. His rationality has been searching for meanings in egotistic pleasures, and not in communion: it has become egotistic, by expressing itself in insincere words, in deeds contrary to other people, words and deeds which have been no longer searching for, and no longer accomplishing, the real communion, because of the man has been hiding through them his egotistic plans which have no longer been useful to other people but aiming to do them evil.” (Stăniloae 1997: 308)

“The sin, consisting in a passionate selfishness, it has produced disorder and anarchy amongst people, instead of unification in love.” (Stăniloae 1993)

“If we look at the things more attentively, we will see that the pride, in the last analysis, even that one that doesn’t grow up consequently to the sensitive goods, it still is occasioned by some skills related to the world and it is possible by the fact that the man takes in account his fellow human, whom he reckons himself as superior to. If the man had been aware of his absolute loneliness - or if he had been aware of staying in front of God -, the pride wouldn’t have been possible in him. Somehow, the pride is also a victory of the world upon man, a victory of the feeling, as superficial perceiving of the world upon mind, the mind that sees God just through the world, and beyond world. One would even say that in the fallen angels too, though missing a body, the pride has been born by the fact that they looked at the man’s created world which they felt themselves superior to. The energy which they were trying to enrich themselves with from God, it has become energy which they tried to enrich themselves though, by mastering upon others who were inferior to them. And the anger which is being developed in an affect that sticks the man too much to the world, it too has its source in the feeling that has got out from the mind’s control.” (Stăniloae 1992: 65-66)

“About the much-speaking, John Climacus said that ‘it is the sign of the vain glory manifesting through it’. It is “the proof of the ignorance, the door

of the gossip, it is a pedagogue towards flippancy, it is the lie's servant, it is the destroyer of the humbleness, it is the cause of the lie, and it is the forerunner of the sleep". And the silence has the opposite virtues. "The one who knows his mistakes he keeps his mouth shut - while the much-speaking doesn't know himself yet. The silence's friend get himself closer to God and by secretly speaking to God he receives the light from God" (*Level XI*). As through the bodily passions the man looks at world, by emptying himself of spirit, likewise the much-speaking is the angle which the vain glory searches for the people's praising through, and therefore it is also an enslavement of the man to the exterior things." (Stăniloae 1992: 124)

"A great disorder within the human beings and amongst them it is the passionate division brought by sin. The people with enmity are darkened: the light of the simulate friendship it is a false light. Only the living of the unity through love it opens the springs of light chocked in its deep. My concepts about you as concepts of the self, putting a distance between me and you, or a separation, they are a sign of the absence of the love." (Stăniloae 1992: 294)

"It often happens that the man doesn't work convergently with the work of the divine paradigm. And in such cases the man's seen image isn't concretized totally conform with the divine paradigm. The man crooks the work of the prototype exercised upon him, like a faulty mirror crooks the rays of the model who looks at it, but without the divine energy to suffer, by this, any alteration. What deviates the man from the work convergent with that of the divine paradigm, it is the sin. And, through Adam, the sin has been extended to all people. And the universal-human sin has degraded the entire seen world. The action of the sinful mankind has disturbed the nature's forces and it keeps those forces in a continuous disturbance. Besides this, the man who is dominated by sin, he doesn't have his sight enough clear in order to be able to look through things at the divine transcendence, because of no longer having the impetus of the transcending. To the sinner the things cease to be symbols, namely they cease to be godlike prototypes. The power to make, through the seen things, the transcending towards God, it is identical to the faith. And this has been fully brought only by the grace of Christ." (Stăniloae 2005: 113)

"Consequent to the sin, as separation from God, the woman received the birth pains, united with the joy of having children, and with the pleasure of the conceiving. And the pains of the women giving birth to children made possible the apparition of the Son of God born out of a Virgin. In receiving the birth pains by the successive women, pains united with the joy of having children, those women had the vague feeling that, in the end, those pains were to lead to the birth of the Son of God as man, namely as Savior." (Stăniloae 1993, 3: 155)

“Through the painful consequences of the sin, the Word of God prepared the people for waiting for Him and for receiving Him.” (Stăniloae 1993, 3: 156)

“Each human being must get out of the ancestral sin of the human nature, by his own decision, even if his parents are Christians.” (Stăniloae 1995: 174)

“In what regard the ancestral sin, H. Andrutsos, in his work *The Dogmatics*, by presenting the difficulties related to the theology of the conceiving of the new human beings, he couldn’t decide either for admitting the transplantation of the soul from the parents – eventually starting with Adam and Eva -, whom all the souls would have been given within, and the creationism.

In what concerns the ancestral sin, he reckons that both the mentioned theories make difficult, either taken separately, or together, the inheritance of this sin from Christian parents, who have been cleaned of that sin, at their Baptism. He doesn’t admit the explanation of the place from Rom. 5: 12 through the expression “in whom all of us have sinned”. Some explanation could be the following: the sin of the first people has extended into the human nature, upon the descendants. Out of that sin, each man must exist personally, by attaching himself to Christ. The Christian parents personally exited that sin through their Baptism. But because they bear a nature that isn’t locked up in itself, namely detached from the general humanity, though they existed that sin in their personal existence, still in the general nature of the ones whom the Christian parents are in connection with, that sin has remained, and any human being come to existence, he must exit that sin, by his own decision. One could say that, in what is united out of parents, this sin enters as through a door, coming from the general human nature, because what is united out of those parents it doesn’t represent them so much, but it rather represents the general human nature, namely the nature of the future people too. When the persons comprised as virtuality in this general human nature, they are brought to existence as actual persons, they must decide for themselves, to exit the sin of the general nature. They must enter a personal relation with God, offered by Him by breathing the Ghost upon them, at their Baptism, as their parents too, they entered this relation at their one Baptism, by receiving anew the breath of the Holy Ghost, like Adam did on his creation.” (Stăniloae 1995 I: 85)

“This falling off the union through the Word and this getting far from away the “tree of life” it equals to people’s getting out from Paradise, out from the communion with God and amongst themselves.” (Stăniloae 1995: 54)

“The people fallen from Paradise, they have developed this way of considering the universe, as a universe of objects, a universe whose superficial rationality can be known and it can be used in all kind of

combinations or its material energies, discovered by them, in their pure bodily benefit. In this development of their imagining of their power upon nature as exclusively depending on them, or depending on some deities which were, actually, one with the people, as forces of the nature of-one-being with the people's forces, the people advanced in producing some gigantic masterpieces, as deceiving signs of their power, because the people didn't know about their spirit which they really can remain immortal through. So, the people erected the Babel Tower and the pyramids. But the haughtiness manifested in erecting the Babel Tower brought the people to the extent of no longer having the same language, or of no longer having the words as means of unity, and building the pyramids, was a practice of tormenting, with greater social power, the lower classes, by enslaving them to the work of building those monuments in order to "preserve" the rulers' bodies." (Stăniloae 1995: 54)

"Some people cannot accept this way of Christ. By and large, many people will continue to let themselves tempted, even after Christ Jesus told us everything, by the discovery of cosmic energies and by combining those energies in new forms of gigantism, which they think they ease their life through, and they make their bodily life more pleasant within this form of the universe." (Stăniloae 1995: 55)

"(...) the sin is influenced, in some regards, by the level of the knowledge and of the spiritual thinning the mankind reached at through Revelation. The sin can take more refined forms. Thus, the world is being carried by Revelation, generally forwards." (Stăniloae 2003: 39)

"For the first time, the sin was proven weak towards the human nature. The moment of temptation coincided to the moments in which the suffering element produced the culminating sufferings into the human nature of Jesus, offering the sin the maximum possibility to penetrate His being. If in those moments the sin cannot not penetrate His human nature, it won't ever do it. Into the temptation of the Lord, His human nature won a real victory over the sin, making it, for the first time, helpless. The unseen chiefs of the evil, they tried to slip into Him the temptation of avoiding the sufferings, being deceived by the presence of the suffering element in Him. The Lord sensed these chiefs who were stalking Him. But the temptation didn't penetrate Him neither for an instant. And, the fact itself that the Savior was for several times on the edge from which every man falls into the abyss of the sin, and He didn't fall servant to the temptation, it means a victory of the human nature and a weakening of the sin in report with the human nature.

This victory really reached the sin of the human nature, not just because He did not let His nature to kneel under the sin and He raised in it the will above the suffering, but also because Jesus identified Himself, in a certain sense, to the sin of all people.

On that universal scene, on which each of us was somehow present through the will of Jesus Christ, it was decided in good the fate of all the ones who would draw positive consequences for them, and all of them has gained the supremacy over the sin and over the death.” (Stăniloae 1993)

“God has no interweaving with the sin. It is an order which He has placed it, depriving the egotist of tasting just the true joy of the existence. The sufferance, like repression of egocentrism, it is, in the same time, expiation for the sin in front of God. According to this fundamental order of the existence, any sin suffers, endures the godlike punishment. The godlike punishment is also the sufferance like path towards God. But it is a punishment through which God pulls us towards Himself.” (Stăniloae 1993)

“Even if we understand more easily the connection between the good, we are doing and our spiritual growth like reward, according to the satisfaction which comes to us from the other, it is very hard to understand the enormous consequences of the egotistic obduracy, and of the spiritual diminishing, which are caused within us after our evil deeds. The effects appear to us disproportionately big in report with the deeds. But everything happens on the basis of a constant law, an iron law. If in the case of the good we feel our growth like an effect of the satisfaction which is projected upon us from another one, when we have done the evil we do not feel the diminishing like an effect of the dissatisfaction of the other, but it is like taking place by itself. It is, in the case of the evil done, rather the lack of love from the part of the others what causes the torment and the spiritual distortion in us, than the reflex of dissatisfaction for that one. In the consequences of the evil, like an intensification of it, like a punishment of it, we experience the abnormality of the state of non-communion, the torment of the existence deprived of the love of our fellow humans. It is also a relational state, but a negative one. The torment comes to us from our referring to others and from ascertaining that we do not find at them the love we need. We are not punished by a law, but by the fellow human, and not so much positively, but rather negatively, through the fact that he has no satisfaction anymore on us; he finds us no longer worthy of communion. The personal growth which we feel when we enjoy the love of the other one, and the diminishing we feel when we no longer enjoy his attention, it is a hint that through the other one it comes to us a plus of being, that the love means a placing of us closer to the core of the existence, to its center²³⁴, and the egotism is our exit to the outskirts of the existence... In this way is explained why the sacrifice, like an exceeding of the egotism, instead of being felt like a weakening of our existence, it is experienced like a way to enrichment. Thereby, the ethic is into an indissoluble unity with the ontological. More being it means more love, and better.” (Stăniloae 1993)

“Thus, we feel that in every man manifest not only a background of sin of

²³⁴ L. Binswager, w. c. p. 197, 198, 200.

the entire mankind, but also a force more powerful than the whole mankind together. The hereditary sin which agitates itself in each man, it is not only a common sin to all the people, but it must be conceived like an intersection of the evil spirit with the human nature. He is the expression of a communion with the evil spirit, with a personal hypostasis opposed to God and more powerful than all the people together. Through everybody's sin of man God is offended not only by the entire mankind, but also by the evil supra-human Spirit. Every man accumulates in his sinful deed everything that revolts against God. Of course, of a big part from this evil, the man is not guilty, being produced through his will, yet with a force above his will. From here it turns out the possibility for the man to be saved. Which cannot be the case with the evil spirit, which is himself the voluntarily source of the entire evil." (Stăniloae 1993)

"It is true, objectively, that the offense brought to God, through everybody's sin, it means the offense brought by the whole mankind, including through the sin of the evil spirit. Thereby, the satisfaction which must be given to God it must be equivalent to this panhuman and more than human offense. Here is not about a satisfaction brought to God for the direct mutiny of the evil spirit. This one cannot be restored and so, redeemed. But here is about a satisfaction for the past work of the evil spirit, assumed through the will of the man, in a certain regard, against the man's will. It is a satisfaction for the sin which the man is responsible for, and which aims to get the man out from under the guilt. Through the man's will was manifested the work of the evil spirit, but, on one hand, not entirely, and on the other hand, man's will it acted by yielding under the pressure of a huge force." (Stăniloae 1993)

"Three are the problems comprised in this mysterious assuming of the human sin, done by Jesus Christ: a) how was He bearing, being sinless, the sin of the world? b) of what nature was the passing of the sin from people, to Him? and c) how He declared His agreement with Father, in order the righteous one to suffer for the unrighteous ones, to be spared of punishment the ones who sinned, and to be punished instead of them, the innocent one? Have we to deal here with a juridical trick?

Professor Sergei Bulgakov writes: "Jesus not only suffers from the part of the sins of the world, upraised against Him, but He impropriates them inside «through the compassionate love» (Metropolitan Antony) and, by making them as His own, He identifies His sinless human nature to the sinful nature of the former Adam. He, the light of the World, He deepens Himself into the darkness of the sin, in the night of Gethsemane of the sufferance for the sin. This identification is a voluntarily act of the God-the Man, by virtue of which He becomes the Lamb of God, which bears the sin of the World. How it is takes place this fact of sin assuming, this is the mystery of God-the Man, the only One sinless Who has made Himself guilty for the sin of the World" (Agnetz Bojii, p. 384).

It is here, truly, a mystery which we cannot claim to fully understand, in itself, but we will be content with the weak light which is dropped upon it

by the pale analogies offered by the relations amongst people.

The Holy Scripture tells us about Jesus that "(Isa. 53: 6) LORD hath laid on Him the iniquity of us all", albeit "(Isa. 53: 9) He had done no violence, neither was any deceit in his mouth". The prophet predicts that "(Isa. 53: 11) by His knowledge shall my righteous servant justify many; for He shall bear their iniquities" and in the end He will be glorified because "(Isa. 53: 12) Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death". John the Baptist, with his gift as prophet, he unveils the character and the mission of Jesus in the short definition: "(Jn. 1: 29) Behold the Lamb of God Who removes the world's sin". And Paul the Apostle declares: "(Ga. 3: 13) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangs on a tree". And in another place, he tells more categorically: "(2 Co. 5: 21) For He hath made Him to be sin for us Who knew no sin; that we might be made the righteousness of God in him".

Sinless and though bearing the sins of the entire world, this is the great antinomy, the great mystery of the solidarity of Jesus with us. He didn't do any personal sins, neither with the word, nor with the deed, and it wasn't imprinted in His nature that inherited fund of sin. The sin was not a quality of His nature, it was not raising up from that nature, and there was no organic interweaving between that nature and the sin. He "was bearing" the sin, not "doing" the sin. That sin was a foreign one, of which He was not increasing through any adding, neither at least through an approval of the ones whom committed the sin. The sin of others was not assimilated in His nature or in His will, in order to become an active excrescence of them, an impulse towards the manifestation of the sin. It is not less true that Jesus was not behaving towards it like towards a foreign sin. Was not into Him the will to do the sin, but there was the state of spirit of the one who has done the sin and who regrets the fact of committing it. He was behaving towards the sin of the mankind like one who has done it and He is responsible, and He is guilty for it. He constituted Himself like a subject responsible for the sin, like a fact which was done and it is done through others, and not like a subject willing to do the sin. "Not they had sinned, but I had sinned; not they commit sin and will commit sin, but Me". These terms express the state of spirit of Jesus towards the sin of the people taken upon Him.

Jesus actually felt the pain, the regret, the responsibility for the sin of others. It was not a self-illusion which He had. We have indicated an analogy in the shame, in the pain, and in the guilt which the mother feels for the reproachable deed of her son. For how many times, though, we do not feel certain guilt for the sins of the one close to us, though we could not put the finger on somewhat participation or of our own advice, to do those sins. We feel that there exists a general inertia which pulls the people towards sin and to that inertia we have also our part, because the total configuration of the historical or human circumstances we have also a certain place. We feel guilty for the sins of the others if not through what we have done, at least through what we have not done for the

straightening of the total failures of the human life. And no matter how much we would have done, we still are not content, we still are not tranquil that what we have done it is enough. Our simple presence like a man among people, we feel it like participation to the guilt of the sins which are done by others.

There cannot be any other explanation but that there it exists closeness, an interweaving, a hidden communication, and a more profound intimacy than we can accomplish between the individuals in whom it is being actualized the human nature. As we become more capable of understanding the closeness between us and our fellow humans, our solidarity with their sins is revealed to us²³⁵.” (Stăniloae 1993)

“That is why, while we have a special sensibility towards our responsibility for the sins of the ones who are close to us, we remain exterior and indifferent to the sins of the ones who are strangers to us.” (Stăniloae 1993)

“The responsibility reminds of sin. When somebody presents himself to us like being responsible for a mistake, even if he has not done it, we are seeing at him attracted the thread of responsibility, and the sin. The objective condemnation of the sin, its compromising in front of everybody, it is done in this case by enduring some sufferings, by the person who has taken the responsibility, and by this, that person is the representative or the bearer of the sin, even without committing it.” (Stăniloae 1993)

“The sin is somehow crushed in itself; its power is taken, due to the expiatory sufferings which are coming after it. Although, the sin is not a self-standing hypostasis, so it can be condemned only through a human person. But by the fact that God condemns the sin through a person, who

²³⁵ This closeness is not constituted of an existential unity of all the people, from which the individuals would grow up only like some little rootlets, like affirms the Metropolitan Antony Hrapovitzchi, Zencowschi and, by and large, the Russian theological thinking. Antony says: “We must reject the idea that every person is a rounded whole, locked up in himself (microcosm) and to ask ourselves: lest there is not in all the people a common root, into which was kept the unity of our nature and in report with each different soul it appears a branch, though possessing a state of *self* and of liberty? The human *self*, in his full separation towards the «non - self» is, into an extended measure, an illusion. This illusion is hardened by our self-sensibility, developed on the basis of the sinful self-love, characteristic to the decayed humanity” (apud G. Florovschi, Puti Ruskago Bogoslovie, Paris, 1937, p. 429). There exists a common will of the entire mankind. This unity, which is not only spiritual, but it is also essential, real, it is revealed in the Church and in the future life. “In the future life this unity will manifest more powerfully than the multiplicity of the human persons”. “Through this Christ has saved us, that, by being in a deep unity with us, His sufferance from love has become to us a source of victory upon the sin”. “Why the spiritual torments of Christ for the human sinfulness, were to us for salvation? Because His together suffering love (sostradatelnaia liubov), it has united His spirit with our souls and we have sipped for them, from the spirit of Christ, like from a water spring of holiness and, through this, we have defeated the sin” (w. c. p. 430). We do not affirm a unity of persons in the sense of their reduction at a single deep *self*, at that there is a single background of substance. But, without any doubt, the mankind is a region of the existence, in its own way, a whole. The singular persons are close to one another, they understand each other, they communicate. This is so much than the “*self*” cannot live without “*you*”. There is a unity between people in the sense of a whole of “*selves*” who still preserves their individuality. The mankind constitutes a “Wirrheit”, like L. Binswanger says, w. c. But only love creates this.

has not committed it, it shows, though, that not all the sinful persons are hated by Him, and He wants not to abolish them, but to abolish the sin. The people watching at the condemnation of the sin through the person of Jesus, the sinless One, they can realize that what God wants is to stigmatize the sin, and not the sinful person. He detaches from them their sin in order to condemn it, but God still lets the sin tied to a person at least somehow through an external connection. But He ties the sin to a sinless person, to not be possible to say that God hates the sinful man and not the sin. In the case of the sufferance of Jesus for the human sin, we have in the same time, the detachment of this sin on the contingent and varied plane, and its raising, onto a more general plan, like a quality which is hated, in itself, by God. But, in the same time, the general reality of the sin is depending on the concrete being of Jesus, being shown that He always has a concrete existence, being the manifestation of a man. The divine majesty and the moral order receive in this way their satisfaction, but into a person who, on one hand, by being sinless, He demonstrates that God doesn't allow the sufferance out of hate towards a person, and, on the other hand, by having the godhead like fundament of His humanity, He can endure such a huge sufferance without remaining forever crushed under the pressure on it. The Holy Scripture says how through Jesus Who ascended on the cross, God crucified the sin on the wood, and He abolished the sin²³⁶." (Stăniloae 1993)

²³⁶ . Pt. 2: 24: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."; II Co. 5: 21: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him"; Ro. 8: 3: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh". Saint Maximos the Confessor develops the idea that, while to the other people the death has the meaning to condemn the nature for its attachment to sin, at Jesus Who had not sin, for at His birth the lust didn't preside, the death has no longer the meaning to disintegrate the nature, but to dissolve the sin. Through death, His nature is liberated from the passion of the sin. "The death, derived after the disobedience, it was reigning over entire nature, by having like ground the voluptuousness which has its beginning in the first disobedience. Because of it, the nature was surrender to death. Though, God, by making Himself man and by not assuming like source of His birth according to the body the unfair pleasure, due to which it was brought against the nature the right condemnation through death, but by voluntarily receiving death in his suffering nature, according to the nature, namely enduring it, He has changed the meaning of the death, no longer being a condemnation of the nature, but of the sin. Because the death was impossible to be, to the one who does not have His existence out of lust, a condemnation of the nature; now death has become the abolishment of the ancestral sin, due to which the fear of death was reigning over the whole nature. If in Adam the death was a condemnation of the nature, which had the voluptuousness like origin of coming to existence, rightly speaking, the death in Jesus has become a condemnation of the sin, the nature receiving again in Him a beginning of the existence, clean of any voluptuousness. In this way, as the sin condemned, in Adam, the nature to corruption in death, due to the voluptuousness..., likewise in Jesus, due to the righteousness, the nature condemned the sin, for the nature was disrobed in Jesus, totally, of the provenance out of voluptuousness... Thereby, **the same death in Adam exists for the condemnation of the nature due to the sin, and in Jesus for the condemnation of the sin due to the righteousness**. The first one, by suffering due to the sin towards the condemnation of the nature, he justly suffers death; the second one, by not suffering due to the sin, He voluntarily receives death, which is the cause of the sin, for the sin's abolishment." Into the old man, death is a weapon of the sin, for the destruction of the nature; into the one who lives in Christ, death is a weapon of the nature towards the destruction of the sin. Quaest. ad Thalassium 61, G.P. 90, 633 D – 636 A B, 637 A.

This composition of the things, it doesn't have, though, only an artificial character, but it is based on the ethical interweaving of the human destinies. What we told before about the ethical seriousness of the assuming of the responsibility for the sin of the other one, and about the real sufferance which this solidarity brings with itself, it comes together into a wider meaning with what we have just said about this divine composition." (Stăniloae 1993)

"The creature, which sinned against God, he must be abolished from the way of existence which the sin was committed in.

But the destruction cannot it be the last word of God, if we regard the death like an order left by Him for the sinner creature, or the sin cannot have the last word even if its presence causes the death. That is why, the death is a destruction only on the seen plan. God wants, in principle, the man to be saved. And the salvation is accomplished through Jesus for the ones who adhere to Him. In this case, the existence of the man, instead of diminishing in the external plan, it reaches its plenitude. But on the plan from here, even if some people are liberated of sin and guilt, their being can no longer enjoy the plenitude, no matter how much their being is renewed through Jesus Christ. Their being, in the same way like the one of the others, must pass through death. The sin, introduced into the human nature, it has produced into the human nature certain modifications, certain debility, which remains even when the sin was banished from it. The death remains also to the saved ones, with the meaning to make the human being to pass through a radical change of structure, produced through his total deepening into the eclipse of any existence, in order the existence from after that to have a totally new shape than the one from here, and to have been disappeared from the human nature everything that reminds of sin. The moment of the death, like a pause, like a total interruption, like a full ceasing of the actuality of the subject, like a deepening of him into the depth of the virtuality, it is a moment of mysterious elaboration of the new being on the eternal plan. On this moment of deepening, it happens to the human subject, like in a mysterious and creative retort, that divine work of transformation, of new structuring. It is a deepening into the hand of God, from Whom emerged the first existence. After the transformative pause, the man wakes up to the new existence, a happy and plenary one." (Stăniloae 1993)

Soul

“The soul can gather and influence through body, the whole world, and above this it is a subjective rationality and endlessly rich through the connection with the superior order.” (Stăniloae 2003: 393)

“Not being from the general creation, the soul cannot disappear in the same time with it, in the same time with the dissolving of the individual body. The soul is the product of the eternal conscious spirit Who, by thinking the rational principles of the matter and materializing these principles, He brings to existence in front of these materialized principles, but connected to them, a conscious soul in His image, a soul who to think these principles and who to spiritualize the material reality in which these principles are imprinted through the union with the eternal conscious Spirit. The man’s soul is destined to elevate the things’ rational principles to their union with the eternal principles of the world thought by God, in a dialogue of knowing and of collaborating with God.” (Stăniloae 2003: 393)

“The man, this created image of the eternal conscious Spirit, the man is no longer brought to existence as general materialized rationality, a thought one, but as a factor that himself thinks at himself, and he thinks all the other things, likewise the Logos. Here takes place an interruption in the creator action of the eternal conscious Spirit. The conscious soul is no longer brought to existence through the simple thinking and commandment of the Creator spirit, but by having a character of subject since the beginning, he is called to existence, through some sort of re-duplication of the Creator spirit on a created plan.” (Stăniloae 2003: 393)

“We specify that no matter how well prepared would be the apparition of the human body through a driving of the inferior nature towards him, as actual body it doesn’t exist before the soul, likewise the soul doesn’t start existing through Creation (which is a calling too) before his individual adequate body starts forming.” (Stăniloae 2003: 395)

“Like the body doesn’t start forming by itself, or through a previous process, but it has the soul in it, since the beginning, as factor that differs from the body’s nature, likewise the soul doesn’t exist before his body starts forming. The concomitant beginning of their existence presupposes a very intimate involvement of the soul and of the body, which makes impossible to be understood separately a body and a soul as such. We must admit this concomitant beginning and in tight involvement of the two factors, since the body cannot be understood alone as part of the nature that exceeds itself. On the other hand, the human soul cannot be understood before the body to exists, because of in this case the body wouldn’t have been partaker from the beginning to the man’s character of subject and it would have repercussions upon the entire life of the man and upon man’s connection with the nature, by keeping the soul within body like in a dungeon, and in

front of the nature as in front of a stranger reality which the soul cannot transfigure and which cannot enrich the soul, as the Platonic-Origenistic theory reckons.” (Stăniloae 2003: 395)

“By the fact that, not even for a moment, the soul or the body exists by themselves, the Christian teaching prefers to speak not about the man’s spirit, but about soul. This is because of through spirit one would understand an entity that hasn’t any qualification that would be due to the coexistence with the body. That’s why, to the Christian teaching, the spirit isn’t within man an entity differing from the soul, but the spirit is the superior functions of the soul, which are less dedicated to taking care of the body and they are more dedicated to the thinking, a thinking that can go up to the thinking of his Creator.” (Stăniloae 2003: 396)

“The union between soul and body in the unity of the human person it is a special mystery because of the man-species, that unites the nature with the spirit, it represents the conscious and free spiritual factor inserted in the nature as soul. This fact gives our person the possibility to contingently use the nature. The insertion of the spirit in the material nature is so intimate, so that the spiritual human factor cannot be conceived even for a moment as pure spirit, but it must be understood from the beginning as soul, or as embodied spirit, as spirit with his ramifications within body, or as body with root into spirit.” (Stăniloae 2003: 397)

“The human nature as unity between soul and body on the purpose of making the world transparent to God, it has its origin in a special creator act of God. This special origin is shown in a totally particular mode in the insertion of the spirit into nature as soul, from the first moment of the existence of the human nature, or as constitutive factor of the human nature. The soul is created by a special act of God in order to use the world in a dialogue with God. Only due to this fact the soul is awakened in a world he hasn’t created, but which he ascertains it as adequate to him, as put at his disposal. The human soul is created by God in a special mode, for it is endowed with features related to the features of God: conscience, cognitive rationality, and freedom. The human soul is summoned to a free dialogue with God through knowledge and deeds, to freely use the world as a gift from God, in order to answer through it to the love of God Who has given him the world; and in order the man to prolong through the world the dialogue of love with his fellow humans.” (Stăniloae 2003: 403-404)

“In the older theology the teaching about the soul’s immortality was founded on the idea about the soul’s indestructible spiritual, simple substance. But if this teaching is a simple teaching of the faith, and not of the philosophy, the soul’s immortality must be founded on the faith that God wants the soul to be immortal. So, this belief isn’t founded on an indestructibility the soul

would have in himself, even without the will of God. If the soul has indestructibility, this has its cause in the conservative and creator will of God Who wants the human person to be, through soul, ceaselessly, dependent on Him. God has endowed the soul with the memory of his deeds, with self-consciousness, in order the soul to relentlessly regret his deeds contrary to God, in order the soul to ceaselessly know about his dependence on God, and in order to pray God and to love God ceaselessly.” (Stăniloae 1997: 158)

“In the beginning, God endowed the soul with His grace, and after the embodiment of His Son as man and after His Resurrection, Christ Himself dwelled Himself within man, or Christ has dressed the man in Himself through Baptism. That’s why, an important reason why the soul of the believers is immortal, it is the fact that Christ dwells within them, or that the Son of God Who has made Himself man forever, he has become the believers’ house and clothing. How could this dwelling of Christ be destroyed by death? How could be Christ, as clothing and dwelling of the soul, to be deprived of one of His dwellings or of one of His inhabitants? “For we know that if our earthly dwelling will be detached, in this tent, we have in heavens built by God, eternal house, not made by human hand. That’s why we sigh in this body, wanting to dress ourselves up in our dwelling from heaven, if we will be clothed, but not naked.” (2 Cor. 5: 1-2).” (Stăniloae 1997: 158)

“The Holy Scripture categorically affirms the existence and the work of the soul after death. We are mentioning here the place from the Second Epistle towards Corinthians (5: 6-8): “We have the good trust and we are glad to not dwell into body, but to dwell to the Lord”. And then we have the Epistle towards Philippians (1: 22). Let’s also mention the Ecclesiastes (12: 7): “And let the dust turn back on earth, as it was, and the soul turn to God Who gave him”. Then, we have the Parable of the rich man and of the poor Lazarus, in which we can see that these ones live also after their death and after the general resurrection of the bodies, so that they live with the soul (Lk. 16: 19 and the followings). Finally, we have many places in the Apocalypse (4: 10-11, 5: 8-14 etc.), where it speaks about the twenty-four old men, who worship the Lamb; or where it speaks about the great multitude standing before the Lamb’s throne (7, 9: 1-14); or where it speaks about the ones living in heavens (13: 6: 14: 3: 14: 13: 15: 2 etc.). Then it speaks about the “souls of the ones stabbed for the word of God, who stay under the altar from heavens” (Apoc. 6: 9).” (Stăniloae 1997: 159)

“The soul’s eternal existence, even in hell, it equals to a soul’s “spiritual” life. This is very important to Saint Maximos: that without a soul, there is nothing to last. Without a soul everything is in a continuous doing and undoing – there is no longer God either. This is because a God Who can no longer create beings with an eternal indestructibility, in order these beings

to eternally think at Him (or against Him), God would be proven as conditioned and limited to a relation with an eternal impersonal process, with an eternal law of the doing-undoing.” (Stăniloae 1997: 183-184)

“The Holy Fathers borrowed the conception upon the soul mostly from Aristotle, who is not different from Plato’s to, except by that that he refuses the preexistence of the mind (*νοῦς*), or of the spirit, and therefore its separation from soul. According to this conception, the soul – though one in essence, it has three main faculties: the *mind*, as potentiality of all the acts of knowing and thinking; the *lust* as potentiality of all the desires and lusts: and the *irascible* potentiality, impulsive, of the courage acts, of manhood, of good or bad anger. The rationality would be a function of the mind. When the rationality is considered in the place of the mind, the soul still has three powers: the rationality, the lust, and the impulsiveness.” (Stăniloae 1992: 71)

“We must notice that, even if the Holy Fathers reject the platonic idea of separation between mind and soul, as passionate and lusting whole, namely the idea of the mind’s preexistence, though they consider that the two powers are kindred to each other and they differ from the mind in such a measure that, the Holy Fathers spoke, on the other hand, about two parts of the soul: the mental part, or spiritual, or rational, and the irrational part which comprises, together with other vital functions, the faculties of the pride and of the lust.” (Stăniloae 1992: 71)

“The Holy Fathers adhered in some measure to the platonic thesis about the *νοῦς*’s immortality and about the immortality of the other two powers, by the fact that, according to them, as we exemplified before by quoting some places from Saint Maximos the Confessor, only *νοῦς* is destined to the eternal life, the anger and the lust as headquarters of the affect having to cease at the end of the life on earth.” (Stăniloae 1992: 72)

“But the mind, far from being different from the soul, it is the soul itself. The anger and the lust are powers accompanying the mind during the life on earth, a life born out of the association between soul and body. They are functions characteristic to the care for the body, and they are influenced by the mind’s connection with the body. Of course, they do not exclusively belong to the body, because of the body being in itself inert. They represent energy of the soul, oriented towards the body, and colored by the cohabitation with the body. The energy of the desire and of the manhood the soul has them in itself, and the soul will have them also after the life from here. The ones ceasing then they will be the lust and the anger, as we know them on earth, in their bodily and irrational element. The energy from them, spiritualized, it will be exclusively oriented towards God.” (Stăniloae 1992: 72)

“Understood as soul himself, the mind (*νοῦς*), or the soul himself, related to whom the lust and the anger have an external position, the mind is, at its turn, threefold. Kallistos the Katafygiote considers the soul as being mind, rationality, and ghost, in the likeness of the Holy Trinity. This threefold aspect doesn’t diminish the soul’s simplicity by any means.” (Stăniloae 1992: 72)

“The conception about the soul is of a paramount importance, helping us to understand a multitude of things related to the mysterious life of the soul. According to Saint Mark the Ascetic, Christ places Himself, at Baptism, in our heart’s altar, or in the most inner part of our being, and we do not realize this aspect from the beginning, but we become aware of this by gradually changing ourselves. The same thing was said by Diadochus of Photice, according to whom, since the moment of the Baptism, the grace “hides in the deep of the mind”, satan being cast outside and from now on influencing us through the body’s senses and through the irrational lusts’ sweetness. From here it comes that there is a deep or an interior of our mind unknown by us, but which we will gradually become aware of, if we strive to clean up our life. This deep is called by Mark the Ascetic as “heart”. This teaching allows us to establish connection bridges between the Christian teaching and the modern psychology, although the Christian doctrine comprises something that is a completion of this psychology. Most of the modern psychology, it admits the existence of a subconscious in order to reserve a space where the memories would be stored, and where are born the ideas, the inspiration, the intuitions, and the tendencies.” (Stăniloae 1992: 72-73)

“As one can see, the Christendom admits the existence of a soul’s region that doesn’t fall under the light of the conscience. Although, the term of *subconscious* isn’t appropriate to indicate this region, both because of the particle “sub” places it in an inferior, subordinated area, and because of being loaded with the Freudian heredity too, of so many too shameful to be confessed thoughts, which the conscience keeps repulsing, because of being ashamed to unveil them. By admitting that there is also a subconscious for the dark load we carry within us, we reckon as more appropriate for naming the region where the virtual energies of the human soul are virtually comprised, and through which the divine energies enter the soul, to use the term of *trans-conscious*, or of *supra-conscious*. The subconscious would be so the pantry to the left, or the dark dungeon of the conscience, where our evil deeds have been gathered, and it would be the place where the lust and the anger start from. And the trans-conscious or the supra-conscious would be the pantry to the right, or the upper room, where are stored and where work the superior energies, ready to flood our conscious life and even the

subconscious, with their cleaning force, when we offer them the necessary conditions.” (Stăniloae 1992: 73)

“Thus, the soul’s “ghost” it would be the highest part, or the most inner part, for in the soul’s order what is higher, it is more inwardly, more intimate. We think the term “heart” refers to this part too. For instance, Diadochus of Photice used, for the intimate place from within soul, where the grace hides since Baptism, alternatively, the expression “the mind’s deep”, the word “heart”, and the word “ghost”. (Stăniloae 1992: 73-74)

“Amongst the three aspects of the soul, the most unveiled to us it is the rationality, this one seemingly having the role of revealing like, related to the Holy Trinity, this role it belongs to the divine Logos. The mind, with its more direct possibilities of knowing, namely of knowing the spiritual things, it is less unveiled to us. Almost totally it is unveiled to us the “ghost” or the “heart”, for the “ghost” lives in our deeps, as the Holy Ghost lives in the deeps of the godhead (I Cor. 2: 11). Like the Holy Ghost, our ghost descends in the conscious and subconscious regions of our surface life, of contact with the seen world, only after he has prepared our rationality for receiving Him. Our “heart” is locked up while we live a life of callousness and of sin. About such a man they say that he is “not having a heart”, or that “he has a stone heart”, namely in state of not-working. And the life “into ghost” is totally absent to this man. This man doesn’t have except a “rationality” lacking any depth. Our “heart” is being opened to us, is being widened by the hope in God, as said Mark the Ascetic. Otherwise, our heart is narrowed, locked up with cares. And “the life in ghost”, the “knowing of Christ into ghost”, expressions used by Maximos the Confessor, it means knowing Christ as dwelling within us, in our central intimacy. They say also that the “ghost” or the “spiritual life” it means the union between our self and the godlike Ghost, letting us the impression that we wouldn’t have in this sense any region of the soul called “ghost”, before encountering God. But we have a “ghost “within us, as a region where the Holy Ghost will settle in, but until Christ or the Holy Ghost do not dwell there it is a simple virtuality, and after that firstly is unknown to us and we gradually become aware of that on the measure we advance in virtues and, by this, we advance in the conscience of having Jesus within us. Only after that we grow up consciously in a spiritual life. This is in the same time a heart’s life, for the life is the power of love; it is the soul open towards God and towards the fellow humans; and the life in ghost is a life of love for God and for our fellow humans, for the Ghost is, in the Holy Trinity too, always love. Through this openness, the soul actualizes, in the same time his connection with the infinite, his potentiality of communicating with the infinite, of receiving the infinite within himself, of uniting himself with the infinite. By descending the Holy Ghost within us, and by collaborating to achieving the virtues, as openness toward God and towards our fellow humans, our ghost is being “lit up” too,

it is being thawed, our heart is being mellowed, and our soul's walls become transparent to God. The love of God awakens our love; God's penetration within us makes us to open ourselves to God." (Stăniloae 1992: 74-75)

"The heart, or the loving state of the soul, it has in the Orthodox Christendom a gnoseological function too, and the true understanding of the mind is in the same time love for the understanding's object or subject. "Ghost" is an aspect and *vouç* is another aspect, of the same simple soul. The "ghost" or the "heart" comprises the "mind" in himself, or "the understanding" and the "rationality", like the Holy Ghost comprises the Father and the Son. Also, the "understanding" comprises in itself the "heart", or the "love" and the "rationality", and the "rationality" comprises the "understanding" and the "love". (Stăniloae 1992: 75)

"One could say that the psychic energies of the lust and of the anger are involved in the energy that is in the upper room of the soul, in the "ghost" or in his "heart", and the more diminished is the life of the "heart", or of the "ghost", or the less those ones use their energy, the more increased is the energy of the bodily lust and anger." (Stăniloae 1992: 75)

"Each one's conscience is characteristic to his soul, though everybody's souls are of a common nature too, as their bodies as well, and the souls' nature is communicative through the bodies and, in a way, through the physical universe too." (Stăniloae 1993, 3: 28)

"The soul is brought to existence by the will of God, not only concomitantly to the body coming from the parent's bodies, but also in an untold unity with the body born out of parents: better said, it is a soul having within himself the powers corresponding to the material body that starts to be formed, and not without the work of the soul at its conceiving by parents. That's why the born ones can be called also according to their souls, as children of their parents. It is impossible to concretely distinguish between body and soul. Their untold unity is so great, that one can say that the one who is born he inherits the ancestral sin in the whole his being. God brings to existence a soul according to the fallen human nature, but also according to the person whom He actualizes. And in this soul are placed the powers working for forming the corresponding body, even since the human being's conceiving. The parents aren't the sole cause for bringing the children to existence, though they are used as factors occasioning the conceiving and the forming of the children, and the parents give, out of their bodies, the material matter for the children's bodies, bodies which are organized under the influence of their souls; but also, each soul corresponds to the body he is within." (Stăniloae 1995: 173-174)

“During the human being’s present life, the soul isn’t, either for a moment, without a body, neither is a body without a soul. They aren’t contrary by their being, but they complete one another, though they can become contrary to one another. In the soul, there are the power which form the body out of material matter, and in the soul are also the powers working through the body. The soul doesn’t start existing except together with the body. Through the power withing him, the soul elevates the material matter on the middle level of the spiritual life. The soul starts transforming the material matter into a body right from the conceiving of the new human being. Right from that moment, the human being is composed of soul and body.” (Stăniloae 1995 I: 83)

Space

“God is above space because the space limits. But in the same time, He is present in the whole space, without the parts of the space to be inscribed in Him. God is above the space as He is also above time, He being above a “when” and a “where”, as also He is above “how”, because all of these would limit Him, they would determine Him, and they would define Him. He is above these for He is above any system of references, as supra-existent, or apophatic. But He is in all things in a non-spatial and non-temporal mode, for all the things receive their existence through Him. He is in all the things, for He is in all His acts which are referring us, acts which are creator, sustainer, and consummator, acts through which He enters our system of references, or our plan of existence, for He is The One Who produces and determines these acts, and makes Himself accessible through them.” (Stăniloae 2003: 205)

“God is supra-spatial as subject Who is above composition, apophatic. But consummate subject he can be only in perfect communion with other supreme, infinite subjects. And just by doing that, in Him it is given also the possibility of the space, for in the difference between the divine Persons it is given the possibility of the alterity of some finite persons, who to be attracted to the communion with Himself. And the finite persons, by not being in the beginning in a perfect communion amongst them and between them and God, the distance separating them from the consummate communion it takes the shape of the space, like it also takes the shape of the temporal duration. Thus, the space it is the form of the relation between the supra-spatial and infinite God and the finite persons, the form that makes possible their movement amongst them, but through this it makes also possible their movement towards God, because God cannot be found outside the communion with other persons.” (Stăniloae 2003: 205-206)

“But God isn’t monotonous in His creator action. He also created subjects clothed in material bodies, in order to make out of the material forms an environment of spirituality and therefore images of a visible beauty. These subjects clothed in material bodies, they need an adjacent experience, and therefore they need a space. And they even need a wide space for movement. This is because like the time is given for the freedom of the created subjects, likewise is given the space for their freedom to get closer or to move away, or to remain at the distances which are between them. There is given a time and a space for maintaining the “longing” or the “desire” amongst the created subjects, but also in order to give them the possibility to move away in case they do not love each other.” (Stăniloae 2003: 206)

“The Holy Trinity cannot show His visible image except in the created beings, which are placed in a common space. In this sense, the space as common environment of the human persons stays in a direct connection with the Holy Trinity. But like the Trinitarian Person are interior to one

another, likewise the human persons are partially spiritually interior to one another, and they can become increasingly interior to one another, and with this they are somehow present in the whole space, or they are above the space.” (Stăniloae 2003: 206)

“In the Holy Trinity it is given both the origin of the space and the unity of the space, through the difference amongst the human person and through the unity amongst them. Each human person has in himself the whole space, or he is connected to the whole space, for his body is explained out of everything that is in space, and the soul has a content gathered up out of the whole space. And the persons united amongst them, they bear together the whole space. The space is a unity bore by each person and in common by all the human persons; but the space though it is surpassed by the human persons in a unity of them that is beyond space. It is shown in this too, the quality of the human persons of being bearer of the image of God, One in being and threefold in Persons, existing a not-confounded unity amongst all the human persons.” (Stăniloae 2003: 206-207)

“Understanding the space out of a purely individual perspective it is impossible. It is true that each human person considers himself, somehow, as a center of the space, but on the other hand he gravitates towards the other persons, establishing equilibrium between him, as center of the space, and the other persons, as centers of the same space. If there had been a sole human person, he wouldn't have needed space and he would have felt himself lonely in that space or it would have considered that space as unreal.” (Stăniloae 2003: 207)

“When we say that God has conceived and has created the space, we must bear in mind God the Holy Trinity. In a God Who was a sole Person, there wouldn't have been a sufficient reason for creating the space. The space is tightly tied to the interpersonal communion. The space gains and maintains a surer reality when I refer it not only to myself but also to other persons, when I can say and I ought to say: from me to that person there is that much distance.” (Stăniloae 2003: 207)

“The space is also a tormenting reality – if somebody uses it for avoiding the communion -, and it is a positive reality – when it serves as environment for manifesting a communion that is not confounded. Like the time, the space too can be used in an ambiguous manner, but it is always used as a form of a relation. The space gives the human being the possibility to withdraw from before another person, but also to approach that person. The space is given as an interval but also as a connection between man and man, as the time is too. We can preserve and increase this interval, but we also can reduce it and totally overwhelm it, as we can do too with the interval of the time.” (Stăniloae 2003: 207-208)

“The space, as reality for the world, it is given to be surpassed by realizing a perfect communion between us and God, and amongst us, in the likeness of the Holy Trinity. Thus, the space it has its origin and its end in the Holy Trinity, as the time too.” (Stăniloae 2003: 208)

“In both these sides of the interval there is God with his eternity and omnipresence, as a ridge and as a force that attracts the people and it urges one towards another, and towards God. The spatial distance it represents a temporal duration too. In order to surpass the first one, I must surpass the second one too. But I can be very close to someone from spatial point of view, and in the same time to be at a great distance spiritually, fact that equals to a great temporal duration I must travel. Surpassing the spatial distance to a person it still doesn't mean exceeding the temporal duration top that person. The temporal duration it is itself a distance and it wants to cause a spatial distance. Once surpassed the temporal duration between two persons, the spatial distance between them it almost doesn't matter anymore, or, however, it is easier to conquer. Once surpassed the spiritual distance, or the temporal duration, the spatial distance loses its tormenting character, or the surpassing of the first one it easier brings the surpassing of the last one. This highlights the fact that the spirit overcomes the space, and that the space no longer matters to the ones who are united in spirit. What distances more profoundly it is the temporal duration. God as Ghost is everywhere with us. And surpassing the distance between us and Him it is a matter of time, and not of space.” (Stăniloae 2003: 208-209)

“The duration is overcome through spirit. And since the duration has been overcome, it has been overcome the space too through spirit.” (Stăniloae 2003: 209)

“The space existing through the relation between us it is “our space”, and not mine. A space only for me, it wouldn't make any sense – it would be tormenting.” (Stăniloae 2003: 211-212)

“God wants to overcome the interval (diastase) between Him and the persons, not only through His movement, but also through their free movement towards Him. This is because as long as the creature manifests a will inconsistent with His will, there remains a distance between Him and the creature.” (Stăniloae 2003: 289-290)

Spirituality /
Spiritualization

"(...) the spiritualization it is the gradual showing of the presence of Christ through the being of the believers, a being that is transformed, in an ascending direction, or it is continuously thinned as understanding, as sensitiveness, as decency and love in relationships, and as penetration in the complexity and in the profoundness of the divine reality and of the human reality united with the divine reality." (Stăniloae 2003: 111)

"The Orthodox spirituality aims to consummate the believer in Christ. And as the consummation cannot be achieved in Christ except by participating to His divine-human life, one can say that the target of the Orthodox spirituality it is the consummation of the believer through union with Christ and through his ever-higher imprinting by the image of the Christ's humanity which is full of God." (Stăniloae 1992: 5)

"One can say that the target of the Christian Orthodox spirituality is the union of the believer with God, in Christ. But as God is endless, the target of the union with Him, or of our consummation, it does never correspond to an end, which one cannot advance anywhere from. All the Eastern Fathers say, therefore, that the consummation is borderless." (Stăniloae 1992: 5-6)

"The Christian Orthodox spirituality has the following traits: 1. The culminant state of the spiritual life it is a union of the soul with God, lived and experimented. 2. This union is accomplished through the work of the Holy Ghost, but until obtaining it the man owes a long effort of purification. 3. This union is accomplished when the man has reached "the likeness of God" and it is in the same time knowledge and love. 4. The effect of this union consists, amongst others, of a considerable intensification of the spiritual energies within man, accompanied by all kinds of charismas." (Stăniloae 1992: 6)

"The Christian spirituality considers in addition to this "union" only a gradual increasing and especially a noticing of it through conscience. It is possible this increasing and this noticing from the part of the man through conscience? The Holy Fathers, by affirming this capacity, they reckon as means which this capacity can be achieved through, the cleaning of the soul and of the mind of worldly preoccupations." (Stăniloae 1992: 16)

"Totally different is the mythology. In it there is no preoccupation with the gradual spiritual growth of the man or of the mankind, either from the human part or from the part of the pretended miraculous forces, for themselves are far from what the spirituality means in the proper meaning of the word." (Stăniloae 2005: 43)

"In general terms we have seen that the Christian teaching adopts an average between the identity's mystique and the irreducible separation

between man and God. Its justification will be proven by presenting two extreme theses concerning this matter.” (Stăniloae 1992: 14)

“The Orthodoxy preferred, especially during the period of the Holy Fathers and in the writings of the great ones who live/lived the union with God, in order to express the content of the term Mysticism”, to use the terms of: “life into Christ”, “life into Ghost”, “spiritual life”, “life into God”, in order to express the Christian’s life in union with God, no matter the level which this union will be on. The Orthodoxy has been following, in this regard, the example of Saint Apostle Paul (Gal. 3: 28; 3: 20, II Cor. 4: 11; I Cor. 7: 8; 3: 16; 2: 12; Rom. 8: 15; 8: 9-10; Ephes. 3: 16-17; Col. 3: 3; Jn. 14: 23; 1 Jn. 3: 24 etc.).” (Stăniloae 1992: 31)

Sufferance

“This state of pain and death must not be considered as a punishment for ever imposed us by God. God, for love, he always works as love and just through these difficulties He brings us to repentance.” (Stăniloae 2003: 508)

“The pain and the death, as consequences of the sin, they also become means against the sin, not only because they stop us from endlessly repeating the sin, but also because they become crossing towards the real life. How can this be explained? By the fact that the spirit is being strengthened by enduring sufferance and death. On the other hand, our being endures the pain by knowing that, by opposing the pain to the pleasure, our being gets out from egotism and opens himself to God; our being endures death for he knows that death isn't the ultimate reality.” (Stăniloae 2003: 509)

“The pain and the death surpass positively the corruption and the death, for they are endured with the faith in God. In this sense they are also a sacrifice brought to God, when they are endured with faith in Him and without protesting. But not only into Christ, has the death fully fulfilled its purpose of defeating death. The man, opposing himself the pleasure by accepting the pain and the death, he defeats the pleasure and the pain. But the man doesn't oppose the satisfying of any bodily need, namely to the irreproachable affects, which entered the nature through sin. They are necessary in order to sustain the life, but also for the occasion they give the man's effort to stop satisfying what is beyond necessary. The man must remain the guard of a border. There he encounters God. The sad state our being has reached in, because of the sin, it is due to the falling off the ontological-dialogical connection with God.” (Stăniloae 2003: 510)

“Often, the pains from during the life aren't smaller than the pains of death. But we must endure those too, out of love for God, as a kind of our surrender to Him. As Saint Apostle Paul says: “Neither death, nor life (in pleasures, or the life we cannot endure) ... not to separate us from the love of God, that one into Christ.” (Stăniloae 1997: 157-158)

“The suffering is discovered on this way, grace to Christianity, in what it can actually be, in its ennobled shape, like a dynamic center of the unification of the humanity, of gathering the mankind from the demonic scattering, into the Kingdom of the heavenly Father.” (Stăniloae 1993)

“Even if before Jesus Christ there had been a man or another capable of a sufferance which - through its purity and intensity - to bring that man's being beyond sin, he could have had this effect only for his own being. No matter how much would a man suffer, the maximum of his sufferance does not exceed the limits of his personal capacities, manifested also into

sin. No man could suffer more than the equivalent of his sin, in the case in which the sufferance would form indeed a pure phase of his existence.” (Stăniloae 1993)

“But until now we have spoken more on the effect of the sufferance of a man upon his own sin. Is there any effect of the foreign sufferance over our own sin? The sufferance of a person, out of love, for another person, it has upon that person, in fact, a beneficial effect. It is just the supreme beneficial force which exercises from man to man, because the love manifests here the fullest intensity. This influence is explained through some un-suffering impropriation of the sufferance of another person by the one for whom that person suffered. The most powerful influence upon her the son is exercised by his mother, who suffers for her son’s transgressions: in case of the husband, the most powerful influence is exercised upon him by his wife who suffers. We have here an arrow towards the mysteries of the interweaving of the human destinies, of the interdependency and communication between them. The bodily separation from the surface between the human hypostases has accustomed us to not see their intimacy into depth, bases of the unity of the human nature and on love. The ethic structure itself, of the man, it is based on this possibility of substitution of a self through another one, into love. If I cannot help other person through my sufferance, if I cannot make that person better, what it will be given us for, this inclination of our being to suffer for that person? And what will remain from the ethic character of the man, if that man doesn’t feel the impulse to suffer in the place of another, and if he feels the inutility of such a substitutive sufferance? But the influence from man to man, even when is exercised by the supreme force of the suffering love, it is extremely relative. We have said that the sufferance of a man, even if it reaches the ultimate intensity and purity, it won’t be able melt down, in depth and in totality, the ground of the sin and of the sinful inclination from another person.” (Stăniloae 1993)

“If the sufferance of a man for another man it proves to be powerless for radically healing him of the gangrene of his sin, the beneficial influence which it exercises though, it shows us, in principle, the possibility of purification through a substitutive sufferance.

Out of the thing said above, it also comes out the conditions which have to be fulfilled by a subject in order his sufferance to have a universal substitutive power. That subject must be human, in order to feel the whole pain of the man for sin, in order to humanly suffer and to be into a connection of nature with people to communicate them the entire force which dissolves the sin. But that man must be pure and to be more than a man; he must be more than all the people, for the human pain which he bears to have intensity and a depth like it would have of all people together, if they would not be sinners. Only God can fulfill the last condition. This would be seen also in other considerations. The subject capable by a universal substitutive sufferance must be, in the same time, man and God.” (Stăniloae 1993)

“If into a man hasn’t taken place the demolishing of the old creature, like through a fully personal sufferance, if it hasn’t taken place within him a re-creator quake, through a seeing and not suffering assumption of the entire sufferance of Jesus Christ for world and for him, that man will remain like he was, with that fund of sin.” (Stăniloae 1993)

“God does not save the people without sacrifice, without sufferance, and especially without a sufferance equivalent to the whole fund of sin from the people. But, even if we have indicated that this sacrifice was brought according to an order placed by God at the basis of the moral order, though, because we have tried to throw more light upon the organic liaison between sufferance and sin, it is possible to have caused the impression that we haven’t sufficiently highlighted the report between the sacrifice and the justice of God, but only with His love. That’s why, it is necessary to stop ourselves in a more special way upon this point²³⁷.” (Stăniloae 1993)

“Christ leads the work of killing the former man within us, not only by the power he gives us, from outside to inside, in order to willingly fight the sinful habits, but also through our trials and tribulations of all sorts which he allows to come upon us. If we accept these tribulations, they gradually purify us; if we rebel against them, we sink ourselves even more into sin. Christ is the One giving us the power for endure the tribulations. In this sense, He participates together with us to enduring the tribulations, and also in this sense, he humbles Himself together with us, by burying Himself in a kenosis, in a death which He repeats in the life of each of us. This is the death which, in the same time, it is an ascent.” (Stăniloae 1992: 44)

²³⁷ The unilateral tendency to consider the salvation of the people like being accomplish like an exclusively subjective process, under the loving influence of Christ, it is represented at the Orthodox by Metropolitan Antony Hrapovitzchi, who, otherwise, deserves a particular consideration for the fact that he highlighted the great reality and saving force of the substitutive sufferance. Antony explains the cleansing power of the substitutive sufferance through a too exaggerated unity between people, which, according to him, it has some sort of a common basis, a unitary *self*. G. Florovschi reproaches him the tendency towards psychologism and pietism. “He does not reach the objectivity; he does not reach the metaphysic perspective. In this concern, Metropolitan Antony gets astray from the tradition and from the patristic measure. He remains on a second plan. The problem does not stay in the simply replacing the «juridical conception» of the satisfaction for the principle of love, more appropriated to God. It must be understood a clarified the place of the salvation work onto the plan of divine economy, like it has been objectively accomplished” (Puti ruskago bogoslovija, Paris, 1937, p. 434). Antony went into his adversity towards the juridical theory so far, so that he left into shadow the importance of the sacrifice on the cross, by putting the accent almost only on the spiritual torment from Gethsemane. “The spiritual torment and the bodily death of Christ, says Antony, were necessary, before all, in order all the believers to appreciate the power of His spiritual sufferance, like being incomparable more powerful than the bodily sufferance” (apud Florovschi w. c.). Our grossly nature cannot understand the spiritual pains. It is impressed much more by the bodily ones. That is why Jesus received the death on the cross. This was done only to impress us. Christ saves us through our obligation to the moral effort. Antony replaces the sacrifice and the divine grace through moral. All his conception is a moralism, though, on the other hand, he speaks about a deep unity of the *selves* and, so, about a passing of the purifying sufferance of Jesus into each man. He reaches to deny the ancestral sin and to some sort of Pelagianism. The will of the man is not evil but only proud. Through school and through moral effort, and through example – like is the example of Jesus – it can be straightened.

“Prophet David often affirms the speaking of God through the greatness of the nature, but he doesn’t miss also to affirm the speaking of God through diverse troubles or joys He brings into man’s life.” (Stăniloae 2003: 32)

“The world is being created again through a continuous sufferance, which is an uninterrupted killing of its old form, or better said, a continuous forcing over its superficial and obdurate structure, in order to renew it. It is not vainly considered that the baptism is a mysterious death and revival, and the repentance is reckoned as a baptism which must be repeated each time the man falls into sin. The Christian dies on every instant of the world and he resurrects in the communion with Christ. In the same act he does the experience of the former man’s death and of the resurrection like a new man. We are “Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifested in our body.”, said Saint Paul (II Co: 4: 10).” (Stăniloae 1993)

“On Golgotha we have the suffering and atoning humanity. There was not a human individual, who to try to boast himself with what he accomplished through the human nature and to try to confiscate, like being his, the results.

Jesus Christ, both by the fact that His humanity was not that one of an individual, but, somewhat, it was of the entire mankind, but also by the fact that it was not produced by human initiative, but by a divine one – and these two things are in close connection – He is into a special parallel to Adam²³⁸.” (Stăniloae 1993)

“Here are two questions to be asked related to the assuming of these passions:

1. Which is, watched closer, their connection with the sinful passions?
2. Which the meaning of their assuming is?

These questions are so closely interweaved, so that is almost impossible to answer them separately.

Regarding the first question, Hans Urs von Balthasar, commenting the ideas of Maximos the Confessor, he says: “These natural passions, though they belong together with the sin, they enrooted so deeply into the being of the nature than they seem to be entered into the nature’s constitution”²³⁹. But this is not a satisfying answer. If these passions belong together with the sin, coming after the sin, the fact that they have become almost an integral part of the constitution of our nature, does it take them out from the organic connection with the sin?

Balthazar himself asks: “Is not the passion, even the irreproachable one, so interweaved with the sin, so that it is done from the passion to the sin a

²³⁸ S. BULGAKOV says: “Christ has received the human nature not like any human has it, namely: limited, shortened, particular-personal, in one word, individual or atomic, but He has received it like the first man had it – Adam -, as came out of the hand of the Lord, namely entire; and such a nature, of «body», it has been given Him, by the Purest Mother”, W. c. p. 231.

²³⁹ W. c. p. 256.

continuous passing?”²⁴⁰.

Saint Maximos the Confessor said about the irreproachable passion that they “characterize our nature”, but the other ones “completely disfigure our nature”. Wherever he spoke about them, he considered them like constitutive elements of our nature, and he quite often called them “punishments”, while the sinful ones he considered them as “against nature”. Saint Maximos the Confessor manifested a remarkable optimism regarding the human nature right after the fall, once he considered these passions, emerged after the sin, like elements which entered the human nature’s constitution without altering it. According to Maximos the Confessor, the human nature is good even having these passions, to that we almost don’t know about which nature the Saint spoke: about the one after the falling, or about the one from before falling. Saint Maximos the Confessor didn’t affirm a necessary connection of theirs, with the sin.

Maximos the Confessor spoke about the nature in itself, like having these irreproachable passions, he concretely looked at Jesus Christ. It is not less true that this way to exist of the human nature in Jesus Christ, without an own hypostasis, had justified Him to speak about our nature regarded in itself, without hypostasis.

Into us, consequently, it is almost impossible not to be manifested a live connection, an internal one, between the two kinds of passions.

The irreproachable passions can remain in this way only at Jesus.

Otherwise, when we are saying that Jesus didn’t assume our sinful passions too, we must explain this also through the fact that the irreproachable passions weren’t soaked, at Him, with the quality of the sin. And, because this is due to the fact that the human nature of Jesus does not have the own human hypostasis, the thesis that the lack of sin of the Savior it results from the divine subject from within Him, it is put into a new light.

Saint Maximos the Confessor clarified the idea that the sinful landscape is received by the human nature through its accomplishing like an own hypostasis, related to the degrees of the will, through which are leaded all the nature’s tendencies. The will, into its ultimate ground, it belongs to the nature. In this first state of it, the will is the general aspiration of the nature to maintains itself into existence, to be, to live, and to move. Thus, the will holds in her hand all the features of the being. As such, the human natural will, it is not only a natural biological aspiration, but also a spiritual one.

In this first stage, the will has not yet specified any object, but it is only the aspiration of being. In the second stage, the will has fixed itself on an object, no matter the possibility the object to be obtained or not. It is for the time being a fanciful will. We would want to be rich, healthy, immortal, without seriously cogitating whether we can achieve these wishes. The will takes into account the final goal, not the means.

In a new stage, the aspiration toward the goal weighs in on the possibility of to reach it, hence on the means. The aspiration stops, therefore, only at the possible goals, and not at the impossible ones - it doesn’t spend any

²⁴⁰ W. c. p. 259.

moment cogitating what to eat, bread or stone, but it thinks at what to choose, bread or fruits.

Like a fourth stage there follows the decision or the option or the choosing, between the objects offered by the reflection, like possible and fit to the given case.

To this are comprised, therefore, all the previous phases of the will.

But the option does not automatically come out of deliberation. For many times, it offers us two objects or directions, equally well justified. If we choose one of them and, maybe, even the least based from them, when the judgment does not present them like being equals, this will be due to our internal disposition. This disposition is called by Saint Maximos as *γνώμη*. This disposition has a subjective character; it is the own opinion, it is the own will, and it is something discretionary.

This own discretionary will, together with the option it caused, like a manifestation of the hypostasis, Saint Maximos the Confessor didn't admit it to Jesus Christ like man. In Him the decision was made by the divine hypostasis, and the own discretionary will of the man it wasn't validated in Him, the human will, being totally subordinated to the godlike one.

In the doctrine of Saint Maximos the Confessor, *Γνώμη* carries, in general, the character of sin. Both of them, it and also the option originated from it, they owe their possibility to the doubt which the man is in, because of the fact of not being the man fully clear about which of them is better. Where the truth is set apart from any doubt, they are not possible. Therefore, they cannot exist into Jesus Christ. His human will is only a right movement towards the good put in absolute evidence by the presence of the godhead. The evil would come, according to Saint Maximos the Confessor, out of ignorance. When the truth is obvious, the will is not but the launch into a right line of the wish, of the nature according to what is appropriate to it, and this is the good, for what matches to the being like a creature of God it must be good. What Saint Maximos the Confessor said about the inferior character of choosing between two possible objects, it is confirmed by Luis Lavelle when he argues that the complete freedom, unlike the free will, it is own only found at the Divinity, at the pure Act, like they call it²⁴¹.

But this disposition, this opinion, which intervenes like a subjective factor on the table established by the judgment, does it not result out of the depths of the nature? Is it right the idea that the will of the foundation of the nature it is good and only into its hypostatic concretizations does the evil appear? Besides this, do the subterranean movements, unobserved immediately, of the passions and lust, not speak rather about a root of them in the very substrate of the nature?

Without directly answering this question, it is good, maybe, to notice that the hypostatic center of the nature has the decisive role in what concerns

²⁴¹ Notre liberté dispose de certaines puissance qu'elle trouve à l'intérieur de nous, de certains objets qu'elle trouve devant nous. Aussi se manifeste-t-elle toujours comme une option: nous ne la reconnaissons que sous la forme du libre arbitre, de telle sorte qu'au sens strict, la liberté c'est-à-dire la parfait indépendance, serait al marque de l'acte pur, au lieu que la libre arbitre serait marque d'un être particulier engagé dans le monde de la pluralité, qui se trouve toujours en présence de différents partis dont l'un deviendra le sien". "Elle nous oblige à composer toujours avec la nécessité". (W. c. p. 193).

the nature's moral state. If the hypostatic center seriously tries to improve the nature, that cannot remain without any good effects. When into the nature there are moving the lusts and the passions, we will always notice a relaxation into the awareness of the hypostatic watch over. The hypostatic center is the one who can sustain or re-enthroned the purity into the nature. And if the hypostatical center is the one who can do this, it will be also responsible when the nature is invaded by evil. The lusts and the passions are moving into the depths of the nature.

The sin stays into the inclination of the man toward the direction opposite to the God's will, manifested through γνώμη. It becomes possible through the rounding of the human nature in the own hypostatic entity. And into an ordinary mode, this is the ordinary condition of its concrete existence. When it could concretely exist once, and not rounded in itself, but under the stage managing of the divine hypostatic center, the possibility towards sin was abolished. The human nature actualizes its movements through its center, which on that time it was not an autonomous center, but a divine one.

One could interpret the idea of the Saint Maximos the Confessor otherwise too. He said that the nature, by not wanting except the things appropriate to itself, it implicitly wants the good, because being the nature from God, it can be only good, like what it fits it. If through the concrete option it can be possible to choose also what is inappropriate to the nature, this will be due to the lack of evidence regarding what is appropriated to the being. But from where it comes this vagueness? It can be answered: from the limitation of our nature. So, the nature wants the general good. But in the nature's concrete existence, a hypostatic one, when the nature must define the objects of its will, and also because of the nature's structure, the nature can choose the evil. The optimism of Saint Maximos the Confessor it would appear to have a pessimistic end.

In any case, also from here it results that the possibility of the sin it begins from on the moment of the hypostatic rounding of the nature, namely on the moment of the concrete existence according to the common law, on the moment which the will - like virtual tension of the nature - it specifies its subject. But the sin is no longer possible in a concrete existence of the nature under the light of the truth, like it exists into the hypostasis of the Logos, or even in people clothed in Christ.

No matter what would the doctrine of Saint Maximos the Confessor be interpreted like, it results that the purity is a good which humanity can have it only when the humanity is overshadowed by the presence of God, but then the human nature necessarily has the purity.

The nature is good by itself, but this is a virtual state and, only through the presence of God, the nature's will does not develop into a γνώμη, producer of sin, namely into arbitrary. The nature actualizes sinless only by according its will to the will of God. Only then it remains in its natural path. That not the simple fact of the hypostatic existence makes the man sinful, it was shown by Saint Maximos the Confessor in other places, where he spoke about a γνώμη brought back into the path of the nature and consolidated in good through the reconciliation with God,

accomplished by Jesus Christ²⁴².

So, only for the concretization of the human nature into hypostasis it has taken an opposite character to the nature, and opposite to God, the sin has been produced. The concretization of the Logos into the hypostasis it was unable to produce the sin. Properly-said, into Jesus Christ has existed a human *γνώμη*, not like an independent reality, but unified with *γνώμη* of the unique hypostasis.

We understand now why God-the Man has not taken the sinful passions and how, nevertheless, He had a fully human nature.

But how can He have taken then the punishing passions, the irreproachable ones, which have, though, an internal connection with the sin? In which way their belonging to the human nature can be made obvious, unlike the sin?

We are going to try to answer this question in the followings.

The sin, according to Saint Maximos the Confessor, it does not become a reality into the human nature but through the human nature rounding into an own hypostasis, namely only when it is given this personal activation condition, of natural will specification into a qualified will. And, because of the human nature, in natural way, it does not exist but in this autonomist way, a deviated one, the sin appears into the natural order with an absolute regularity.

Though, not on the human nature was grafted the sin, but on its common form of concrete existence into autonomist hypostasis. Who can accomplish it in a concrete way with the detour of its common hypostatic existence, that man shows the human nature without sin. This was the case of Jesus Christ.

The traits of the irreproachable passions are worn by the human nature even in this form, firstly because they were not totally lacking even in the primordial state, though the sin had the power to accentuate or to actualize them. Adam had the need for food and for rest even from before his falling, though not in the same measure like after the falling. The mortality was not like a necessity, but like a possibility in his nature, also before Adam's falling. On the other hand, these weaknesses have an eminently passive character, unlike the sin, which though according to its name like passion, it also breaks the man down to the state of passivity, but though it is done with the active participation of the man, being in a close connection with that *γνώμη* of which we have spoken, which is an attribute of the hypostatic state. The sin, being thereby indissolubly tied to the hypostatic autonomous character, it differs from the irreproachable passion which the man does not in any way participate to, by his will, being endured exclusively by his nature. These features of the passion suffering are the weaknesses which are produced into nature like a durable echo, but also like a highlighting of some possibilities from it, after the committing of the sin on the basis of the hypostatic condition of the man. The sinful passion too, it also infiltrates into the nature, like a force

²⁴² "He reconciled us through Himself, with the Father and amongst us, no longer having the opinion opposite to the sense of the nature, but being precisely like through the nature, the same through the opinion, unchangeable". *Expositio orationis dominicae*, G. P. 90, 880 A – B.

which passively carries the nature, but it preserves continuously also an active hypostatic side and it cannot be actualized but through the consent of the last one. The sinful passion is what varies from man to man, and what we can diminish until it nearly disappears. The aspects related to the nature, including the irreproachable passions, they cannot be abolished. They remain, no matter how much the man has bettered himself, like unchanged and general elements of the human nature. Jesus Christ has taken the human nature from after the falling, with its weaknesses being there even before the ancestral sin, but He has not taken it also in its hypostatic autonomous way, which constitutes the condition of the sin.

Into the human hypostasis it cannot be made a strict separation between the punishing passions and the sinful ones. To any of our sinful weaknesses it sticks the sin, due to our hypostatic side. The natural hunger quickly transforms itself, for example, into a sinful hunger, associating to itself the lust for a certain aliment, like γνῶμη of the hypostatic state. Jesus Christ can suffer the ordeal of the hunger without associating the hunger to the disordered lust - the autonomous one - for some food, but keeping His ordeal under control through His will which has waited for the decision of the divine-human subject.” (Stăniloae 1993)

“From here one can see that a sufferance with the pure negative meaning of limitation and restraint it’s not enough. There must to be a positive sufferance, a huge one into the body and the soul of the man, without any visible and immediate connection with those passions, but interpreted like a means of atonement and of remaking the own being. We know the effect of the improvement produced upon man by a heavy illness; even if he cannot bring it in an immediate closeness to some sins and to some bad inclinations of his. Many people are deeply influenced by a deadly danger which they have passed through. Everyone can illustrate through similar cases the ennobling power which heavy sufferings have exercised upon him.” (Stăniloae 1993)

“Where are from, the power and this meaning of a sufferance of which immediate connection with the sin is not visible? If we observe, after the sufferance, a greater improvement of us, the sufferance will must have had a connection with the sin. Inside each of us, there exists an egotistic fund, a sin’s residue, one more or less restraint in its manifestations. The sufferance communicates the power of melting this fund down. Over all, the effort of will we feel it like a larger opening of our subject towards the others’ burdens, like a greater understanding of the fellow humans, like much more sensitiveness intuition to the almightiness of God in report with our shortage. The sufferance shows itself in this way, like being a force which melts the glaciers from around the ego, and which thins the walls of the egotism. The sufferance is the way towards communion; it is the way towards God like a supreme You of us, and towards our fellow human like an equal of us. **Whom God sends the sufferance to; He gives him the power which opens the way towards Him.** The sufferance, by and large, it is the means of egotism reduction, of opening the moral

horizon of the individual; the sufferance makes room for God in front of me, and to other human subjects too. "The sacrifice is the exit from the self, from his isolated selfishness, and it is my opening in front of you", says F. Ebner²⁴³. But this exits from the self it means the recognition of God, the self-limitation of the ego, and the putting of the ego at the disposition of God. And this is the sufferance. Into death it is expressed the bearing of this disposition of the limitation of the self, of obeying to God, to the very end. Where the man does not want to commit this act of entrance, through sufferance and death, into connection with God, he dies by not wanting it, because, without God, the created being cannot live. There the death is a punishment. Where, thereby, the sufferance and the death are accepted like a sacrifice, though they are a consequence of the sin, they escaped the man from sin. But a pure sacrifice and of universal value it cannot be brought by any man." (Stăniloae 1993)

"The stronger and deeper the egotistic fund is pierced into man, the greater is the necessary sufferance for melting it down. On one hand, into this sufferance it must breathe only the regret for the sin. Other liaison mustn't be with the sin. There must be a liaison of pure sufferance. The average man could not exceed the sin through his sufferance, like a sacrifice of his own person, for the reason that his being is so much rotten by sin, so that any sufferance which could be supported by him it cannot be deprived by a sinful element, by an impurity and, through no any other sufferance, even by the mortal agony, he could be able to wash it away. To his nature, there was no any other exist but either to be destroyed or to be stretched eternally into a sinful existence, namely into the hell which is not anything else but the vicious circle made by the mix of the sin and sufferance." (Stăniloae 1993)

"But, insisting on the meaning of the forgiveness, we see that even the private individuals amongst themselves, they do not forgive one another without the guilty one manifesting some repentance. In order to forgive a man, that man must feel the need for forgiveness, to see that he has mistaken, and to regret his mistake. You could forgive him before, but the forgiveness would be useless for him, if you do not make him to pass sometime through that spiritual movement of the self-overcoming of the mistake, which consists of remorse, of discontent with his deed, of realizing its gravity and the importance of the transgressed duty or of the unfulfilled one. He does not appreciate the importance of the forgiveness, he does not appropriate it in an intimate way, and he does not truly know it but when he realizes his mistake. The internal experience of the forgiveness he cannot have it before experiencing the gravity of his guilt and of the pain for it. **One cannot experience the forgiveness without**

²⁴³ "Das wort und die geistigen Realitäten", p. 180. „What sacrifices the man? All he considers into his isolated egoism and into the closing in front of the "you" like his one... The self must surrender everything is his, everything he grasped and wants to grasp when he says: mine, to me, on me. Only then he will live. If, though, he wants of save his live itself, if he wants to affirm his existence through the words: my, to me, on me, no matter how spiritualized is their sense, he will be spiritually lost".

suffering for his mistake. In the connection of these two spiritual moments are expressed another law of the moral order, which serves to sustaining prestige of the good, of the commandment to do the good.” (Stăniloae 1993)

“You won’t be able to elevate the man from the state which sin has thrown him into, if you do not make him pass through a phase of expiatory sufferance, if you do not help him pass through that sufferance²⁴⁴. Right on the moment which you want to forgive him, to call him back in communion with you, you must force him enter the oven of this painful purification. The sufferings, which are the natural consequences of the sin under the *first law* from the moral-ontological constitution of the spiritual world, through the benevolence of God these sufferings can serve, on the basis of a *second law* like means for overcoming the sinful state. For this is requested only to be borne voluntarily and interpreted by the one who endures them like welcomed on this purpose. In the first case, the sufferance is only a punishment, in the second one, it is both a punishment and a means of purification. The last sufferance is called expiatory. In the first case, the sufferance is a torment without any exit, a torment which moves endlessly into the vicious circle of the sinful state. In the second case, it is torment stretched towards the light of forgiveness and reconciliation, from which it falls while a ray still lasts on his darkness.” (Stăniloae 1993)

“We have looked at the sin and at the punisher or expiatory sufferance, in report with the moral order, like being this connection owed to it. Through this it is highlighted that into the work of people’s salvation through the sacrifice of Jesus, like a substitutive expiatory sufferance, God doesn’t aim a personal satisfaction or a personal revenge, but only the preservation of the moral order. Though, we must not imagine a separation between the moral order and the personal existence of God. If that had been the case, God would have appeared like a servant of a law.” (Stăniloae 1993)

“When God sees that we have entered the phase of the voluntarily sufferance, which has an expiatory character, He has a joy, because He knows that this sufferance brings us towards Him. Instead, about the sufferance under which we groan revolted, by multiplying our sin, He has

²⁴⁴ The Catholic theologian Karl Adam writes: “The love of God it pervades towards the essential from within people and from things, towards the preservation, the ensuring, and the restoration of those original references and relations, which reign between Creator and creature, and from which it springs out the fullness of the life and of the power, and the joy, and the happiness. It is a saint love, one full of values, and one even creator of values. And where it meets the shortcoming and the sin, into the fallen man, where it reveals like a merciful love, a forgiving one, it is not an **empty forgiveness**, a simple passing overlooking and an ignoring of our guilt, but it is always a **creative forgiveness** too, namely a forgiveness which abolishes the infinite non- value, the conscious denial of the God’s fundamental value, and the apostate idolatry of a created thing”. (Jesus Christus, p. 321). The Anglican theologian R. C. Moberly says: “We know that if a man has committed sin, it won’t be enough, even though possible, to become again good and obedient. It must be done something in the direction of the abolishment of the past, without which the obedience would not be, in the true sense, really possible and which, of course, it cannot be express only into the terms of the present obedience” (Atonement and Personality, London, 1932, p. 116).

not any joy. Of our expiatory sufferance He has a satisfaction, not an egotistic one, but a satisfaction of the parent who sees his son under the endeavor about he knows that it will bring his son on the right path. Because God knows that the absence of these sufferings for a long time, eventually even for the whole earthly life, it will make the man incapable of being saved, so that He also has a positive role in bringing these sufferings.” (Stăniloae 1993)

“We have said that the expiatory sufferance is the voluntarily endured punishment, without any spirit of reproach against God, like a consummated homage brought to Him; namely, the sufferance endured in full cleanliness. It is the clean sacrifice (Heb. 9: 14), the only one which God wants. The people, though, they couldn’t bring themselves such a clean sacrifice. Each of their sufferance was carrying the seal of the sin from within their beings, increasing it. The sufferance to death, including the death, it was a satisfying-suffering²⁴⁵, not by being a satisfaction, but by being a punishment prolonged into eternity, and not a redemptive one²⁴⁶.” (Stăniloae 1993)

“The sufferance of the one for another it is shown for many times by the reports amongst people, and these reports also indicate the possibility of a assuming the sin of the fellow human together with the sufferance for him. A mother suffers for the villainous deeds of her son, like she would have done those deeds and she is capable of receiving any punishment on her son’s behalf. The bigger the loving closeness between two people it, the bigger is the capacity of assuming the sin of for one another²⁴⁷. Jesus, by

²⁴⁵ Academician PhD. Priest Professor Dumitru Stăniloae was a rhetoric genius, who created new words all the time. In this case he put together the word *satisfaction* with the word *suffering*, in order to express his idea in the best possible way. (E. I. t.’s n.)

²⁴⁶ The Anglican theologian R. C. Moberly, in his famous book entitled “*Atonement and Personality*”, he writes: “The idea of effective expiation for the sin it equally asks for a perfect repentance and for a perfect power of sanctification. The man has sinned. The man is no more righteous. If I am unrighteous, what will be able to make me to be absolutely righteous? If my repentance – referring to the past – have been truly perfect, this would have meant that my person would have been still absolutely one with the Justice in the condemnation of the sin into me and on my account. Such a re-identification to the justice, if it has been possible, it would have been a real contradiction with my past... In report with the past, with the present, and with the future, I would have had to become perfect and continuous and godlike by right” (P. 110). Into the man, though, there cannot be found these two contradictory states: the repentance for the sin and the purity. Only in Jesus they interweaved, for He was both Judge of the sin and God, like the One Who never has sinned, but He was also an Expiator of the sin, like a man who has taken the sin upon Himself, by self-condemning Himself. He condemned the sin, but He made Himself as sin. “He, the eternal Justice, by judging the sin, He judged it not into another person, but He judged like a penitent is judged, in Himself; He brought Himself in front of the judgment which He pronounced; He stays in the role not of a simple judge, nor of a simple victim, but of a voluntary penitent, identified to the justice of God in His own sacrifice” (p. 110).

²⁴⁷ **R. C. MOBERLY**, *Atonement and Personality*, p. 118: “The law of the sufferance or of the substitutive energy, like a principle which circulates all over in the human life, it is not suspended when we step into the region of the conscience of the sin. Others suffer and are sad in fact in favor of their convicted fellows and not only with them, but deeper and sharper than they can do it. Not only is the sufferance in their life, but also there is the shame in their heart, proportionally, maybe, with the shameless of those ones and with their love. There is even more. This shame, as product of their closeness and love, it is the most powerful element of our hope for the ones who have sinned. If they are beings close to us and dear to us, who with the immaculate purity of their heart and with their confident love, they tirelessly place themselves under the burden of the

taking upon Him the human sin, He shows that He has come in the maximum closeness to the people; He has come closer than the best brother, or than the most loving mother. In order to make Himself our Hierarchal towards God, it was insufficient a juridical assumption of the form of man, but He had to come close to us in the supreme intimacy. The prophet, like the one who comes in the closeness of the second person and who speaks to us directly out of love, and the hierarchal, right the one who, from the same love, he suffers for our sins even to death, they complete each other also under this report, the first one searching the fulfillment into the last one, and this one supposing the first one.” (Stăniloae 1993)

“The sufferance of Jesus in Gethsemane Garden equaled the sufferance which should have been felt by all the people for their sin, because He was hurt like weren’t hurt all of them for being forsaken by the Father, which, like bearer of sin, He experienced it in those hours. Keeping the sin upon Himself, there came a moment in which to know, not like a divine subject, but like a human subject or, better said, not like a subject, but like an object, the profound displeasure of God for the sin. Two are the reasons why Jesus suffered a greater pain than of all the people together. Firstly, because His hypostasis has as characteristic, the eternal communion with the Father. How dreadful should have been to Him to endure, be it through the human nature, the darkening of this communion?” (Stăniloae 1993)

“The most tormenting spiritual sufferance stays, though, in the last analyze, into the isolation sentiment, of being forsaken by everybody. The man thickened into sin, he doesn’t feel his abandoning by God so painfully, either the lack of the true communion with the fellow humans. He is pleased with the surrogate of a shallow relation with these ones. But when the human being doesn’t have even these things, though, despite the whole his spiritual insensitiveness, he is invaded by an overwhelming sufferance.” (Stăniloae 1993)

“God gives the punishment in order to bring the sinner towards penitence. As the penitence state has become more perfect, the punishment loses its external character, by becoming a self-tormenting. “All that is punishment until the penitence was produced, in the perfect contribution, it is part of the voluntarily condemnation of the sin, offered by the penitent with the whole his heart”.

“In this way, in the great and mysterious sacrifice of the Calvary, it is not about a real revenge imposed by another, from outside. It is not an external equalization with the punishment... (p. 131). Here is not any element of hitting, on one hand, or of enduring the revenge, on the other

shame of the ones who have sin, thanks goodness, I will sense that, into the atmosphere of this substitutive penitence which shrouds the ones who have sinned and sneak, almost imperceptibly, like respiration of their love in their life and in their soul, that there is something which makes you daring and to warrant the certitude of their future salvation”.

hand. This death under the power of the physical and spiritual torments, it is the spontaneous voluntary action of the inherent justice, the brightness and the triumph of the inherent justice in the conditions which the justice can triumph in this case”.

“He must not endure the human revenge”. We feel that this is something too much “shocking and blasphemous for thinking”. But, more than that, this means a “negation of the divine character of the eternal Father and of the divine being of the embodied Son”. This “contradicts the whole conception about salvation”. “God’s revenge is the final consumption for the unrepentant, unsaved, unforgotten, and unforgivable sin (p. 132).

“He must not endure the condemnation of the sin. But, in the bitter humiliation of a conscience self-adapted to what the real sin is – and so, the condemnation of the sin – He bowed down His head under everything the sufferance could mean, to where the experience of the death leads, this sufferance being the counterweight to the condemnation, like an extreme possibility of denial and destruction of the self”. This death, by killing everything that was mortal into Him, it also killed the sin (p. 133).

Besides what we said introducing this note, it can be done, on the Moberly’s theory, the following observation: the Moberly’s explanation seems to keep God into a passivity towards the saving work of Jesus Christ. The sacrifice of Jesus stood in report with the moral law, because the man could not be escaped from sin without a sufferance which to be so clean and so big so that to evaporate the sin, without a sufferance which to end in death. And the moral law is the expression of God’s will. The justice, which condemned the sin through the sufferance of Jesus, even if it was also into Jesus like a man, it was there only because this Man conformed Himself to the divine will. And the divine will, it was represented not only by Jesus like God, but also by the Father and by the Holy Ghost.

God Himself cannot be considered in a role of a penitent in the sacrifice of Jesus Christ. And like judge of the sin cannot be considered only God-the Son, but God in all Three Hypostases. This thing emerges enough clearly from Moberly’s theory, which, on one hand, it does not sufficiently highlight that Jesus suffered like man, and not like God, and, on the other hand, it highlights, rightly, the interweaved presence and work of the Father and of the Holy Ghost into the Son, though not for the condemnation of the sin, but for a substitutive penitence.

Jesus fulfilled the role of the penitent like man, but then in front of God. And the penitence means, actually, the enduring of the rough effects of the moral law consequently to the sin. When these effects can be endured into goodness and fullness, the subject is saved. When this isn’t possible, they are prolonged forever, as long as the sin prolongs itself. If the forgiveness of the people cannot be obtained from the Father without death, that means God ordered death for sin. Though, we cannot cogitate that He orders out of a caprice, but on the basis of a permanent order, namely the divine justice.” (Stăniloae 1993)

“The punishment is a reaction against the egocentric hypertrophy

manifested through the sin. It is a forced limitation from outside it. That is why, it is interweaved with pain. Under its blow, it manifests the fear of a damaging, of a shrinking, of a disappearance, eventually. But the punishment for the sin it must be, in fact, a total annulling of the sinner from the known way of life, into which the sin was committed.” (Stăniloae 1993)

“We have mentioned the sufferance of the individuals without sin, because of their nonconformity with the world. We must notice that this sufferance is not to them a torment, but, in the same time, it is happiness. It is a transfiguration hidden into humbleness and sufferance, but it still is a real transfiguration. And, for the power from within them it is conveyed also to the Cosmos and to many beings from around them, which honor them like their powerful but mysterious helmsmen, one can say that, through the unseen action of the Holy Ghost, there exists a continuous state and there is produced a continuous work of transfiguration of the word in a hidden way, despite of the proud reign of the laws of the sin from the surface. And, even more, these categories of the sin they haven’t a full reign either to the surface. Through them sprout out and are mixed the powers of the transfiguring order from hidden. Without this counterbalancing the relative order from the surface couldn’t have been maintained, but it would have become a chaos.

The form of this world, though generally, it is not compatible with the happy life of the ones without sin, though it mustn’t be considered unilaterally like being universally evil – in Protestant sense – or like being universally good, which – by making a responsible life useless, and by deepening the whole life into indifference – it reminds again either about the Protestant thesis or about the naturalistic thesis.

The hidden transfiguration of the world remains so, generally, not full, not satisfying. Absolute reign over this world cannot win. Something like that would mean the end of this world.

This is the reason why the resurrection of the bodies cannot take place before the end of this world.

This thing is shown to us by the resurrection of Christ, which is also to Him a new ascent like man. His resurrection is the full victory over death and not only a proof to the people from earth that death doesn’t mean the total end of the being. This victory is the anticipation of such a victory also to us, because, even the souls of the righteous enjoy a happiness after the separation from the body, like Jesus enjoyed too, their state of separation still presents a blunt, an incompleteness of the man through death, after the hereditary sin. The happiness, at which some souls go after death, it wouldn’t have been possible if they hadn’t been destined to resurrection, if that state hadn’t been an anticipation of the resurrection, like it was also to Jesus His descent into brightness, in the region of the souls from after death.

Sergei Bulgakov, by noticing the tape measure on which is lined up: the descent into hell, the resurrection, and the ascent to heaven, he draws the conclusion that these acts are part of the hierarchal service of God or, in

any case, they still not are parts of His royal dignity, because in His situation of emperor like man - says Bulgakov - Jesus is not but only since the moment on which He sits on the chair of glory, on the Father's right hand. The most important Biblical argument for its affirmation Bulgakov finds it in the Epistle towards Hebrews, where it is said that Jesus entered with his own blood in the Holy of the Holies (9: 12). So, until He didn't ascent again to the Father, Jesus would not finish His hierarchal service.

This thesis grows up from the ensemble of the conception of Sergei Bulgakov about the work of Jesus Who would not have been saved the people by the bringing of the sacrifice like a fulfillment of an order of the divine justice, but by inwardly transformation of His human nature and, after that, through the irradiation of His power outwardly, into all the people. But this conception seems to us to be wrong when sustains – and so exclusively – a gradual perfecting of the human nature in Jesus. It could result from here that, at the beginning, this nature has had moral shortcomings.” (Stăniloae 1993)

Symbol

“The secondary argument brought by the icons’ defenders against the mosaic interdiction of carving images of God, invoked by iconoclasts, it was a precious specification of the difference between idol and symbol. Through it, the icons’ defenders showed that even the Old Testament, despite forbidding the carved images, it didn’t forbid the so-called symbols, which constituted an anticipation for icons. So, they clearly differentiated between idol and symbol, unlike their adversaries.” (Stăniloae 2005: 85)

“It is possible that the icons’ defenders did for the first time in the history of thinking, this specification, in a conscious manner. Through it could be reconciled in the Christian conscience the apparent contradiction between the Old Testament forbidding the carved images and the commandments of casting two cherubs in the Holy Tent (Exodus 21: 18-21), or of casting a brass snake as sign of Christ (Numbers 25: 8-9). Unlike the iconoclasts who solved this difficulty in a simplistic manner, by disregarding the commandment concerning the Cherubs, the brass snake, and other resemblant commandments, on the reason that God cannot contradict Himself, Saint Theodore the Studite said: “O, what insanity! The negation forbids us to liken God to any existing creature, to the sun, to the moon, to the stars, or to something from the other things, as it means building idols; the affirmation wants to elevate Israel, as much as possible, on a symbolic path, through certain images and shapes, to the contemplation of and to the union with God. Isn’t the whole image of the Tent a seen manifestation of the serving into ghost, designated through symbolic visions, to the great Moses, by everybody’s God?”. The differentiation made here between idol and symbol it is clear. Whilst the idol sticks the spirit of the worshipper to the created world, the symbol serves to elevate the human mind beyond, to spiritually contemplate and worship God.” (Stăniloae 2005: 86)

“The symbol, by and large, it is an indicator towards what is beyond the symbol. The symbol isn’t a reality for itself, but it depends on another reality which it symbolizes. It is a finger pointing towards something else, which isn’t seen, but which the human spirit is helped by symbol to think at. The symbol can have also the character of a self-standing reality, having a purpose in the order of the natural life. But besides this natural purpose, the respective reality can also receive the function of symbol, which is different from that had on the basis of its self-standing existence, and which serves as indicator towards another reality. For instance, a lit candle, besides its natural purpose of being a candle, it also has the function as symbol, which it is no longer considered as a thing in itself through, but it is regarded in connection with the spiritual light imagined by that candle. Either is a thing in the order of the nature and of the natural needs, or it is a thing specifically made for having the purpose of symbol – and not having any other purpose –, anything, through its function of symbol, it is an image of a reality differing from it, and not as something self-standing. The symbol

is a ladder helping the spirit to ascend to the symbolized reality. The character as *image* and as means of *ascension* of the mind beyond the symbol, these are, actually, one and the same feature the symbol has.” (Stăniloae 2005: 86-87)

“According to a general determination regarding any symbol by and large, namely anything serving to direct the mind towards another reality, the idol too, it can be considered as symbol. But in this general sphere of the concept of symbol, it is distinguished a special symbol, which is characteristic to the cogitation and to the feeling both Mosaic and Christian. The reality indicated through this special symbol, it isn’t a reality from this world, but it is a transcendent reality. The correlation with the transcendence it is the distinctive note of the Mosaic and Christian symbol. The symbol, in this special meaning, it awakens and it upholds the relating of the human spirit to *transcendence*. The symbol is seen depending on transcendence. Through the symbol one “contemplates” the transcendence and one “serves” the transcendence. That something which the religious Mosaic and Christians indicate to, it is the transcendence.” (Stăniloae 2005: 87)

“The character as symbol of this world it can be discovered increasingly further, and this “symbolizing” of the world is a man’s mission. The same this is said by K. Jaspers. “The whole empirical reality (Dasein) it is crossed through by a potential symbolism”. He also brings some valuable clarifications in this various domain of the symbols. He distinguishes a symbolism of the *significations* and a symbolism of the *contemplation*. The difference between these two it isn’t totally identical to the difference between the things of the created world and transcendence. This is for the symbolism of the *significations* can express not only the reports amongst the things from within world, but it can also express reports between things and transcendence. The difference ascertained by Jaspers it rather refers to two attitudes, or to two soul’s state. The symbol which it deals with, it is called by Jaspers as *cypher*. The symbolism of the *significations* comes out of an intellectual comparison between things, and therefore it separated the signified from sign and, given the connections amongst all the elements of the empirical reality, anything can be signified through everything. But in *cypher* one contemplates only the transcendence and without separating it from sign. One can live also his cogitation about God as a *cypher*, but then he penetrates through cogitation to the foundation or in the abyss of his cogitation, beyond any cogitation. And, of course, even the living of the transcendence through *sypher* it cannot avoid a signification. But in this signification isn’t indicated something through something else, but it is expressed the lived transcendence together with the *cypher*. Through it, the feeling becomes clearer and deeper. This is because the *cypher* and its

signifying do not occasion a finished living of the transcendence, but an always deeper sign of it.” (Stăniloae 2005: 97-98)

“The idol doesn’t pose difficult problems in the undertaking of knowing the forces expressed by idol. The idolater knows adequately, though not in the whole extension, the “forces” of his deities. But the knowledge occasioned by symbol is antinomic. It is a knowledge in nescience, or a nescience in knowledge. These differences are shown also in the mode of building the idols and the symbols. The idol too, it presents the stylized nature, but by exaggerating the limbs which the nature’s forces he wants to express are manifested through. It is an exaggeration which doesn’t elevate the man upon nature, but it highlights him some of the nature’s forces, by breaking the natural equilibrium in the favor of those forces. In symbol, as transcendence’s cypher, without being annulled the natural forces, for these forces serve as images for other spiritual forces, there are chosen the good forces and they are presented in an association with elements opposing the evil forces, in order to raise the man’s look, at forces superior to the nature’s force, namely to forces of spiritual order. The brass snake is hanged on the cross in order to show that what is evil, it is defeated; the Aaron’s staff flourishes in order to defeat the corruption; The Cherubs are presented as winged people etc. Or, if not, are taken as symbols the cleanest things, in order to make possible to be symbolized the clean and luminous features of the transcendence (clean wheat flour, oil, wine etc.). So, the accent is placed on the beautiful, noble features of the things, and their defects are overshadowed. Of course, in order to a certain thing to become a religious symbol, or symbol of the divine transcendence in a restricted sense, it is necessary that the believers to be utterly convinced that God Himself has chosen that thing as His symbol, that God has highlighted certain features of the that thing which can mirror the divine features, in order the light of being chosen by God to stay upon that thing, a fact that makes of that thing more than any natural feature of it, an environment which the divine transcendence is contemplated through.” (Stăniloae 2005: 99-100)

“The fact that the things will serve as religious symbols in restricted sense, only if they are chosen and sanctified by God, and not simply due to their good features, it shows, in the same time, the antinomic gnoseological character of the symbols. The only clear thing the symbols make it known to us it is the existence of God and His relation with the things and through thing with us. Through things the human spirit achieves, by and large, a transcending from the created things to the uncreated God. There isn’t anything else that we know through, so clearly about God. That’s why the Holy Fathers said that through creatures we know that there is God, but we do not know what God is. The things, and above all: the whole world, they are necessary to us in order us to know G0od, but they do not offer us an adequate knowledge about God. If we didn’t take the world in consideration

as symbol, we would have only a negative knowledge and feeling about God, as Creator and almighty upholder of everybody. And by consistently developing this iconoclast thesis, it leads to denying any knowledge about God, and this is for the negative of the apophatic knowledge it means experiencing God, through man, while the iconoclasts refuse to God any relation with His Creation. But the world's symbols do not offer us, on the other hand, the possibility of adequately know how the divinity is in relation with the world and especially beyond the world, for God – in His work as Creator and Source of the Providence and beyond it – He is unseen and, He is above anything He created and which He takes care of.” (Stăniloae 2005: 100-101)

“One can say, therefore, that the seen form, without being identical to the unseen form, it is unseparated from that one, it is soaked with that one. Immediately the unseen form no longer had been in the seen form, the seen form of the things would have decomposed. The seen thing is symbols of his unseen paradigm, just by the fact that these two ones, without being one, they still are together, they are unseparated. Of this consists the antinomy of the symbol, that in order to know what isn't seen, you must look at what is seen, but in the same time you must surpass what is seen. What is seen it makes you known what isn't seen, but you still mustn't stop yourself to what is seen, because this means transforming that seen one in an idol. But the transcendence doesn't forsake the seen thing, for the prototype that can be intuited in the seen thing, it works within the seen thing, but without being one with the seen things. What isn't seen, it is and it isn't known through what is seen; it is and it isn't defined by what is seen.” (Stăniloae 2005: 112)

“The things as symbols, they do not indicate the divine rationalities only like causes which created the things once, and which are now separated from things, and inactive. They indicate the divine rationalities not only as the ones which God created them through, but also as the ones which God keeps them in His Providence through. Between Creation and Providence there is a tight connection. The things aren't only the symbols of God-the Creator, but they are also the symbols of God-the Providence Giver. The things indicate a work of God, a work active on any moment within things.” (Stăniloae 2005: 112)

“The icons' defenders said that before Christ, the people tended to make idols out of the seen things. The sin deprived the people of the power of being able to look beyond things, at the divine paradigms. That's why God forbade to the people to make carved images. But God recommended the people, though, some images, but with the aprioristic commandment not to reckon them as God, but only as the symbols of God.” (Stăniloae 2005: 113)

“The clean behavior of the people amongst things, as also the godlike grace poured upon the people, they make the people to more easily see in things the things’ godlike prototypes. The advancing on this way of seeing the people and the things, as symbols, it equals, therefore, to a gradual sanctification of theirs through grace. The full unveiling, the full lighting of the godlike prototypes through people and things, it will take place, though, only in the future life, when all the stains from the life of the righteous will have been be erased, and when the creation will have been liberated from the slavery of the corruption, which it has been submitted to, because of the man (Rom. 8: 21).” (Stăniloae 2005: 114)

“The icons’ defenders showed that the non-embodied God cannot be represented in an icon, but He can only be cogitated in symbols; but this is not valid for the Embodied God too. The symbols cannot be prototypes to icons because of two reasons:

a) The symbol is a created thing and that’s all; the symbol doesn’t present God, but it is the result of a work of God, and that’s why it is not important that the symbol’s image to be multiplied, because of not being - the symbol’s image – the God’s image.

b) Anything, from anywhere, it is too, a symbol of God, so that it isn’t necessary to be reproduced the image of a thing from distance. Though, if God prescribes through Revelation a certain thing as symbol of one of His works, for instance the lamb, these one it can be found everywhere, or even if certain objects only for they are sanctified and placed on a certain place (in the Temple of the Law), similar objects can be seen everywhere, and the holiness of the ones from within Temple it cannot be represented in icons.” (Stăniloae 2005: 119)

“The icon’s defenders, by distinguishing, by and large, the icon from the symbol, by considering the icon as an expression of a great closeness of God to the world, by considering the icon the expression of a great unveiling of God through embodiment, by founding the icon on the human nature as image of God, and especially on the fact that in Christ this nature is a maximum image of the Godhead, in the meaning of a full union with God-the Word, these icon’s defenders could give the iconoclasts the impression that they, unlike the Old Testament, they came again close to the idea of confounding the icon to God, as in the case of the pagan idol. That’s why the objection of the iconoclasts was beneficial for it gave the Orthodox the occasion to specify that they understood through icon something else than the iconoclasts did, so that all the reproached made by iconoclasts were inconsistent, for those reproaches were based on a conception about icon that wasn’t characteristic to the iconodules, but only to the iconoclasts. In other words, the icons’ defenders specified that to then, the icon, though it is more than the symbol, it still remains framed in the symbol’s genre.” (Stăniloae 2005: 122-123)

“Regarding the idea of symbol, we have to make some distinctions. There is a symbol belonging to the nature of the symbolized thing, and there is also a symbol of another nature. For instance, the dawns are the natural symbol of the sun, for there are from the sunlight. The symbol of another nature can be also diverse: a thing that subsists by itself, or one that is only an illusion, a phantasm, or an apparition without reality. Belonging to the first category is the lion as symbol of a strong man; in the second category falls some forms shown to the prophets, for instance the sickle seen by Zachariah and other likewise. The natural symbol is always with and into the nature which the symbol has its existence from. The symbol of another nature and subsisting by itself, it cannot be always with the things it symbolized, but it can exist also before and after the moment which it is considered as symbol on. Finally, a symbol without a real existence, produced by Providence only in order to exemplify a certain thing, it doesn’t exist except only on the moment which it serves as symbol on; it doesn’t exist either before or after, and immediately perishes definitively.” (Stăniloae 1993, 2: 67)

Tears / Crying

“The most subtle analyses of the crying and of all its varieties, we have been offered by John Climacus in the 7th level of his Ladder. We give here a few modes which he characterizes the tears in. By and large, he says: “As the fire consumes the reed, likewise the tear cleans up any seen or spiritual stain”. According to Saint John Climacus there are several types of tears: “from nature, from God, and from enemy; or of praising, due to our vain glory, out of causes of fornication, of love, out of remembering the death and out of many other reasons”. We, by shaking off all the things by the fear of God, let’s gain the clean and not-cunning tears by thinking at death, for there isn’t in them any deceit or self-appreciation, but they rather bring the cleaning and the thriving in the love of God, the washing away of sins, and the setting free from passions. There is no wonder the crying to start with good tears and to end with evil tears. But it is worthy to be praised that crying starting from the contrary of from the natural things, and to reach the spiritual things. That’s why do not trust the springs of your tears before the consummate cleaning. This is for one mustn’t trust the wine immediately after pouring the juice from grapes press in the barrel”. “The one travelling with relentless crying towards God, he doesn’t stop being on every day in holyday, as the one who is in continuous celebration with his body, he will receive the relentless crying”. (Stăniloae 1992: 115-116)

“The tears banish away the laughter. “Be like a man in your heart, sitting on the high throne of your humbleness and commanding to the laughter: “Go away” and it goes away, and commanding to the sweet crying: “Come to me” and it comes, and to our servant, the tyrannical body: “Do this” and it does it. If somebody has dressed himself up in tears as in a happy and full of grace wedding garment, he has known the spiritual laughter of the soul”. The crying on the superior levels it is no longer a crying of the bodily eyes. “Abolish the sin and it becomes useless the pained tear of the sensitive eyes. In Adam there was no tear before his falling, as there won’t be after resurrection either, since the sin will be abolished.” (Stăniloae 1992: 116)

“Most of the time, the ones who pray remain within their bodies and the feel the passions from within themselves. The holy things produced by prayer, they elevate and they spiritualize the natural things, but they do not abolish them. The beginning of this consummation it is the fear, which doesn’t kill the passionate part of the soul (as Barlaam thought) but, by becoming a work pleasant to God, it produced the pricking of the heart and the savior crying, namely the bath of the forgiveness. The cleaning tears which give the prayer wings, and which lighten the spirit’s eyes, and which maintain, as Gregory Sinaites says, the grace of the Baptism, and if the grace gest far these tears call the grace back, and this is the reason why these tears are also called as the second Baptism; aren’t these tears a work common to the body and to the passionate part of the soul?” (Stăniloae 1993, 2: 50)

Temptation /
Trial / Test

“The Romanian language is more nuances regarding the man’s testing and it reserves to the two sorts of tests different words: through *temptation* it indicates almost exclusively the test through pleasure, reserving to the test through pain the word *trial*. Thus, when we hear about *temptation*, we think at something attractive, and when we hear about *trial*, we think at something difficult to endure.” (Stăniloae 1992: 137)

“In Christendom, the test doesn’t have only a scientific purpose of making the man to reveal himself. The test isn’t a simple objective experiment, but it has mainly a pedagogical purpose. Through it, the man must not only to know himself, but especially to correct himself, namely: by knowing himself to correct himself. The test doesn’t aim so much to reveal the intensity a man’s lusts and angry, but it has rather the purpose of making the man to overcome his lusts and angry. Of course, as you cannot tell that you have defeated somebody while you have tied him while he was sleeping, likewise one cannot speak about a victory upon lust except he defeats that lust in the moment the lust it has all the conditions to actually manifest its power. If you dominate a passion until nothing stirs it up from its sleep, it doesn’t mean you have weakened it neither that you have quenched it. You will be able to say that you have quenched the passion’s power only if you, when putting in front of the passion the test that stirs it up, that your passions no longer are stirred up or, even if that passion is stirred up you still can appease it. That’s why the tests have, on one hand, the purpose of unveiling what phase you have reached at, in your endeavor of defeating your passions, or what intensity your passions are in, and on the other hand, the tests have the purpose of making the struggle against your passions to become even stronger.” (Stăniloae 1992: 137)

“In a restricted meaning, the temptations have the purpose of making us to defeat the lust’s passions, or to defeat the attraction exercised upon lust by the perspective of the pleasures, like the trials have the purpose of making us to defeat the passions of the anger, or the repulsion and the reaction which the pain awakens to us.” (Stăniloae 1992: 137)

“The temptations help us to grow up spiritually by rejecting them, namely through restraint, as the trials fulfill their purpose of strengthening us by accepting them. One can see that the restraint is an easier thing to do, for we can assume the toils of the restraint by our own initiative. Properly-said, one mustn’t always wait for the apparition of the external temptation, in order to make the effort of a restraint. This is because of each man bearing in himself the lust, as a torsion spring stretching from time to time towards pleasures, on the basis of the man’s memories, of the habit, or of a natural appetite searching for an exaggerated satisfying. Maybe this is the main reason why the man can proceed to a systematic life of restrains out of his own initiative, through willing toils.” (Stăniloae 1992: 137-138)

“In the case of sadness, anger, and rebellion, on one hand, the restraining from them is more difficult, and on the other hand, they are only servants to the pleasure’s passions. That’s why fighting them must follow in a more advanced stage of the spiritual life, being eased by the weakening of the basis passions of the lust. But, besides that, they are almost always stirred up by external causes. The rebellion doesn’t have its ultimate source within us, for we do not rebel for the sake of rebellion itself. The rebellion is always a reaction and not a primordial initiative, as the lust’s movement is. That’s why one must wait for the external causes in order to fight the passions stirred up by them. Then, while the temptation invites us to pleasure, and the trials bring us pain, it is easier to renounce to pleasure than to search for pain.” (Stăniloae 1992: 138)

“Actually, we aren’t asked for searching for pain out of our initiative, but we are asked to take measures out of our initiative in order to reject or to preempt the pleasure. The primordial and direct cause for the man’s falling isn’t the running away from pain, but it is the searching for pleasure. The running away from pain it comes later on, because the pain has been brought by pleasure. Therefore, one must fight the pleasure in the first place, mainly and directly. As the pleasure is often searched, out of an our previous initiative, and the pain is almost always avoided through a reaction taking place when the pain is caused, likewise, if we want to escape the initial initiative searching for pleasure we will have to do it also through a previous contrary initiative, while if we want to escape the reaction contrary to pain caused on the moment the pain appears, we must wait for that moment in order to stop that reaction. It is true that I can prepare myself in advance for receiving a pain that follows to be caused to me. But I do not cause to myself the pain, in advance, or I do not quicken the pain’s apparition, but I wait for it to be caused to me. Also, out of own initiative I must reach the state of no longer manifesting such an initiative, that of no longer searching for pleasure. I run away from pleasure as reaction to a fact that I expect. But I must wait for the moment of the pain in order to stop my repulsive reaction to it.” (Stăniloae 1992: 138)

“The Savior passed the two kinds of tests, in the same order: first, the temptation through pleasure in the wilderness, and second, the supreme trials through pain during His sufferings and death on the cross. Both accepting the pleasure and rejecting the pain the weakness of the nature is being manifested in. This is for the passions receiving and manifesting the pleasure and those ones rejecting the pain, they aren’t else but the manifestations of the nature’s weakness. Jesus strengthened His human nature, and through that He strengthened the human nature by and large, both by rejecting the pleasure and by accepting the pain.” (Stăniloae 1992: 139)

“Actually, in searching for pleasure and in running away from pain there is manifested a nature’s weakness, which, on psychic plan, it is experienced in the first case as a difficult to be stopped impulse and, in the second case, adds a fear difficult to dominate, and this fear (fear for the life into body) it fuels the worry. Sometimes the fear of pain is manifested so dreadfully so that we can consider it as the supreme trait of passiveness in front of the tyranny contravening our nature’s freedom and self-control.” (Stăniloae 1992: 139)

Tent

“That’s why it is said in Exodus that Moses, by entering the divine darkness, he saw the archetype of the divine tent. Saint Gregory of Nyssa affirmed for several times that whosoever enters the godlike light he has the experience of entering the not-made-by-human-hand tent of the godhead, Who is the eternal Son of the Father, the wisdom and the power of God. Just this Holy Father who forbade the man to liken God to some concept of the known things, or to some imagining of the human fantasia, he said that after Moses purified his life, he “entered the not-made-by-human-hand tent”, seemingly wanting to indicate that this structure seen by Moses it hasn’t a unilaterally theoretical character, but it is an existential living of the divine intimacy by the whole man, by being an experience and not a theoretical knowledge, a structure of the love and not a concept. This ascension of the man doesn’t mean only a progress in God but in the man himself too, the man becoming ever higher than himself. Like Saint Gregory Palamas, Saint Gregory of Nyssa highlighted that entering the not-made-by-human-hand temple it isn’t simply apophatism, but it is a positive seeing and a living in a reality superior to any knowledge.” (Stăniloae 1992: 298-299)

“Under the general shape of a tent, which comprise everything that exist, as Saint Gregory of Nyssa said, the Apostle Paul saw at his turn the heavenly mysteries which is not forgiven to the man to utter. In this tent we will be fully shelter in the future life, when our seen tent will be undone – namely this body – and we will be dressed up in the not-made-by-human-hand-house form heavens, namely in Christ. This is “the larger and the most consummate tent, not-made-by-human-hand, namely not belonging to this creation”, in which Holy of the Holies entered Christ only for once, namely it is the godhead which Christ entered fully entered as man, as our Fore-Runner. It is the One begotten Word of God “in Whom have been built up all the seen and the unseen things, either thrones, or chieftains, or masteries, of dominions, or power” (Col. 1:16).” (Stăniloae 1992: 299-300)

“The heavenly tent which we will be dressed up in, in the future life, it cannot be except the hypostatic and all-comprising and also all-loving, Wisdom of God, for Apostle Paul called the body That One took as His “iconostasis”, which we will enter the infinity of His godhead through. Saint Gregory of Nyssa reckons, by and large, the body as “iconostasis of the tent from below”. So, our soul would be the lower tent, made in the image of the tent from above, for – in the likeness of the Logos into Whom are comprised from ever all the things’ rationalities and at the end so will be all the creatures – it is destined at its turn to embrace with love the rationalities and the images of everybody, but not as their existential source, but as receiver. But in another place, Saint Apostle Paul called the body itself as “tent”, which would want not to be separated from but we would want to put the other body on, over this one, “for what it is mortal to be swallowed up by life” (II Cor. 5: 4). This is because nothing from our being, and therefore neither the

body, it will be lost, but it will be overwhelmed by light and it is shown as light.” (Stăniloae 1992: 300)

“Either through the “tent from below” it is understood only the body, or the only soul, or it is understood the whole man composed of soul and body – and this is more probable –, the fact is that like our tent from below will once put on the tent from above, likewise the tent from above has put on the tent from below, being shown by this a conformity between the two tents. The purpose on which the tent from above accepted to put on a tent from below it was His will of restoring and consolidating this tent from below which entered the process of collapsing. Better said, by these there haven’t been combined two tents, but one and the same uncreated and eternal tent has made Himself as created too, for Christ is a sole tent, created and uncreated, in His quality as unique divine-human Person. To the same purpose of consolidation and restoration and full achievement in an eternal existence of the tent from below, it serves also the putting on of the tent from above, by entering the light, in the life from here for short periods of time, and forever and fully in the future life. Properly-said, by entering us the light it is being consummated the work started through creation, a fact that starts with the descending of the “Light” within world, where the Light lightens as in a darkness that hasn’t comprised it yet. (Stăniloae 1992: 300)

“The purpose of the “Light”, of the tent from above, it is that of penetrating and gathering together again the ones who got out. This work starts through the descent of the Light on earth, as Embodiment, it continues through Resurrection and it is accomplished for each man when he ascends to seeing it, when he enters the tent from above, at the end of his purification. Through this, the light of the created conscience enters the uncreated and all-luminous “Light”, or the “Life” and the “Conscience”, being penetrated by Him. What we have actually weakened by getting out of the tent from above it is our full “being”, the power of existing and lighting eternally. By being gathered again in Him our power of existing and lighting is being restored. Everything that exist can exist and it can lighten only for it remains inside the “house” lightened, being nourished out of the source of the existence and of the light coming out of it; what comes out of it, it comes in the sphere of the existence of the endless light. Our tent from below will be restored, it will be consolidated, and it will be lightened forever only if it penetrates the true existence and light, or if the true existence penetrates it. “And this true existence is God the One Begotten Who comprises in Himself all the things and Who has set within us His own tent”.

This is the great mystery Moses saw before this mystery being accomplished, and this is too the great mystery experienced by any purified mind that penetrates the light, after it has been accomplished.” (Stăniloae 1992: 301)

“The man’s ascension towards God it starts within Church and it end within Church. Within Church begins and ends the action of man’s consummation; within Church starts and ends the man forever, advancing towards the endless ages from within Church, the Church itself being the bosom of God. Starting and remaining in the seen Church, the man ascends on the Church’s unseen levels, as in a seen tent ascending on the stairs of the unseen tent, and this won’t be else but one and the same, if us, by putting us the unseen tent we do not disrobe the seen tent, but the unseen one being placed over the seen one it penetrates the last one increasingly more. That’s why, the Saints do not leave the Church, but they are on the highest levels of the Church and of their life in God.” (Stăniloae 1992: 301)

Thoughts

“Let’s yield to Christ any innocent thought that appears within us, from the first moment, because any thought is stalked by the “beasts from reeds” (Ps. 63: 31), namely by the evil ghosts, or by our passionate thoughts, which rush out from their hidden places and bites our innocent thought, damaging its beauty or kidnapping it.” (Stăniloae 1992: 128)

“The innocent thought, according to Evagrius Pontius, it can be either angelic or human. The human thought brings in mind the simple form of a thing, for instance of the gold. The angelic thought associates the simple form of a thing to a good meaning, a spiritual meaning. For instance, the good thought by studying the gold’s purposes, it praises God. But the evil ghost or the passionate thought attacks these good thoughts and he associates passion to them. For example, if in the first moment which the man looks at a piece of gold in, or he looks at the gold with a good thought, the evil ghost or the passionate thought by awakening the man’s lust for gold, it bites the good thought and it defiles it, and the good thought is no longer whole and unharmed.” (Stăniloae 1992: 128-129)

“We must guard the innocent thought that appears within us in order not to be grabbed by lust or caught in a passionate cogitation”. (Stăniloae 1992: 129)

“The surest method which we can guard unharmed the simple thought with, or the good thought appeared within us, namely the method which we can stand strong next to our simple thought, it is that of associating the simple thought to the thought at Christ, to bring our simple thought as sacrifice to Christ. By doing this, we avoid to be our thought kidnapped and take on the slope of a passionate cogitation. By doing this we have given our cogitation and will a support, so that they can remain faithful to this first form which the thought has appeared in. Thus, the passion takes the cogitation, without us wanting to, on who knows what paths, causing the so-called phenomenon of scattering our cogitation, until we totally lose the control upon our thoughts, and this brings us to an uncontrolled and passionate external life. The guarding of thought it is a guarding done by the mind to itself. Of course, one cannot stop the mind from continuously working. That’s why we must always watch upon our mind. And the purpose of this vigil is either for, when receiving the thought, this thought to take place in a pious cogitation, producing associations of pious thoughts, or, when appear other thoughts as beginnings of other series of thoughts, to be they too sent, on the first moment, to the healthy riverbed. This is a narrow path, a path upheld by a continuous effort, a path that is very difficult at the beginning, but that it times becomes ever easier.” (Stăniloae 1992: 129-130)

“By always bringing the innocent thought as sacrifice to Christ, at the beginning through the hope that He will make His present felt to us in our

heart, because we do not feel His presence for now, we will reach to feel that he is within us, for our heart which He dwells within it will be opened. Actually, this is the heart: the sensitiveness for the presence of Christ and the steadfast sensitiveness for good. In a concrete manner, we will gain the experience that we have a heart only when we feel the presence of Christ, only when our heart is open in order us to see Him. Until we do not see Christ within us, we will not have achieved the “feeling of the mind”, the “feeling of the heart” for Christ, as Diadochus of Photice said, for our heart won’t have been opened, in order from there Christ to unveil Himself to us, and in order Him to overflow upon the whole our soul’s life, His kindness and understanding, united with our kindness and understanding. Until this openness hasn’t been done, this awakening of the “feeling” through mind of the presence of Christ, we must knock on its door, with the thoughts we sacrifice to Christ, hoping that we will achieve the feeling of His presence and by this our heart it will be opened. This is the only means which we can make our heart to be opened though, in order Christ to unveil Himself within us, the only means which we can find that we have a heart through, and Christ in it, which we can to become “people of heart” effectively. We must exercise ourselves in sensitiveness acts, in order us to achieve the sensitiveness. This is for our heart - and Christ from within our heart - they do not receive any passionate, callous, dirty thought, and therefore they do not open to this sort of thoughts. (...) But the faith, the hope, and the love, they express the state of sensitiveness for Christ of the one who knocks on the door of his own heart - for his heart has become through Baptism the home of Christ – with each first-born thought.” (Stăniloae 1992: 130-131)

“By being the heart the dwelling place of Christ within us, by somebody guiding his first-born thought towards his heart it means associating that thought to Christ, or vice-versa. The mind oriented towards heart it has the power of keeping each one of its occurred thoughts clean and unharmed by the passionate attacks. This is for the Holy Ghost is in our heart as a “candlestick of the knowledge” illuminating within us. (...) That’s why is good for our mind to always be with its attention directed towards heart, namely towards the One Who dwells within our heart. (...) When the mind, instead of being focused on its intimacy, on its hearts where Christ is, it entirely overflows towards the external things, in the regions of the passionate movements from within us, or in the senses’ world, it becomes possible the attack of the evil thoughts. Even if it is necessary that the mind to firstly look at the more exterior thoughts, which are brought by lusts, when the mind is focused on Christ it looks at the exterior things in its quality as supervisor, as disciplinarian, and therefore the mind doesn’t become a slave subordinated to those evil thoughts. Usually, these things take place thus: in the first place there occurs in the conscience a simple thought. Immediately after, somewhere at periphery, there occurs an evil thought, kindred to the tendency of take over the simple thought occurred

before. Somebody talks to me about gold, making thus to occur in my mind the simple idea of gold. But, immediately after, in a corner of my conscience raises its head the lust, of possessing gold, or the regret of not having gold. The simple thought has stirred up a lust which focuses on another thought. I must associate on the first moment the thought of gold to the thought at God. Thus, the passion's thought will be defeated. It cannot remain neutral for a long time. By associating the simple thought to the thought at God, we have rejected the attack. The attacks will appear in an involuntary mode, to any man almost, even if he is on the most advanced spiritual levels. And sometimes, even if the simple thought is guarded, the passionate thought will persist. This happens when the man is strengthened in his addiction to that sin which the bait brings it." (Stăniloae 1992: 131-132)

"We cannot always defend the simple thought, the first-born thought, against the claws of the beast that stalks the thought. This happens especially when we haven't immediately sacrifice that thought to Christ, and when the mind hasn't directed together itself with that thought towards heart, but it has looked behind, as Lot's wife, at the occurred attack, at the lust which has signaled its – presence in conscience. By forgetting a little about itself, and by allowing to be touched by the breeze of sweetness emanating out of the awakened lust, the mind ascertains that the first born and simple thought it has been stolen from it and it has been bitten by passions. The mind can fight even now, in order the lamb to escape with as small as possible wound, or, anyway, until isn't totally devoured by wolf. This battle is harder but it still must be fought. And the help consists still of the thought at God, and still the running towards the heart it can find this help. God won't delay helping us, if we call upon Him with the whole our power. If we see that the thought at our brother it has been covered with hatred, let's not allow this accompanying to further unfold, and let's pluck the image of our brother from the hatred's corner, at least later." (Stăniloae 1992: 132-133)

"There are also cases which the attack occurs out of nowhere, and not as an echo contrary to an innocent thought which has sprung previously in our conscience. In these cases, even the first thought has the character of an attack. But this is sometimes such a light, a masked attack, so that we cannot suspect its character as attack. It must still be unveiled from the beginning, until won't become out of an ant a lion which we won't be able to get rid of. In order to do this one needs a special spiritual sensitiveness, gained through a steadfast exercise and through a long endeavor of removing the passions." (Stăniloae 1992: 133)

"By steadfastly exercising ourselves and through our long endeavor of cleaning ourselves of passions, the Holy Ghost has become within us an actual power, a power overflows out of Christ, dwelling in our open heart, so

that this power illuminates all the overshadowed corners of our conscience and it notices on the first moment every passionate movement, be it however weak and camouflaged at the beginning. But even if we haven't reached yet at this sensitiveness of a long living within our heart, or of a living according to the ghost under the influence and the light of Chris and the Holy Ghost, we can defend ourselves by meeting any thought which occurs in our conscience, with the name of God. If that thought is totally innocent, it will be preserved, by this, in that state; if it is not totally free of passion, it will be cleaned up, by being separated the simple image of the thought from the passion; and if it is totally passionate, it will be quenched." (Stăniloae 1992: 133-134)

"Guarding the thoughts actually consists of a ceaseless mentioning the name of God within our mind, in searching for our heart, or in focusing our mind on itself. But this isn't else but a focused, uninterrupted prayer; still, this prayer is not the clean prayer." (Stăniloae 1992: 134)

Time / History
/ Eternity

“The eternity cannot be the quality of an inalterable substance (even if we would conceive this inalterability as an eternal composing and decomposing), and neither it can be the quality of an eternally valid law which exists in itself. Such a substance, as external object, it lacks the most essential dimension of the inexhaustible character: that of the interiority. And such a law, as object of the rationality, it cannot exist in itself, without a substance, or without a rationality which to be able to cogitate it out of the same eternity. The eternity cannot lack the most essential quality of the inexhaustible character, one that must be in the same time a dimension of the life in plenitude. An eternity that lacks the free and conscious life it is, in the best case, an ambiguous eternity, lacking the plenitude of the experience, and therefore it actually is a false eternity. Even the eternity of a pure rationality it is a monotony that kills, and consequently is a limited one.” (Stăniloae 2003: 178-179)

“The true eternity must be the quality of a consummate subjectivity, for only this one is totally incorruptible and it possesses the most essential dimensions of the inexhaustible character and of the infinite novelty of manifestation: the interiority and the free will. Only the subject is totally not-composed, inexhaustible in his possibilities, and free.” (Stăniloae 2003: 179)

“The godlike life it is a continuously present infinite plenitude, which is not even felt like continuity; this is because where the continuity if being felt, there is also felt the passing and the future is being waited for. In the godlike life there is no past, because through past it is being measured the distance crossed towards consummation; there is no future too, because through future it is being repeated an advancing towards a consummation which is not possessed on the present; in the godlike life there is a present without any reference to the past or to future, for it is being lived always in plenitude.” (Stăniloae 2003: 181)

“God is eternal; for there is no surpassing, at Him, of the existent communion, towards a fuller communion. Such a surpassing it is possible only when the being is limited and in the same time it is capable of growth. That’s why only the human being is capable of surpassing, and this is because the human being isn’t fully submitted to the nature’s laws of repetition and because the human being can grow up out of a truly infinite existence.” (Stăniloae 2003: 181)

“The eternity of God it comes out of His plenitude, and it comes out of the fact that he isn’t part of any system of references and He is above the existence.” (Stăniloae 2003: 181)

“God is the true eternity, or he has the true eternity, for He is a perfect community of supreme Persons, above any limitation. Only such an eternity it makes possible the understanding of the time and of the report the eternity and the time are in. Such an eternity can no longer be considered as irreconcilable with the time, but, in the same time, such an eternity cannot be considered as identical to the time. The time isn’t something contrary to the eternity, the time isn’t a falling off the eternity, but the time neither is an ongoing eternity. The godlike eternity - as life in plenitude, as dialogue of the eternal and perfect love amongst subjects who are internal to one another – it bears in itself the possibility of the time, and the time, it bears in itself the possibility of being imparted with eternity, a fact that can be actualized in the communion with God by grace.” (Stăniloae 2003: 182-183)

“The human creatures achieve the eternity by moving towards God, in time. Out of this fact we can see that God has created the people and the world for eternity. But one can achieve the eternity by moving towards God, a movement that is being accomplished in time. Thus, the time is the environment through which the eternal God leads the creatures towards their resting into His eternity.” (Stăniloae 2003: 184)

“The creatures must reach the eternity through an own effort, and effort that is helped by the grace of God. From here it results the positive necessity of the movement and of the time. Thus, the movement in time is used by the divine eternity for attracting the created beings into the divinity’s bosom.” (Stăniloae 2003: 184)

“The eternity that will be installed at the end of the time it will be a concentration of the entire time, together with the efforts made by people, a concentration that till will be penetrated by the divine eternity the man entered in full communion with.” (Stăniloae 2003: 187)

“The eon becomes time when there appears the creation with its movements, and the time becomes eon when the creation stops from its movement into God Who is above movement, as One Who have everything in Himself from ever, and forever and ever. The eon exists as virtuality of the time in the bosom of the divine eternity, without merging with it, as a rationality of the time related to the rationality of the cosmos (Acts 17: 26).” (Stăniloae 2003: 187)

“The time started, without any doubt, in the same time with the created world. Though, without a preexistent eternity, the time couldn’t start. But the time isn’t either a simple period between the endless periods which were and which will be. The eternity from before and that one from after the time, it is something else than the time. But the eternity explains the time, the

time that comes out of eternity and it ends into eternity. The time was into eternity as a virtual eon, and it ends into eternity as actualized and made eternal eon, with all the realities lived as unfolded time. And the eternity is at the basis of the time. The time, as unfolding of the eon, it is some kind of ladder stretched towards eternity, or a work of the eternity towards the created world. The time is the ladder stretched towards the eternity of God put to me at hand, according to my measure, through a work of God on my level. This is because I cannot live yet the eternity as such.” (Stăniloae 2003: 187-188)

“The time as such it doesn’t remain exterior to the creature, but it becomes since the beginning a condition of the creature’s ascension. But it is equally true that the creature is made to surpass the movement and the time. One could say therefore that the time is the condition or the dynamic relation of the creature which hasn’t reached into God yet, a relation with the eternal God. Once the creature has fully reached into God, the creature installs itself with its time – a time that has become eon now – in the eternity of God. Then the relationship of God with the creature that reached at the union with Him it has gained a maximum intimacy. In fact, this shows how much the creature is made for God, and how much the creature is tied to the eternity of God.” (Stăniloae 2003: 188)

“The eternal God places Himself in a relation of waiting in report with us. Thus appears the report between Him and time. From here we can see that God keeps the time tied on His eternity. The eternity accepts the time within, namely God accepts the creature that lives in time, into His eternity, though the time represents also a spiritual distance between the created persons and God. Thus, the eternity is both in time and above the time. There remains a distance between us and God, but in the same time this distance takes place in the frame of the love, namely of the eternity of God. The distance is therefore the time, as waiting for the eternity directed towards creatures and as hope of the creature directed towards eternity.” (Stăniloae 2003: 189)

“The time means to God, the duration of His waiting for, between His knocking on the door and our deed of opening that door. He doesn’t enter, forcedly, the people’s heart. The time involves in this sense, also the freedom and the respect God grants to the conscious creatures. The union with God, in love, it cannot be accomplished without the people’s unforced answer to His love. But God, by waiting for, he lives the time without forgetting about His eternity, without getting out of His eternity, whilst us, when we hear His voice, we live a time without being aware of eternity.” (Stăniloae 2003: 191-192)

“For the acts of God of offering His love, they depend on the levels our capacity of answering it has reached at, we can speak about a “history” of the revelation and of the action of God in His relations with us, about an advancing of His, together with us, in our becoming. But because by our becoming we do not reduce only the duration that separates us from the full union with God, but we also accomplish a continuous advancing in the loving atmosphere of His Person, we can say that our time is being gradually filled up with an increasingly stronger felt eternity. And God, by waiting with hope for us and by living our continuous getting closer to Him, he has the eternity equally present in the time he is waiting for us.” (Stăniloae 2003: 192)

“The duration between the offer from God and our answer to it, it is not, forcedly, only gradually being reduced. We could answer quicker if we wanted to sooner participate, by grace, to God. And some people actually answer quicker. But others disappoint God in His waiting for them.” (Stăniloae 2003: 192)

“(…) we are always stretched before ourselves, we are not locked up in what we are, and we neither have reached at what we want to and our existence requires us to, and we are, relentlessly, on the way, or travelers. The time is the expression of the fact that we do not remain and we cannot remain in what we are, but we neither have reached that plenitude we can rest ourselves in; we are hanging on above the abyss. This is also shown by the fact that we always look for a more satisfying meaning of what we are and of what is around us.” (Stăniloae 2003: 193)

“What is within us, it is the searching for, it is the tendency towards future, towards leaving behind what we are, and the stretching towards another target (Phil. 3: 14; the epektasis of Saint Gregory of Nyssa). This fact attests that we never have within ourselves the sufficiency of the existence in time, and that we are made for eternity. A definitive or prolonger resting, in the present moment, it is not possible as long as we still live an insufficient life, namely in time. The present moment is a moment stretched towards the future; this present moment it is not exclusively a present moment. We do not have, proper-said, a present, because we do not have within us a consummate infinite life. Only God Who is the plenary existence, he is an eternal present. And we can rest ourselves only within Him, for in Him we have the life without limitations. This doesn’t mean that we mustn’t work on each moment. But each act, though an immediate act, it is for the future, it is stretched towards future, and we are alive only because we are stretching ourselves towards the future through the present act. If we want to remain in the state we are in, we are dead, and we are in a life that it is being exhausted in a moment.” (Stăniloae 2003: 194)

“The time, as duration, it always is an interval, or the movement between two ends of a bridge. We cannot endure remaining within interval.” (Stăniloae 2003: 194)

“There is something ambiguous in the time. The time exists and it doesn’t. Thus, it was seen by Saint Basil de Great. The time is the launching from and about to become dead state, over the void, towards a plenitude. The time is the feeling away from Egypt through the Sinai Desert, towards the Promised Land. Remaining on spot, it means dying. We must launch ourselves forwards, by renouncing to a condition menaced by death, with the sure faith that we are going to find the plenitude. The time is leaving of the present as apparent life, as a life being menaced by death, by passing through the void that leads to life, by passing – in a certain way – through the Cross. The Cross is placed between all the moments, and after each Cross, the following moment comes to us as a gift from God. This movement over the void, we are doing it out of the hope in God, by listening, out of faith, to the appeal of God, in order to reach the Promised Land. Actually, this means no longer living for yourself, but for the One Whom you haven’t found yet, or you haven’t found Him fully: dying to yourself. This means accepting the death of an apparent life in order to find the true life. It means defeating death through death. Living in time it means living out of the grace of God, or death and obtaining the life out of the hand of God.” (Stăniloae 2003: 194-195)

“Only as interval, and therefore as connection between person and, finally, as connection between the human person and the godlike Person, the time is real and, through this, the time is positive, it is progressive, and it is creator, as the person’s advancing in uniting his life to the others’ life and with the life of God. That time is real as movement of the human person beyond himself, in order to surpass the interval, and not in order to get rid of that interval.” (Stăniloae 2003: 197)

“We reach in eternity only by surpassing the time as interval, and not by avoiding the time. This is because only by surpassing the real interval we unite ourselves with the supreme Person in love. This is because as long as it persists within us a remnant of egotism, namely as long as we haven’t surpassed the interval by crossing it, the supreme Subject doesn’t fully give Himself to us, either because the leap from within me isn’t total, it does not represent a sacrifice, or a gift of my being, or because after a leap lasting only for a moment, I withdraw again within myself.” (Stăniloae 2003: 197)

“When the possibility of an y communication will cease, for in this state there will b e nothing new, one can say that then there won’t be a properly said time, because there won’t be anything of the eternity in that time (we mean out of the true eternity) and that time will be empty of any content.

This is the insignificant time, an inutile time because of its total void, because of the absence of any movement of any direction and of any target. That will be a miserable eternity that is even beneath time.” (Stăniloae 2003: 200)

“The eternity is solidary with the time but without being confounded to the time. The eternity is the origin and the perspective of the time and the force moving the time towards it. At the end, the eternity will overwhelm the time, and it will give the time the quality of eternity. Then will no longer be time (Rev. 10: 6), for we won’t have within us except the love.” (Stăniloae 2003: 204)

“God sees the full union of the creatures with Him and His union with them, at their end, and end that is present to Him. But concomitantly to this union and fullness seen at the end of the creatures, or in their target, God sees also an actual certain lack of fullness and a certain distance. Through this, God sees how the image of the fullness and of the creatures’ total union with Him are within creatures like a potentiality that gradually leads them towards the actualization of the union with him and of their final fullness. God sees the creatures started on this road, and therefore in some real union with Him, and therefore on the road of the full actualization and of the full union with Him, ever since the moment the creature know God as the simple cause of the things. And this is always also a faith in Him.” (Stăniloae 2003: 244)

“The expression itself ‘in the beginning’ – when the creator act happens and it appears the creation - it indicates the first union of the eternity of God with the time. ‘In the beginning’ it means both the beginning of the descending of God to time, and the beginning of the time that comes to existence out of the creator power of God, the One thus descended; ‘in the beginning’ it is the first moment of the dialogue of God descended to creature, with the creature that starts his temporal road.” (Stăniloae 2003: 344)

“The ‘at once’ of the world, it is ‘at once’ of the divine will that the world to exist. God produces in Himself an ‘at once’ of His will, which causes the time the world is tied to. “Consenting” to the divine will it means accepting, from the part of God, the relation with the time, which receives existence just by this. Through the ‘at once’ of the divine will it is placed the origin of the time in the divine will, and it is shown that the time doesn’t exist except in its relation with the will of God, a will that is above time. The time doesn’t exit by itself, from eternity, without the divine will, but the time has its origin in the divine will, in an ‘at once’ of the consenting to this will.” (Stăniloae 2003: 346)

“The time not only begins, but also it lasts by the divine will. God hasn’t descended to His relation with the time only to initiate the ‘beginning’ of the time. The beginning by itself, if there hadn’t been time it would have been nonsense to be initiated. For the ‘beginning’ of the time it means the ‘beginning’ of the created things in their potency, because there is not time without things in movement, or bringing the created things to the potential existent lasting only for a moment it would have been meaningless.” (Stăniloae 2003: 346)

“In the ‘beginning’ it is implied the whole distance to be crossed by the created world through time, between beginning and end, but also the will of God to be in continuous relation with the world, in order to bring it to that end He wants it to the world. The divine act of wanting the beginning or of the created world, it implies in itself the wanting of the time or of the created world, until the end, as a whole, as an ‘eon’, or as an ‘age’. And this wanting of the beginning of the time, by being the beginning of the descending of God to the relation with the world that starts existing, it implies the persistence of His continuous descending in the relation with the whole world’s movement in time.” (Stăniloae 2003: 346)

“The time that follows the beginning, or the world unveiling out of its potency, it doesn’t last through itself, as neither their ‘beginning’ doesn’t appear from itself.” (Stăniloae 2003: 346)

“Like the beginning of the time or the world doesn’t spring out of an impersonal potency existing by itself, but they spring out of the decision of the divine personal will, which gives the world the potency, likewise the unfolding of the world it doesn’t come out of its own potency, but it comes out of the potencies God has placed in it, and this configuration unfolding is wanted and therefore sustained in continuation by the power of God. At each apparition of a new order in existence, God says: ‘Let there be’, showing by this that he wants to be it, and, by this, he gives a special power to the new created order. Without the will and the power of God, there wouldn’t appear a new order in existence which to be in conformity to all the other ones.” (Stăniloae 2003: 347)

“Like the first moment of the time has at its basis the eternity, not the eternity of an impersonal substrate but the will of God Who is from ever, likewise each following moment it has at its basis the will of the eternal God Who sustains the world in its development and it continuously calls upon the man to an answer, and through this it makes possible the man’s existence as awoken and intense, or the responsible connection with the eternity.” (Stăniloae 2003: 349)

“Saint Maximos the Confessor, by discerning between ‘eon’ (αιων) and eternity, he reckons the eon as the eternity full of the experiences of the time, or the time filled up with eternity. There is a final eon that gathers in itself the whole time, as there also exists an initial eon which comprises in God the thought possibilities of all the things which would develop in time. The non-temporal laws of the creation, the ideas of the time, they are such an eon. The angels’ way of life and the future life of the humans and of the world in the future life, they are a final eon. The future life is an eon-ic eternity and not simply the eternity of God. It is about the eternity for the world which is comprised in God and it is potentially given in ‘at once’ and it is gathered again in the eschatological unity passing through time. The initial eon isn’t in movement. The eschatological eon has in itself the experience of the movement and even some kind of stabile and eternal movement around God (as the angels have too in the vision of Dionysus the Areopagite), for the creature reached in God ceaselessly deepens himself in contemplating and sharing the infinity of God, though the creature is always being bathed in the infinity of God. That potential ‘at once’ of the first day it becomes a full ‘at once’ of the eight endless day; getting out of eternity by creation it comes to an end by entering the eternity through resurrection, after the movement in time.” (Stăniloae 2003: 349-350)

“Maybe, before falling, the man was in front of the eon-ic and temporal existence. If the man had consolidated himself in good, he would have become eon-ic, fact that it wouldn’t have meant, though, the absence of the possibility of the progress in good, namely in some kind of time overwhelmed by eternity. This is for also the angels, though eon-ic, they ceaselessly and unchangeably advance into God. By falling, the man has entered a time of change, of corruption, and of death, a time that doesn’t necessarily mean that is a time of the total and inevitable sin, as Karl Barth says. This time remains, at its turn, in a connection to the eternity and in an aspiration towards eternity.” (2003: 440)

“The Providence highlights especially the fact that God isn’t purely a preserver of the world in some cyclical forms, but He is a God of a world called to the perfection of the life in union with Him. He is not the God of making the world eternal in the existing form, but He is the God of a world which He leads it through movement towards the target of consummation in Himself. God worked in past acts, but in acts which brought the world forwards. That’s why we must believe that He works also now in modes adequate to our time, and He will also work in the future, by unveiling Himself increasingly reveal, for fully reveal Himself in the eschatological future.” (2003: 513)

“The man can increase in this spiritual growing up and out of the science that can discover on an increasingly higher level the apophatic meaning of

the world, hidden within God, as the man can also gain from the history's experiences. These experiences, if they are good, they carry forwards the human communion; if they are evil, they show the necessity of the godlike help for our existence's true consummation, or their turn us towards good. By and large, everything contributes to the unveiling of the endless complexity of the human possibilities in the reports between people and in their reports with the nature. The true benefit the man must gain from history is, though, the fortifying of the human spirit in order to actualize, in an increasingly accentuated manner, the contingency of the body and of the nature in report with his spirit, in order to discover increasingly more of the true potentialities of the nature." (Stăniloae 2003: 427)

"The savior deeds of Christ have, in addition, the importance that through them the godlike supreme Person demonstrated the most, by their historicity, His real existence and the fact that he entered a relation with us, as Man, in history; he demonstrated that he became even more concretely "historical" by suffering from some factors of the history and by overcoming the raising of some of those factors against Him." (Stăniloae 2006: 47)

"Christ continues to teach His Church, lighting it in understanding His words and His savior work **in the context of each time**. On the other hand, Christ makes the Church partaker to this ministration, urging the Church's organs, through the Holy Ghost, inwardly, to teach one another. Even in exercising this urge, He is the Supreme Teacher. For He urged the Apostles to bring the teaching from source – or His word –, and the words about Him, to all nations. Then, Christ has been urging the missionaries of all times to make Him known as Savior all over the world. He urges the parents to make Him know to their children, and He urges all the believers to communicate, to one another, their faith in Him, and to clarify to themselves the meaning of His Person and of His savior work. The whole Church is taught by Him and It teaches by participating to His teaching ministration. The ones who collect more from the manna of their teaching, or who sip more out of the living water of this teaching, they give more to others." (Stăniloae 2006: 97)

"We believe that one can go further in recognizing the historical character of the Resurrection. *If the persons whom the resurrected Christ appeared are historical persons, through them one could verify*, according to all the rules of the historical method, if not the mode of the resurrection and the resurrected body, then at least *the fact of the resurrection*. This fact doesn't have its verisimilitude in analogy with other historical phenomena, but otherwise it fits the desires of the verification methods of a historical fact. Taking in account that the verisimilitude is a "premise", or a "prejudgment", the researches come with, before any research, he doesn't have the right to refuse, on the basis of this "subjective" apriorism, a fact that, when being researched, it proves to be real." (Stăniloae 2006: 68)

“Christ’s Resurrection is thus, not only verifiable, as a fact that is impenetrable in its content above the contents of the historical deeds, but it opens to us a content of existence from on another plan, with the greatest efficiency upon history. The Resurrection has a great and continuous spiritual causality upon history. Due to the Resurrection, the history isn’t being moving itself only on the limited plan, we would name it as static, which wouldn’t bring us nothing new, but it places us in connection with a content within which the history is being continuously communicating new contents. The Resurrection stays in connection with the history not only by the supra-historical causality which it has brought upon history, but also by the role the Resurrection has had and it continues having it, in introducing a new way of life in history. Christ has Resurrected Himself, for He has overcome through His life the weakness of the human nature with its affects, going in the manifestation of this spiritual strength all the way to accepting the death for others. Without fully entering the history, as an effect and as a cause, Christ entered a certain connection with the history, by bringing certain effects within history and by having the role of a causality upon history, in order to open the history’s access to the overcoming the mode of existence in a simple immanent repetition which leads nowhere, which doesn’t bring the history out from under the death’s mastery.

In this sense, we must take in consideration not only the fact that the historical research reaches to some persons whom the resurrected Christ appeared and it reaches at the empty tomb, and the fact that on one hand the resurrection has within itself the possibility to make itself noticed by historical persons, and on the other hand, that the historical persons are, in principle, capable to bear witness, and therefore they are capable of noticing the reality of the superior fact of the resurrection of Christ, but also the fact that the content of the resurrection it elevates and it enriches the mode of the historical life.” (Stăniloae 2006: 68-69)

“The whole our existence on earth it has a unique, decisive importance. The time is exclusively its form, ad this give the time a decisive value, a value corresponding to that one of eternity. The historical life on earth itself is elevated above relativity, for only on it depends the obtaining of the absolute life in God. It becomes absolute by participation, if we are to translate the patristic expression of *deification by participation*. The time is thus also a grace. The eternity cannot be transformed under the form of new and gradual decisions and acts. This would mean to transform the eternity in time.” (Stăniloae 1997: 168)

“If the time had been eternal, if the time had been stretching itself like an infinite pond out of eternity, the time would have lost its decisive importance and any historical deed would have lost its unique importance. Whenever

one can do anything, whenever one can repair anything, in a relative meaning. Nothing is tied to a historical moment, or to a person. There is not real progress; everything becomes a tiresome uniformity. There is no hurry for any appeal to be answered. You can postpone the answer indefinitely. We know that there is an endless time for decisions, to that we always postpone our decision. Neither the eternity is a frame for new decisions, nor is the endless time a frame pressing you to make a decision. That's why the eternity is no longer the frame which we gather in the eternal fruit of our decision made in time. And eternal time is no longer a frame for real consummation." (Stăniloae 1997: 168-169)

"There is nothing worse than postponing a decision as much as possible, and there is nothing bad in doing the required good now. The drowsiness philosophy appears in this case as being the wisest. In the eternal reigning of such a time there is no stage of the decisive existence." (Stăniloae 1997: 169)

"If there hadn't been a time for mandatory decisions, then no human person would have been important, neither all of them together – of the ones who consummate themselves. Of, there wouldn't have been a person having a unique character related to his time. If there had been possible to speak about persons any longer, they would have been uniform. You could have killed any person, because of any other person could replace him. No person, not even all of them together, could have moved the time out of its relativity neither they would have moved themselves towards absolute, in order to become able of it. If there still is a reality parallel to the eternal time, it will be exclusively reserved for the consummate from ever eternal Person of God Who doesn't need to consummate Himself. But what eternity would be that out of which a divine Person cannot use a time, by creating it and by acting Himself in that time, in order to make other persons eternal?" (Stăniloae 1997: 169)

"Only God as Person is eternally consummate, and He invests each human person with a unique value. A time eternally closed in platitude and relativity it hasn't room for the absolute of the divine Person Who to maintain with each person a relation of absolute interest. Such a time cannot have a relation with a real eternity and it cannot be filled up by a real eternity." (Stăniloae 1997: 169)

"One cannot discover the sense of the history within history, the judgment upon history it cannot be uttered during history, because of this meaning that the history has reached its end while still continuing, and that is impossible. That's why the unveiled showing of Jesus Christ with His consummately deified humanity cannot take place within history. This is for this deified humanity itself is beyond history. The history is by its being a

road, and not final resting, it is a tension not reached at its end. The history is time and in time isn't everything given in a concentrated mode. Without reckoning that within history the evil is necessarily done, as long as the history lasts, we say that the history still doesn't possess the whole good. The history is the domain of the movement towards consummation, and not of which the consummation has ceased in; the history is the domain of the relativity, of the not-full unveiling, leaving room for suppositions, for possibilities, and for ambiguities. One cannot reach from this tension to resting by evolving, but only through a jump which doesn't stay in the possibilities of what is in tension, in movement, and in the history's powers. It is necessary a stopping of the history done from above, for the mankind to be crossed to a supra-historical existence." (Stăniloae 1997: 251)

"The history has developed if not in a uniform manner, at least doubly (ambiguously) the potentialities places within it by God and renewed and consummated in Christ. The history has ultimately highlighted, in the relative limits depending on it, the theme of the man as supreme being of the visible creation, destined to know the work of God and to know himself in his value that is superior to all creatures. If doesn't everybody use this maximum development of the human potentialities, for through them they to see beyond the finite immanence, this is due to the man's freedom, which God doesn't want to annul." (Stăniloae 1997: 260)

"Into the history there are mixing three plans of the reality. There is the plan of the nature, or of the physical laws, the plan of the juridical relations amongst people or of the social order embodied into the State, and the plan of the loving communion with God and with the fellow humans or the Church. The first two are governed by God like a Providential One. It is the order of the physical and social legality which must be observed by every man, if he does not want to be crushed by its reaction. The history can be composed only of these two plans too. But then it makes no sense. Living according to the laws of the nature, and into a state order, it still does not mean living for a certain goal. Neither a man nor a collectivity can live with the thought that they have no other meaning but to obey the order of the nature and of the society, for a number of years, and then to die. Usually, when only two these plans are recognized like history's constitutive factors, the culture is presented like a goal of it. But the culture is either the sum of the experiences and of the conclusions regarding the adaptation of the man to the legality or to the nature - or of its legality to the necessities of the man, together with the sum of the experiences and of the trying of reciprocal accommodation of the people amongst them for the keeping of the social order like an elementary condition of life - or it is the sum of the endeavors of the man to connect the fate of his own being to the values which pass over the margins of his earthly existence, projecting himself into eternity. In the first case the culture is not but a searching for the fullest order and, so, it has no other goal which to exceed the simple passing of the existence in

the frame of it. In the second case, it betrays the aspiration of the man to find a goal to the physical and moral order, into which generations after generations are set to live. When the culture would be limited only to the preoccupations of the first case, no matter how much it would be modified the history from a time to another, it still would be conceived like having a static character. So, the following question will be an appropriate one: why it continues the string of the generations?

Instead, while the culture is considered like the product of the human longing to tie the being on eternal values and realities, if there would had been no possibility to fulfill this longing, the man would have been proven like the slave of an illusion and then the culture he creates it would have had, at its turn, an illusory substance and eternity. The living into the physical and social legality it wouldn't have had a purpose either in the second case - at most an illusory one.

The history, though, it cannot be conceived without a real goal. It is too strong the finalist tension from within it, too dominated by the tendency towards a goal in any domain and in any collectivity, to not be any other end but the collapsing into dust, one by one, of each generation, after a short living into the legality of the nature and of the State.

The goal of the history is shown in the third plan - a plan superior to the two kingdoms of legality - in the kingdom of the divine grace, leading towards the eternal life. Properly said, the first two plans form a whole, which the third one is radically different from. The kingdom of the law and the kingdom of the spirit or of the divine grace, they stay face to face. The first one is being governed by God like Upholder; the second one is being governed by Jesus Christ, the Savior Son of God.

A history combined only of the part of the nature and of the State, it would have been therefore not only without any goal, but opposite to the goal and, so, abnormal. God doesn't allow this one like a definitive form, but, after the falling of the mankind into sin, He prepares again the establishment of a kingdom of the divine grace. The history itself, into this fallen state, it longs after the filling of itself with the Revelation and with the godlike powers, which to illuminate its path and to help it to tend towards the real goal." (Stăniloae 1993)

The history will continue until will have been fully done, besides the salvation of some individuals from so many generations of people, its sense, or until it will no longer able to serve the goal to be an arena which the people to gain their salvation in. It seems like these two answers stay in a close connection.

The general sense of the history must be a fullest possible explanation, verification, and framing into the universal-human experience of the truth of the Revelation, which is not something else but the manifestation of God towards people like a subject of communion with the calling towards communion. And this means just the spiritual fulfillment of the mankind. In all the generations, starting with Jesus Christ, there is a big crowd of people who lives with the absolute certitude of the Revelation of God into Jesus Christ and in the communion established between them like being

on earth and Him like sitting on the right hand of the Father. Also, into this faith of them, which expresses the reality of the fact, they are saved. But as much they live in early époques, as much their fate, even of an absolute character, it is less amplified like light which, developed parallel with the experience of the generation and with the exploration of the physical and spiritual Universe, in order to became a crowning of a maximum understanding, verified itself by the necessity with which it is asked after it the sum of the human experience and understanding. We have seen that a part of the human culture it is the constantly increased sum of the knowledge of the nature for necessities of adaptation and of the law of human cohabitation for the same necessities. Another part is everything that human spirit adds in the effort to exceed the time. All this culture longs, vaguely but intensely, for the truth of the communion of the man with God, like longing for a fulfillment, without being able to produce, by itself, the certitude of this communion, and to establish the ideal mode of it. The divine Revelation, descended into the riverbed of the human spirit, it is parallel illuminated with the multiplying of the experience of the man about himself and about the world and it appears increasingly like a crowning of this experience, by becoming the most important part of the human culture. Today, much more than few hundred years ago, the truth of the Revelation into Jesus, without being changed, it is more profoundly understood, more amply, and put in a connection with the whole plus of the knowledge and the nature, and of the man, achieved during this interval, imposed by this plus, verified through it and, at its turn, illuminating it.

It is not, in what we are saying, about a progress of the culture, taken in an objective meaning, or a matter of knowledge, but it is about the total stages of knowledge which the individuals believe in. The believers, after hundreds or after thousands of years, even if they believe in the same unique truth of the Revelation, with the same absolute certitude, in their conscience this truth confirms and crowns – being in the same time confirmed and illuminated – a vaster and deeper human experience.” (Stăniloae 1993)

“But the history, usually, it cannot last reduced only to these rules took as such, or like simple brakes against the selfish passions. History like a whole, it desperately needs the striving towards the search of the fellow human through the faith in God, towards the unselfish communion. This is the history’s salt, without which the history rots and it collapses in chaos. Without the communion report between people, which to be activated through the propagation of the faith from one to another, even the basic rules of the history become impossible to be observed. This is because these ascensions into the sphere of the communion between people, they shake the history up. The history’s rules system, like the whole history’s life too, it’s like a mountain’s vein which the gold lode of communion prolongs itself within, by being established between man and man, through the propagation of the faith. It is the big river which carries continuously the string of ships loaded with the divine Revelation’s

burden of gold.

The history's role is to be the environment which the Revelation propagates within. Not the history itself it produces the Revelation, neither the history propagates the Revelation by itself. But the history forms the substrate in which it descends and in which it prolongs the fire from above.

The reports between people within the frame of the historical rules they don't determine - by themselves - the faith to propagate from human being to human being. When into the core of these reports there is not a communication of the faith too, they decay and the history become chaos. A father, whose report with his son it is not passed through by the arch of the faith too, he cannot be father at height; a merchant who, even into his commercial function, he does not let himself mastered also by the conscience of his responsibility for himself and for his soul, and for his fellow human's soul, he becomes to be a diluting factor of the society." (Stăniloae 1993)

"History seems to us placed into a positive light - without idolizing it like a reality sufficient to itself. It has the mission of a bosom, in which descends and through it is being transmitted the Revelation. There is no incompatibility between history and Revelation, neither is there an identity. History does not save, but we can save ourselves within history's frame. He who compels himself in the history's frame, to conscientiously fulfill his legal duties, by being a good father, or a honest merchant, or a worthy clerk, without being him saved by this fact alone, he doesn't commits anything wrong but, a contrary, he is a good instrument to preach God.

The reforms and the progresses of the history have, consequently, the meaning that they make the reports between human beings more and more righteous, and more appropriate in order the Revelation to descend within them and to be conveyed by them.

Not all the historical rules are of the same quality. The family's rules allow the most intimate report, but also the other rules are necessary for the social order which makes the rules and the more intimate reports as possible. Not only the substance of the brain, though it directly works the cogitation, it is necessary, but also the environment, and usually there is necessary the thicker shell of the body too. Not only the family but also the friendship is necessary, both of them like rules of the most intimate reports between human beings; and there is necessary also the state which assures the peaceful existence of the family and the commercial reports which ease the hardships of providing for the human beings.

On this way, besides the final target at which it is destined to reach and about which we are going to speak in another place, the history fulfills on each moment his meaning, because, at any time a human being would live, he can be imparted with faith propagated through the history and, when dying, he can be saved. Besides these, within history there is fulfilled also a unitary meaning, whereas, in its frame, it is accomplished, through the propagation of the faith, the solidarity amongst people, whose

depth and seriousness it consists of the fact that it is a solidarity based on each one's gratitude to his forerunners and on the responsibility towards successors in what concerns the eternal life. History makes us responsible towards others for eternity and this forces us to take care of the successors by conveying them the faith. The history cannot be attributed a more serious or a graver meaning than that of uniting the whole mankind forever and ever, on the grounds of the responsibility. The ones from the end of the world, whereas one does not know the end, they manifest also a certain attitude towards the successors, if they are conscious. But especially, they manifest their solidarity or their carelessness towards their ancestors by keeping the faith.

From this one appears clearly the role of the tradition. No one receives the faith from God on an isolated way, through vertical history - like Thielicke would say -, but God or the vertical history meet him through the horizontal history. Every sect headman owns his belief to the community from which he has emerged, or, in a final analyze, to the Apostolic Church. This importance of the history like a whole, instead of diminishing the importance of each moment and of each human face, it amplifies it in an overwhelming way. Not only that every human being, no matter when he or she lived, they can be saved, they can realize themselves like a fully *me* through communion and faith, but they have a major influence over the salvation or the loss of the future generations." (Stăniloae 1993)

"Historicity and supra-historicity, historic-human contingency and godlike absoluteness, the showing in a finite form of a human person in time and space and the supra-spatial, and supra-temporal infinity, do not abolish each - other, but they harmonize each - other, giving us the whole Revelation of God.

If Christ had remained only into His supra-historical infinity and absoluteness, God would have not wholly revealed Himself. We would have remained into a permanent equivocal whether the ideas which we have about God are not simple products of our subjectivity. By appearing in history like a *you* exterior to every one of us, we can meet Him into a concrete face, which defends against any subjectivity. But if this historical face had been only a temporal and finite one, and hadn't comprise in it the godlike infinity, and it didn't last forever and ever, above time, then God wouldn't have come close to us and He wouldn't have become accessible to us, like One who wouldn't have fulfilled His Revelation." (Stăniloae 1993)

"Under the reign of the Law, the time is not uniform, but it has a development. In fact, it is not about the time, but about the mankind, because the time is not an empty scheme in which are arranged the man's deeds and moods, and his states of mind like objects into the space, but it is the chaining of these deeds and states itself. And because the total of the life of a man it is determined and it determines the one of the other people, the complexity of the states and human deeds, namely the time, it becomes different on each step, by flowing together countless immanent influences and mysterious transcendental causes.

This complexity had under the Law the general development which we've spoken about. It was progressing on this way until *it was filled up with all the conditions*, which made understood and necessary the descending of the Son of God on earth. This was "the fullness of time".

This expression doesn't mean "at the established term" on the line of a formal time, an unqualified one. It means the general state of the soul, filled up by the conditions needed for receiving of integral Revelation; only due to this fact, that moment is also a "established term". If this expression meant simply a fixed term, it would be legitimate the question: why God established it so late?" (Stăniloae 1993)

"While in the meaning of the "filled time", we understand that it is required a certain development, a certain accumulation of experience from the part of the mankind, until it starts suffering the state of non- communion in which it is with God, to ardently wishing the state of the communion and to definitively realizing the insufficiency of the Law, namely the insufficiency of his own powers to fulfill the Law. The man, like a limb of the society, he arrives to certain views and understandings on the basis of the gradually gained experiences. This is the law of the growth and of the fulfilling of the human soul. God does not annul the human soul; if that had been the case, the man would have not been a man and God would have annulled the creation.

"The fullness of time" it means negatively that the man was filled by the finding of his insufficiency, and positively by the sentiment of the necessity of God's help. The man is in the state of the one who waits for and tensely begs: "Come, God". This sense is completed with the one of moment, which could be filled with the presence of God. "The fullness of time", like an exact point in time, it is not an anterior moment to the conception of the Son of God from Virgin Mary, but it coincides with this fact. Exactly into the instant of the fullness of time Jesus descended into time. The time was "filled up" through historical development from the part of the man and though the descending of God. The "filled up time" is the supreme tension moment in waiting, but it is also of the satisfaction of this waiting, of its overcoming in accomplishing of the promise. If that supreme moment of waiting had not been satisfied by the descending of God, there it wouldn't have had the character of "fullness of time". Thus, "the fullness of time" means also the moment starting from which we have a time full of God, whereas His Son has become man and He remains man forever, by living the time with us, by filling up the time, or the human life's flowing complexity, with the supreme reality, with the supreme ennobling power. The time from before Christ, it was not full with this presence. God fulfilled and helped only from distance. It was felt a certain void in time²⁴⁸. Now we do not feel it anymore. Now it is a perpetual feast

²⁴⁸ With no matter how much agitation and human pretense would be filled the time up, you feel what empty it is like, what monotonous it is like, when there isn't in it but only that. Everything the man does, only like a man, it is shallow, it is only appearance and vainglorious photography. Everything is chaff which burns without any meaning into the fire of a serious regard, of a realistic one. The whole history is a meaningless writhing. Until you enter the chamber of the communion with your fellow human, to whom you grant a non-passing reality, everything is futility. "Nothing has to tell us so much like the history, but it also hasn't to tell

because this is the sense and this is the experience we make into the feast: the fullness of divine presence, so, of happiness and shininess²⁴⁹. Only now the time is full with its sense and value, for the life gains value in time only through the embodiment of God in time.” (Stăniloae 1993)

“In order to insist a little more upon the human aspect of the fullness of time, it is necessary to say that the man could not tell exactly what he expects God to fulfill his insufficiencies and longings like. He felt vaguely that for this it is necessary God to be closer than through the prophets and to be a communion’s God, not a God of the commandments. God knew however that this thing cannot be done better, or more consummately, than through His embodiment and sacrifice.” (Stăniloae 1993)

“Withdrawing ourselves from the middle of the historical life it would be a mistake.

But it is a bigger mistake to hurry up in the process of walking the path. It is useless to search for finishing earlier the life from here. At the full eschatological life, we won’t reach before the entire time of the world had come to an end. Everyone waits for the resurrection until there will everybody has come. The postponing of the personal resurrection until the end of the entire world and until the universal judgment, it means a confirmation of the value of the history, of the collective complex which every man has a mission in. The universal judgment does not mean only a judgment of every individual, when it is made the judgment of everybody, but it also means an overall judgment of the mankind, over its common work, of the history. From this overall judgment it will be detached the judgment of every individual.” (Stăniloae 1993)

“To Bulgakov, the development of the history of the good ones²⁵⁰, it would

us nothing decisively... History like a state it doesn’t know fulfillment, but only the aspiration towards it” (Brunner, *der Mitteln*, p. 270-1). “The History is, about its being, the one which can’t reach its goal. Because it is constantly moving in this part of the trench, which separates the man from his goal and origin. Where this trench is crossed over..., there the “time if full”. (Brunner, *W. c.* p. 272). We agree Brunner’s idea that this filling up of the history it means also the destruction of it, we agree.

²⁴⁹ *Hochzeit, Vollzeit* – these words are used by Germans to name the time of supreme joy: the wedding - to the consummate communion.

²⁵⁰ Even S. Bulgakov - who speaks in such an accentuated manner, about the development of the world according to a plan from above the people - he affirms in some places that the end of the world depends also on people. The people may hasten it or they may delay it. “The second coming of Christ is not only a unilateral act, but a bilateral one, like the first coming. There must come the time for it. And that time, together with other conditions, it is determined also through the human liberty. **Hanging by this** the time can be shortened or prolonged, even this at God’s command Who establishes the times and the moments. In this sense, the second coming appears not only like a godlike deed, but also like a human work, which it is done on the ways of the history” (p. 464). P. Althaus, “*Die letzten Dinge*”, 1933, affirming that “the signs of the end” from Apocalypse refers to the events contemporary to the writer, he sustains that the world will have not to fulfill a plan before and then the end to come. This idea would numb into us the tension, the waiting, and the awareness, it would make from eschatology a simple theory, instead of being a vital matter. The dominant idea of the Apocalypse is that God can come in any moment and, so, we must be continuously ready, like in any moment our personal death could come (p. 265-268). But, without excluding the possibility of the end in any moment and, though, we cannot depreciate the creation and the history, in such a degree, to not admit the

culminate, it seems, into a perfecting of the entire creational system, in such a way that the end to not means anything else but a transposition of it in a transfigured form on a transcendent plan, into a fully rehabilitated communion of the world with God, into a remaking of the Sophia form of the creation. The world would end, so, when would reach the end the development of its possibilities of perfecting under the leadership of Jesus Christ, in the framework of this order.

The problem of the unbeliever ones it is not put with acuity at Him. The question: "What would happen with them at the end?" does not occur, at all, into his book.

But the vision of the full maturation of the world for its transfiguration into the eternal union with God, it must be completed with the vision of the last evil's development, so that to be ripen for the final judgment and for the eternal condemnation. "The idea of the final judgment it would be incomplete if there wasn't tied to it in, in the same time, the notion of a completion of the evil and of the justification of its condemnation through the second arrival of the Lord"²⁵¹.

Of course, the evil will of Satan, taken in itself, it is whenever ripened for the eternal condemnation (*Die Reife des satanisches Willens*). But here is about reaching this stage of the mankind as enemy to God, about the last fruit of the satanic will, through its influence upon people.

The end of the world and the final judgment will be brought also by such a development and petrification into evil of a part of the mankind, so that, on one hand, not to fit there any hope of its straightening, and on the other hand, its eternal condemnation to the fully justified. We could not even imagine that degree of bitterness against God, and of obduracy into that. That is why it is hard to us to understand the eternal condemnation. The obduracy of a part of the mankind into evil must reach to that satanic measure, so there to be nothing more to do for its straightening, the spiritual death of the hell not being anymore but an organic consequence.

This state will make impossible the living of the believers on earth. So, the consummation of the good ones it will equal the capacity of each one to receive death like a martyr, and the consummation of the evil, with the absolute interdiction of the existence of the believers. The world will have developed to maximum its possibilities in both directions²⁵². Not only

fact that God seeks through them, a certain sense. This attitude could agree the Protestantism, to which there is not, in creation and in history, any positive sense, because the form of God into man was totally destroyed and it cannot be restored. But we must say that we can be wrong in our appreciations upon the way in which would look like, the fulfilled form of the world.

²⁵¹ W. Küneth, *Die Theologie der Auferstehung*, p. 259. "Der Gerichtsgedanke wäre unvollständig wenn nicht zugleich mit ihm der Begriff einer Vollendung des Bösen und seines Gerichtet werdens in der Parusie verbunden ist."

²⁵² Wilhelm Koepp, in "*Die Welt der Ewigkeit*", Berlin-Lichterfelde, Edwin Runge-Verlag, 1921, he thinks that like the individual dies of old age, likewise the mankind, as a whole, it will come to an end by getting old. The getting old of the individual it means not only an exhaustion and a physical stiffening, but also a "callousness of the vital creator power, and a mechanization of the personality", the man becoming incapable of something new. But the believer, who anticipatorily tastes the infinite life of the eternity, he doesn't get old with his soul, but his life is continuously inwardly renewed. Death is to him, therefore, not an emaciation of his spiritual vitality, but a passing to "eternal youth", full, and unhindered by something (p. 32). In this way the mankind will be with like a whole too. The idea of an endless progress of the mankind it started to be

positively, but also negatively the people contribute to the coming of the end. Among people live very much these new ideas, manifested into the thought that, at the end, God will no longer tolerate the worsened mankind. The world will end in this way, not through unfounded intervention of God, but by the fact that people will impose the end, by making of the world an arena of continuous laceration.” (Stăniloae 1993)

“This actualization of the Scripture and of the events from within it, this way of understanding the Scripture by any soul as referring to himself in the concrete circumstances which he is in, it gives the temporal moment an auxiliary role in understanding the Scripture, as also in understanding the nature. The Scripture is eternally the same but also eternally new to each moment of the creation unfolding. The problems which our time poses to us, the preoccupations imposed to us by our time, the theme which our time brings to us, my soul’s straining when facing them and under their pressure, without introducing into Scripture new meanings which aren’t objectively in the Scripture, they unveil in continuity to the meanings unveiled so far, new meanings, formulated in new concepts, which are solidary to the former concepts. In this it is shown that the Holy Ghost doesn’t avoid the time, but he crosses through time and he transfigures the time. Our spiritual contents will eternally preserve something of the color of the time which we live in.” (Stăniloae 1992: 187)

“God gets the people of Israel out of the slavery in Egypt “with a strong hand” (Exodus XIII: 14) and lead them to Canaan, but also by His own will. Each time when the people of Israel refused to obey God, He forsook them. Thus, God doesn’t make the history directly, but the people does it. But in all the great deeds the people are helped by God, because they want to

considered by the newest cogitation a utopia. They are speaking about the childhood, the youth, and the aging and death of the cultures (Oswald Spengler). But like the cultures are aging, it is extremely probable that the mankind will age too. We can add to this the rapid means of propagation of the ideas in the broad strata of the society, namely the technique, as they are hurrying up the process of the aging of the mankind. After the less developed peoples will have been pulled out from the state of nature, through the means of rapid civilization of the technique, what reserves of youth would the world still have? The state of senescence of the mankind it is describe by Koepp with the analogy to senescence of the individual and, especially, according to the example of so many historical cultures, which got old and died: “all will be senile, tired, weary, mechanized, obdurate, pure civilization, exhausted life, an exterior life, without a soul... a life of orgies with the illusion of rejuvenation, attachment to world, total lack of morality, an affectedness interweaved with the unchaining of any bestial passion, a skepticism and a despaired pessimism in front of the human helplessness to remake the spiritual vigor of the mankind” (p. 35). It would not mean this an aging also of the ones who believe? Koepp answers negatively. He indicates the example of the groups which, in the middle of disappearing cultures, they were manifesting the most powerful spiritual vitality, for instance, the Christianity at its appearance in Palestine and Minor Asia, or the examples from the individual life, which show us individuals who are not subjected to the general law of spiritual aging. The Christian community will increase in the Christian living and it will reach the highest peaks, as the mankind, in general, it will get away from God and it will persecute the faith. “At the end, when the mankind will come closer to its death, the world of the ones without God it will gather all the dying power for a last worship of the immanent and towards a radical persecution of all it is divine and eternal. And so, the ultimate fate of God’s kingdom on earth it will be the following: outside enmity and persecution like never was, and inside and in the middle of this persecution, the burning love, all the greater, of a Johannine époque” (p. 38).

follow God's advice and to receive God's help. Any act of God's revealing it is followed by a free act of the people Israel, and it takes in account this free decision of the people. The more energy and pretention are manifested in an act of divine revealing, the greater is the effort that follows from the part of the people Israel. Moses is a strong creator of history personality, for God give him and demands from him great deeds; the efforts of the people Israel during the Exodus, of the wandering through desert, and of conquering their fatherland, efforts consecutive to several acts of revealing of God's powers and commandments, are at their turn remarkable, for the commandments are insistent and the granted help is huge." (Stăniloae 2005: 11-12)

"The act of getting the people Israel out of Egypt and of settling them down in Canaan, it intended to make out of them a people devoted to God, a people which to manifest their devotion through the deeds established by a Law given them by God, through Moses. Through this is established an "alliance", a special bond, a "covenant" between God and the people Israel, in full freedom.

This alliance crossed through all kinds of variations, due to the fickleness of the people Israel. Each time the people Israel didn't fulfill their obligations in this alliance, the help from God forsook them. Each time the people Israel turned back to fulfilling their obligations, God turned towards them, and He helped them through new deeds of His power. Thus, the history is made by the man, not only when he fulfills the will of God, but also when he doesn't." (Stăniloae 2005: 12)

"God didn't aim through the alliance with the people of Israel that they to extend their worldly power all over the earth, namely not a domination of the history in the proper meaning of the word. If God had pursued this purpose, He would have been fulfilling it. But then the human factor – which in this case was disproportionally small relating to such a purpose: a small people put in the positions of dominating a multitude of peoples – would have achieved this goal, but the divine factor. God aimed, by setting the people of Israel free, to accomplish a spiritual universal mission and only in order this mission to be fulfilled He guides them and He helps them; God aimed the elevation of the people Israel to a superior conception about Him, and to a corresponding moral life, and by this He aimed the spreading all over the world of such a conception and of such a life, concomitantly to the mankind's unification in superior principles of thinking and of life." (Stăniloae 2005: 12-13)

"For God wants to lead the world towards ever higher targets of knowledge and of life, each act and word which He reveals through what he expects from the people Israel or from the small number of the ones who accept to do His will, it opens the whole perspective upon these targets, namely it has a prophetic meaning, it unveils the progressive sense of the history. Even the ceremonial acts of the Law keep open this progressive perspective, by

having more or less hidden prophetic meaning. This is for all the sacrifices maintain in the people's conscience the idea that superior acts of sacrifice are needed for a tighter unity with God, for a superior moral life. The ceaseless leading of the people Israel or of its "remnant" that remained devoted to God, on this ascending road, it implies a continual action of God, namely an action adapted to each stage of the history, to the problems of each historical period. From here comes the need for understanding the work of God within world, as always adapted to the moment which it takes place on. This adaptation doesn't aim only a subjective changing of the understanding, under the influence of some new circumstances and problems of the historical life, but also an answer to a God's continuously adapted action, to the new level the mankind is on, under His ascending guiding." (Stăniloae 2005: 13-14)

"In the Christian faith and vision there are three stages in the God's unveiling, in the closeness between God and creation, in the creation's spiritualization. It is the period from the falling of the proto-parents to John the Baptism, the period from the embodiment, crucifixion, resurrection, and ascent of Christ and the descent of the holy Ghost to the end of time, and the live following after the end of time in eternity.

The first period was a period of God's action rather from distance, rather through commandments and rather of creating some legal-theocratic premises, in order to help the people through external, earthly and political motifs, in order they to remain in the faith in One God, and they to prepare themselves and the world by and large, for the state of a greater closeness of God, for the period of a greater spiritualization. That was rather a period of Messianic waiting, the period of knowing and of foretasting God in shadows riddles, and symbols; and God was sending His help from distance.

The second period is that of achieving the full union with God, and of the full spiritualization, but only in One Person: in Jesus Christ. To the others is the period of receiving an earnest of this full union with God. During this period, the full union, achieved as first fruit in Christ, it tends to become generally spread. The period until Christ was the period of Messianic waiting, the preparation period for receiving Messiah.

The third period, namely from after Christ, to the end of the world, it is the period of eschatological waiting, of preparation for the extending of the complete spiritualization achieved into Christ, to everybody and to all things." (Stăniloae 2005: 17)

"All the images from the Old Testament have a character of inconsistent shadows in comparison to the consistent image of the Christ's humanity (Hebr. X: 1), in which the Son of God is whole and in a definitive mode as Person. The images from the Old Testament had a prophetic character. They hadn't a full reality in themselves, but they were preceding projections out of a reality that was to come. God Who indicated them through Revelation as

images, he was unveiling a project to be accomplished in the future, a Revelation that was also an object for historical perfecting, and through those images God created a historical and missionary conscience in the people of Israel, an expectation, of better said a Messianic tension. This people knew that they were going or that they were led through history towards a higher spiritual target, and that the shadows, which has the character of a reduced earnest of the presence of God, they will give room to the full reality of the God's presence. The mythology, on the opposite, it doesn't follow a historical plan. The mythology is a cyclical repetition, because of the gods being personification of the cyclical phenomena of the natures, personification of passions, and somehow unfree and without the capacity of pursuing some goals." (Stăniloae 2005: 26-27)

"If the history had been only a repetition of some human acts, which have been essentially identical, then the history wouldn't have been too different from the nature's repetition and lack of a purpose, so that it wouldn't have made any sense and it wouldn't actually be history. The history will truly be history only if it advances towards a target from above history. This target was opened to history by the Christ's resurrection. The resurrected Christ leads the history towards everybody's resurrection. "The Revelation of the God's possibility and power in the resurrection of the Crucified One, and the tendency and the intuition of God that can be recognized in this, they form the horizon that must be and that can be called as history", and it truly upholds the waiting for something new in history. Of course, we do not get closer to this new through miraculous acts, which will be produced by God in nature and in history, but through an ascension of spiritualization, which, without any doubt, are manifested also inwardly, through perfecting the social relations and through a taking under control of the nature by the genius of an evolved mankind. Advancing towards the resurrection of Christ it means advancing towards the Kingdom of God, which, by being a perfect community, it must be prepared by developing the spirit of communion." (Stăniloae 2005: 21-22)

"Because death was mastering upon the people within history, because the people were born out of pleasure, through the chain of pleasures and pains ending in death, it is shown that the history, if hadn't had lasted endlessly, it would have been senseless. In order to break this chain of endless crossing from pleasures to pains, and vice versa, namely to give the history a meaning, the Son of God was born man, not-born out of pleasure, namely not-submitted at all to the pleasure, but assuming and willingly enduring the pain, including the death, in order He to defeat death. By doing that into history, He has given the history a meaning, by making the history and environment of preparation for the eternal life, one lacking not only the bodily pleasure but also lacking the pains. Actually, if the history had remains endlessly without having, within itself, this meaning as preparation

for the eternal life that lacks the pleasures and the pains, the history wouldn't have had any meaning. Thus, the birth out of Virgin, without sin, the cross, as last pain and death for us and His resurrection, are the deeds which Jesus Christ gives the history a meaning through, or which are a luminous light to the history as path towards eternity." (Stăniloae 1993, 3: 108)

"The mankind lives within Church, in the most accentuated manner, the presence of the eternity in time. On holidays one lives, therefore, in a high degree, the exceeding of the moving succession of the time. A time without holidays it would have been a time which the past had had almost nothing changed within itself." (Stăniloae 1993, 3: 166-167)

"The holidays give the time a certain permanence, or eternity. This is for Christ remains forever alive, and the saints remain alive too. The year of the holidays remain in the same starred Sky, overwhelmed by the same Sun." (Stăniloae 1993, 3: 167)

"During holidays, the people forget, in a certain measure, about the time's moving. They are no longer preoccupied with the worries related to time. They feel themselves, on Christmas, into Christ Who is being born again on that day. When celebrating a Saint, the people feel themselves elevated, to a certain extent, together with the respective Saint, in the godlike eternity and fullness, into a light of the meaning. We live a special light on the holidays consecrated specifically to Christ. And if we take in account the fact that all the holidays are dedicated to the Saints, we can consider that, for the Church and for the believers, to some extent, the time receives within itself the light of the eternity; namely, the time I no longer a pure succession, lacking a meaning, or obeying the mankind to a meaningless passing." (Stăniloae 1993, 3: 167)

"Through sin it has been introduced in the human nature the fact that the conceiving of children is accompanied by pleasure, and that means a weakening of the spirit and an enslaving of the man to the material things, and this brought too, the body's pains, through the process of the decomposition. Thus, the history was born, as a chain of crossings from pleasures to pains, and vice versa, as a chain upheld by the extreme weakening of the soul and by the decomposition of the body into death. But in such a history, or in such a time as crossing of other and other people from pleasures to the pains ending in death, the Son of God made Himself man, in order to defeat the death of the people. But Christ made Himself man into history, through a deed not submitted to pleasure, but He assumes the pains of the people which are consequent to pleasure, without which he couldn't reach to death, neither to defeat the death. If he had been born only as man into history, and not through an act above the birth out of

pleasure, He wouldn't have defeated the death which, as consequence to the sin, it had become a necessary law. Namely, if that had been the case, it wouldn't have seen the purpose which He defeated the law of the birth out of pleasure for. Because, if He had been born in a natural mode, namely out of the pleasure consequent to the sin, he wouldn't have had the power of showing Himself as capable of defeating the definitive death, namely His embodiment as man would have been meaningless. And how could have been possible that the Son of God to be sinner? If that had been the case, He wouldn't have really defeated the natural laws consequent to the sin. But, if He had defeated the death without enduring the pains which lead the people to death, and neither would have been seen what the Son of Man has made Himself man into history, as preparation for the eternal life. All of these show Christ as giving the history a meaning, but also the elevation above the history's laws. It was necessary that the Son of God to be born into history and to live into history, but in order Him to resurrect, through the fact that he was born into history without Him having sin, and he willingly endured the pains and the death brought into history by the sin. Thus, the Son of God, by making Himself man into history, through His birth out of Virgin, He has given the history the meaning of a place, which the people are preparing themselves in, out of Christ's power, for eternity, by enduring the pains, and by reducing the pleasure as much as possible, namely only to give birth, into history, to the ones who endure the pains, and who do not consider the pains as an urge to search for pleasures." (Stăniloae 1993, 3: 106-108)

"Only through the resurrection of Christ, which has become our resurrection too, the human life no longer remains locked up into history, for it is elevated from history to the eternal life. But, by this, the history doesn't lose its importance, for though history the man achieves the eternal life into happiness or into unhappiness, but this is only for Christ has resurrected and only for He gives the people too, the possibility to resurrect. Only through the resurrection of Christ the life into history has been filled up with meaning. This firstly happened into Christ. He advanced, through clean life and through sacrifice, into history, for others, or towards the consummate illumination of the humanity assumed by Him and, consequently, our humanity too, and we will reach the full light of our life, or the eternal duration of our life into happiness, by having faith in Him, and through a love for God and for people that to be capable of sacrifice, to the happy resurrection into the eternal union with Him. That's why Christ lived into history, He ended His people-loving historical life through His sacrifice on the cross, and by this, by defeating the death, He assured His disciples who lived into history too, about the reality of His resurrection, by showing Himself to them for a while, in a seen manner and into history, but without actually coming back to the life submitted to history. The fact that He has brought His humanity to the consummate light, it is shown by the

Church in all its prayers, by uniting in its life the cross with the candle and with the calling upon the Holy Ghost. Everything is achieved from Christ through His Holy Ghost, and by looking at the cross with the intention of imitating it, and by looking at the candle lit for eternity by His resurrection.” (Stăniloae 1993, 3: 120-121)

“God imprinted into history the meaning of preparing us for waiting for Christ and for receiving Christ, in order to help us to prepare ourselves, within history, for the happy eternity. God has given all the things from history a meaning. Only the man can deprive the things from history of their meanings, when the man separates himself from God, by persisting into sin.” (Stăniloae 1993, 3: 156)

“The preoccupation with his future, through hope, it fills up the present time of the human being, so that he almost doesn’t live it like a present time. This is the tension towards future. Each present moment, it is in itself, but it is also through wait, a passing towards future, namely the first moment of the future, and an entrance of another chamber. The present is already future; a future put at our disposal and which we partially dispose on, immediately. But the present moment is a past too, when we direct our attention towards this actual moment. Through it, the human being is being prepared and he is being opened to a better future, which he hopes to be given with, and which fill him up with hope. But the human being is being prepared and opened to that future only through better deeds than his past deeds, as also by forgiving the ones who has upset him, and by asking God for forgiveness, for his own mistakes. The human being keeps this present moment also open towards past, by bringing the past on the present moment and, out of it, by taking help for a better future, which he waits for, with hope. The past will only be past and the better future will be opened to our hope, if we clean our being of the part’s mistakes, by regretting those mistakes. The past doesn’t master upon our being, as it would be a fatality. The animal isn’t aware of past, or of future. The animal isn’t aware of time, neither it has power upon time. The human being prepared his own future during the present time, by repairing the past’s traces and by liberating himself from an evil past. The human being can change his past on the present moments, by regretting what was evil in his past, and he can prepare, by this, the future he wants for himself and which he hopes be better. The past time doesn’t let unrepairable traces. The human being is master, partially, on the present moment, on all the three dimensions of the time. “He more rightly looks backwards towards the things to come”, says a poetry (the Romanian poetry entitled *The Tree of Bread*, in the volume *The Place where You Wait*, Bucharest, Cartea Românească, 1983, p. 21). But, the human being has them the more gathered together on the present moment, as through them is present the eternity.” (Stăniloae 1995: 136-137)

“If the future fills up our present moments with the waiting for a happiness in communion with our fellow humans, and in a full mode in communion with God, the past, with its mistakes, it is present as the one which can deprive us of this future happiness in the communion with God and with our fellow humans, but it can also help us through repentance and repair, in advancing towards the future happiness in communion. This burdening presence of the past is transparent to the ones whom we have wronged, even if they died. They appear to us as ones who haven’t totally disappeared from the connection with us, but they even continue to press upon us with a more persistent presence, as they could influence our life, eventually forever, either in bad, or in good if we repent for the evil we did to them. We care now about the fact that we weren’t grateful to the ones who helped us (parents, benefactors) and of not having fulfilled our duty of gratitude towards them. In our involuntary and voluntary memory about them, it glitters our future eternity, either evil, or good if we regret and repair our ingratitude.” (Stăniloae 1995: 137)

“The whole our past and future time, it is lived on each present moment as existential unit occupied with the presence of other persons and open to eternity. This is transparent both to the Person-Absolute, with the perspective of the eternal communion with Him, or with the perspective of Him turning away His face from us, and also on our fellow humans whom we wronged, there being the possibility that they to rebuke us forever, for the mistakes we did them, or they gladdening us with their forgiveness. On each present moment we can live by fearing a tormented eternity, but also by hoping for gaining the happy eternity if we repent for our mistakes and if we prepare thus for that eternal happiness. The past and the future are lived in present in an existential unit, not only amongst them, but also with the ones whom we knew and with God and, by that, with the eternity. The more the past is present, with the repentance for our mistakes done during our past, the more we are preoccupied with the eternal future. And the less is somebody preoccupied with his eschatological future, the less he thinks at his past and the less he repents. Such a human being locks himself up in the lived present, mostly consciously, and without having a horizon, like the animal is. Such a human being doesn’t gather the whole time in present, and he isn’t open to eternity.” (Stăniloae 1995: 137-138)

“Regretting our past won’t enough if we do not make of this regret a force for repairing deeds in the future and for the future, or if it doesn’t awaken within us - by remembering the ones whom we wronged, and by doing good deeds on their behalf – at least our reparatory sensitiveness towards them. By this, the repentance for our past helps us even more to change our whole past inscribed within our being, and to gain the future happy eternity; it becomes even more a preparing force for our good future. We have to mention here also the fact that the past must urge us to forgive the mistakes

done to us by others, for they can no longer be present in this life, so that we ought to unburden them for their eternal life. This is because by keeping them under the burden of our lack of forgiveness for them, it can keep us too, in the present life and in eternity, under this burden, due to our conscience's callousness for them. The presence of the past and of the future in our present conscience, it is a presence of other within us, and forever, either towards our good or towards our bad. That depends on us. That can escape both us and them, from the time's fatality and it can open to all of us the happy eternity. But it also can keep us as its slaves. That's why, we cannot forget the persons whom we had a connection with, but we can change their and our face. Their persons can become favorable to us, and we can become favorable to them, in order to help us in our movement towards a future without mistakes, and towards repairing our past by doing good in this present life, and to advance, by that, towards the happy eternity. This is the signification of the time concentrated in present, through person, for persons. The time isn't a singular and indifferent chronological line, but it is an occasion of spiritual growth, an occasion of continuously transcending towards the communion with others and with the Holy Trinity. Through repentance, we transform the past from a determinant force towards identical evil, in a force towards the repairing good." (Stăniloae 1995: 138)

"We can advance towards the future life in the happy communion not only by regretting, but also by preparing ourselves for a better future. Otherwise, it would mean not to capitalize the past, starting from present, towards a better future. This is for, that capitalization, it needs us to immediately start doing the good deeds. BY that, we live, in a real, manner, on the present moment too, out of the power of the regretted past, and out of the power of hoping for the good future and for the happy eternity. Otherwise, we lock ourselves up, on the present moment, to the unrepaired past, for we don't repent and we don't do good deeds, and to the barren future, by getting accustomed to always postpone the changing of our past, and thus the betterment of our future. By that, we don't make of our time a unit and a force for advancing towards eternity, but we crumble out time in present moments, disconnected from one another, leading to nowhere, or which are connected only through the inferior impulses, which we do not master, and which keep us unwillingly in a lacking any horizon existence. By locking ourselves up in present, we do not repair our past and we do not prepare to ourselves the good future and the happy eternity, but we always remain to the movements towards the moment's pleasures, which dominate us, movements which we do not freely drive towards a good target. The present is fruitful in our regrets for our past, accompanied by immediate good deeds, which give power to the decision of continuing these deeds in the future too. Both the past and the future are efficient in present, through the regret of what was bad in the past, and through the assertiveness towards doing good

deeds in the future, an assertiveness strengthened by the immediate good deed. This regret and this decision represent the efficient presence itself, of the past and of the future within the present moment, but also the power of the present moment upon the past and the future. Thus, we have the entire time bringing forth fruits on the present moment. If this doesn't take place, the present moments won't help us to advance, by repairing our past, towards a better future. In such a case the time passes as a chaining of empty and barren moments, not mastered by us, and lacking: unity, tension, and a target." (Stăniloae 1995: 139)

"Only through the immediate deed, the present is really and efficiently lived and, with this, we master upon our past and future. Otherwise, the thinking at our past and at our future, it will always remain a theory that doesn't change our time and our being. A Romanian saying asks us "to jump to the help" of the one in need. By that, our people realized the value of the immediate deed. Otherwise, one always postpones the doing of the good deeds, necessary for correcting his past and towards a better future. Through this postponing, the present moments always remain barren. So, it remains barren the entire time we have given with, and our being doesn't advance in time, powerfully, towards the good target of the happy eternity." (Stăniloae 1995: 139)

"Kierkegaard spoke about the importance of the moment, in order us to do what we are asked for, namely not to postpone, of using each moment in order us not to let the time we are given with to flow in a barren manner. But in this deep liability for each moment is involved the conscience that my fulfillment for eternity it depends on each moment. This is for on each moment is tied my responsibility for myself and for somebody else who may, as I do to, get lost in eternity because of my carelessness." (Stăniloae 1995, I: 33)

"The man is a being having an acute sense of the time's value, for he is a being preparing himself for eternity, in the temporal relations with others. The man's experiences are imprinted with his preoccupation with the eternity. The man's experiences are enriched, for accompanying the man in eternity, in his temporal relations with others. The man wants to always become new, for he wants to become consummate, to become all-comprising, and all-understanding, and he wants to help as many people as possible, who have been given by God, on a certain moment, in that man's care." (Stăniloae 1995, I: 33)

"The existence from ever it must be the plenitude, and even the plenitude in actualized form. This is for, no matter how far we will travel with our thought towards the eternity which the existence it has been given from, we never can reach a moment on which we could reckon that the existence by

and large, it has reached to the required state for actualizing its potencies. There cannot be determined later moments for the apparition of what has been given by the existence from ever. If that had been the case, before any other moment, there could have existed other moments, for an apparition or for another. **That's why, the eternal isn't identified to the temporal.** Between them there is an ontological difference, but not a total estrangement. The eternal isn't submitted to the temporal. The temporal and the movement from its flowing, it has a different beginning in existence, than what is from ever. But by this, the temporal shows that it hasn't its existence by itself. And just by that, the temporal allows us to postulate the eternal existence, that is by itself. From here it comes that the existence from ever, it must be consummate, or it has to have the plenitude from ever, namely that actualized plenitude, because otherwise there should have had within a growth, that, the more one had gone himself backwards, the more he should have gone towards a more accentuated minus, reaching even to inexistence, and that's an impossible fact according to our faith." (Stăniloae 1995: 5)

"The difference between the eternal plan and the temporal plan of the existence, and the bringing to existence of the temporal plan by the eternal plan and not through emanation from the eternal plan, but through creation, in order the temporal plan to advance towards the union with the eternal plan, and by this towards consummation, or the healing of the insufficiencies which the temporal plan has fallen after the separation from the eternal plan, it is presented by Saint Maximos the Confessor, in a way that it unites the elevation of the plan of the non-consummate existence from this state, with its elevation from temporality and spatiality. This is because the temporality and the spatiality are tied to limitation, while the limitlessness of the existence is tied to eternity. The time, as a condition of the created existence, it is meant to bring the limited to the encounter with the unlimited, and the unlimited doesn't need time and movement, for it has in itself the plenitude of the existence. So, the time isn't meant to keep the universe in an endless movement. The time is a trip, but a trip without a target it would have been meaningless. But, by not using the time as a trip towards the eternal perfection, it has made out of time a continuous replacing of the identical forms or the creation, or a continuous apparition and corruption of theirs. The time is meant to confirm the persistence of the persons' identities within time, with the whole their enrichment with other experiences, but also to lead towards the persons' enriched establishment into eternity, but not to a stability in themselves, but around The One Who is by Himself infinite in existence, because the created world cannot reach, through itself, to an own plenary existence. This purpose has been regained, by time, after the falling into sin, for The Limitless God has assumed the created humanity." (Stăniloae 1995: 6)

“The plenary existence, though being moved towards something else, or around that something else, it still has within itself the power of attracting towards itself or around itself, namely in a temporal movement, or in a non-temporal movement and therefore a stabile one, the creatures, due to the fact that, on one hand, they are insufficient to themselves, and on the other hand they feel themselves attracted towards the plenary existence.” (Stăniloae 1995: 6)

“If there had been only an essence emanating, out of itself, individualities replacing one for another, meaninglessly and without a real fulfillment, there wouldn’t have been either a real difference between time and eternity. Everything would have been an eternal time, because it wouldn’t have led either to a real and really consummate target. Everything would have been an eternal temporality, an eternity not starting out of a plenitude and not leading to a plenitude, an eternity not having at its basis except an insufficient existence, and insufficiency that cannot be overcome, but it neither can be brought to inexistence. The time, in the Christian vision, it differs from eternity, but the time is produced by eternity and it leads to eternity, both the time and the eternity having a purpose; the time is voluntarily produced by eternity, for created persons who voluntarily advance through time towards eternity.” (Stăniloae 1995: 34)

“The God’s descend to the universe, which makes known God’s greatness, it is shown especially in God’s relation, with the universe as temporal universe. This is for in this it is shown a God’s participation to the universe’s temporality, and a connection of His with the changing universe, in order God to lead the universe, with the universe’s free collaboration – also only possible by God’s grace – at God’s height and to the eternal union with God.” (Stăniloae 1995: 36-37)

“The credits go to Mircea Eliade²⁵³, for he noticed that the naturalistic religions give importance to a nature that repeats itself, whilst the Old and the New Testaments pay attention mainly to the time and to the history. According to Eliade “the Christendom is the religion of the modern human being, and of the historical human being, of the human being who has discovered both the personal freedom and the continuous time (instead of the cyclical time)”, whilst “the human being of the archaic civilizations hardly endured the history and he strived to detach the history down in periods” (*Le Mythe de L’éternel retour; archetypes de repetition*, Paris, Galimard, 1949, p. 161, 36). In those religions “the time is regarded only biologically, without becoming historical” (quoted work, p. 74). “The main difference between the human being of the archaic communities and the

²⁵³ Father Stăniloae quotes here the works of the great historian of the religions (he is actually the founder of the history of the religions): Mircea Eliade.

human being of the modern communities, with an accentuated seal of the Judeo-Christendom, in consists of the fact that the first one feels himself as indissolubly connected to the cosmos, while the last one is tied only to history” (*quoted work*, p. XIII-XIV). The Jews are the first to discover the history as manifestation of God, so that “the cosmogony justifies the messianism and the apocalypse, and those ones set the bases for a philosophy of the history” (*quoted work*, p. 60.). The Christendom has made obvious the eschatology as the final time, a time that has appeared into Christ, and close to its end into eternity.” (Stăniloae 1995: 37-38)

“Without insisting too much on the existence’s meaning implied by eschatology, Eliade connected the idea of time and of history to the idea of God as Person. But it is about a God-Person master upon nature and transcendent to nature and from here come the person’s value, a value that doesn’t melt within nature, but it is called to an eternal existence as person. The time and the history are necessary to this human being in order him to unimpededly advance during time and history, within nature, towards consummation, for he needs for his eternal happiness.” (Stăniloae 1995: 38)

“If we take in account that the time is a succession and as such it is characteristic to the changing existences, a time lasting from eternity and forever, but not leading the changing existence, by that, to their consummation, such a time won’t make any sense. If the universe had existed from eternity, no matter how eternal the universe’s time would have been, such a time wouldn’t have made the universe to overcome its changeability and insufficiencies. The universe’s evolution, even having at its disposal an eternal time, it wouldn’t have brought the universe out of what the universe is by its nature: the universe would have remained eternally changing, namely imperfect. This would have meant disregarding the meaning of the history and of the existence, which the mankind reached in the Old Testament, and more fully in the Christendom, and a relapsing in the archaic mentality of the naturalistic religions, copied by the pantheistic religions.” (Stăniloae 1995: 38)

“The universe hasn’t been given the time except as a passing interval, towards the universe’s preparation for universe’s consummation and unchangeability in the eternal life. But this universe’s placing in time, or the universe’s endowing with the change in order to become consummate, it implies the fact that the universe doesn’t come out of some fundamental essence, or out of some other essence, because if that had been the case, the universe couldn’t have been able to advance towards consummation; the universe has been created out of nothing, by a Creator-Person consummate from ever, and Who has seeded within universe the aspiration of advancing towards God, by being made consummate out of God’s power, or out of the ever-increasing communion with God.” (Stăniloae 1995: 38)

“This universe couldn’t have existed from eternity. This is for if the universe had existed from ever, it couldn’t have existed, from eternity, a universe aspiring, in time, towards a target – as the universe proves to be – or, until now, it would have reached that target of consummation. The universe must have appeared in time, and it must once end this form of the temporal, or changing existence. And for neither the universe’s apparition in time, nor its end in time, the universe couldn’t have given it by itself, and it won’t be able to given it from itself, these ones must come from the Existence-Person of supreme power and consummation, non-temporal, and unchanged. This is for the unchangeability in its positive meaning, it implies the existence’s limitless plenitude. The plenary being is unchanged not in an existence’s extreme poverty, but due to its plenitude, beyond which one cannot advance any longer, for that existence has within itself the whole plenitude and the whole rejoicing of that plenitude.” (Stăniloae 1995: 39)

“For understanding the time’s meaning relatedly to the universe, one must take in account that at the time’s origin and at the time’s end, there stays an eternal existence, and that the time depends, regarding its duration, on that eternal existence, and the time is a road towards that existence.” (Stăniloae 1995: 39)

“Questions we must answer are: What the time’s function consists of, as condition of the conscious creatures’ advancing towards the species consummation? What the created universe needs the time for? What can be defined like, more concretely, the report of the time with the eternity? The Christian faith has answered these questions by giving a time a positive function.” (Stăniloae 1995: 39)

“The time doesn’t have the eternal God only as its origin and target, but the Scripture sees God as working within time, as descending Himself to, and coworking with, the human being, within time. So, the history doesn’t belong only to the human being, but it is a work of God too. God takes account of time, He descends within time, He works together with the mankind within time; God places a historical seal, of His, upon the time.” (Stăniloae 1995: 40)

“Through works, God has created the universe and He accomplished within universe some promises of His. Without a doubt, those works and promises have a conformity to the godlike being, and God makes the universe, through those works and promises, increasingly resembling to the godlike being. But God does that by filling the universe up with His works, and not with His being. By that, and by the conscious coworking of the creation with God’s works, the creation ascends ever-closer to God, end even becomes a new creation, escaped from “sin” and from “law”. But that “new life” it is

being lives, for a while, in the ambience of the present form of the universe, which the universe's old forms of existence continue too. This is the time when many grow up into Christ. The eschatological times has begun with Christ, but the new life is still moving in connection with the historical life.” (Stăniloae 1995: 41)

“All the modes which the time is understood in, they have in common the fact that they relate the time to the human being. If the universe hadn't had the human being within, the time would have been meaningless, or the universe's existence wouldn't have been real; itself the actual universe's existence would have been meaningless. This is because a meaning not noticed by a conscience, it will be a meaning covered in darkness. Even if that universe had developed from some forms to other forms, that development would have left the meaning covered in darkness, and many sides of the universe wouldn't have been brought out of their virtual state. The universe's meaning is mostly actualized by human being's work, and the universe's meaning is shown in benefit brought by universe to the people as conscious beings, for they advance with the help from the universe towards a purpose that is beyond universe, a purpose that is beyond the monotonous universe's repetition in its individuations submitted to death.” (Stăniloae 1995: 41)

“The changes from within universe, they must be beneficial to the human beings' spiritual growth. The universe has a meaning for it is of a limited temporality, and for the human being, tied to universe, it is likewise. The human being too, he is of a limited temporality, for the human being advances within time, and within the temporal universe, towards an ultimate target of the consummation, for the human being isn't spiritually motionless, or consummate, from the beginning. The human being's growth, within time, towards a target related to the accomplishing of some deeds within the temporal universe, for himself or for his fellow humans, on the right moments. The human being waits for those moments, he uses them or not, he let them escape or not, but in all cases the human being is determined by time. One must use the time positively, and the time can be used alike, for the time is limited. Thus, within human being, there is inscribed, through time, a trajectory and, in this trajectory one can see the human being's accomplishment, or the lack of accomplishment. The human being is in a continuous dialogue with his fellow humans, but also with God, a dialogue instigated and led within time, by the moments which the human being is presented with, by the universe.” (Stăniloae 1995: 41-42)

“The human being is temporal, and he lives the universe as temporal, for the human being is a conscious person and responsible for his fellow humans, and for himself, in front of God. God makes the human being to pay attention to the time, to the requirements of each instant. God accentuates

the human being's character as temporal being. The human being is an historical creature and he makes as historical the life within universe, for God asks the human being to answer each instant according to that instance's requirements. The human being constantly pursuits goals, and he wants that, by accomplishing those goals, to reach a consummate self-accomplishment, for eternity. The history is the result of the agreements and disagreements amongst the various goals which the multitude of people and generation pursuit. Some people want to reach, through their deeds, their consummate eternity, while other people do not believe in that, so they pursuit other goals. And everybody's deeds influence everybody's time, namely the general history. But because of pursuing often contradictory goals, the history doesn't advance harmoniously towards that unique goal of the consummation but, the history still is inscribed on a road of a unitary advancing, towards an exhaustion of the human virtuality within time. That's why, either the universe reaches the target of a common consummation, or the universe, by and large, it renounces to follow that target, in both cases the universe will become, at a given moment, as inutile, for it will have weakened, at maximum, the mankind's collaboration with God Who uses the history in order to accomplish within history His plan of people's advancing towards Him, or towards the happy eternity." (Stăniloae 1995: 42)

"If the history's factors hadn't been the people as free and diverse persons, the time and the history wouldn't have existed, because everything would have proceeded uniformly, on the basis of an identical law, and God wouldn't have pursuit in history any purpose. The time and the history imply the freedom and the variousness of the human persons, who do not have their consummation since the beginning, but they aspire towards consummation, no matter how they understand that consummation. And for each person is unique, each person is let through his freedom, to accomplish on himself, in other time's circumstances, and in another mode, in his uniqueness. Each person reaches his own form in the possible closeness to his consummation, of the consummation of his features, or to the ever-crooked and impossible to be corrected again, form of his features. That's why each person has his own time, but his time is determined by the general time too, and his time determines the future time's form. The theory of the reincarnations, it annules the persons' uniqueness and the forms of the persons' accomplishing, and the uniqueness of the temporal moments for each person." (Stăniloae 1995: 42)

"God didn't introduce within Himself, when He created the universe and the time, a temporal "before", for He cogitated the universe and the time from "before ages". But God hasn't been forced to create the universe from before ages, for neither the cogitation of the universe and of the time, or of the diverse times form before ages, it wasn't a necessity to His being, but it was

a deed of His will. The idea from before ages, of the universe and of the time, it wasn't a necessity, and that's why, the universe and the time, they didn't necessarily come out of Him, from eternity. We have here the mystery of the God's Person, as not forced to think at something, or to work something, with itself His being, so that Him to have, forcedly, in His being, a "before" to any thought and work, but only as having a base for those." (Stăniloae 1995: 45)

"The "eternity" implies a relation of God with the universe and with the time, from before the universe and the time existed, but without getting God out of the eternity characteristic exclusively to Him, or to His being." (Stăniloae 1995: 45)

"If God is able to pass from a work to another, after the creation of the universe, in the relation with the universe He has created, and that means that He has decided to have a permanent and eternal relation with the universe, and without this affecting His unchangeable plenitude, why wouldn't we accept also a thought relation with then still inexistent - in a real concretization - universe, in time, without this affecting the plenitude of God's eternity? And why God couldn't have had within Himself, from before the universe's creation, as possibilities, these works referring to the universe God knew He followed to create? God's things within universe, according to the diverse moments of the universe's temporal development, they are not contrary to universe's eternity, so that the times itself has a possibility to be brought to existence and upheld by God eternity and within God's eternity. God foresees and He makes to appear in the unveiling of the universe and of the human being's life, situations appropriate to certain accomplishments from His side, but not without people's collaboration. God gave certain promises to the people of Israel, and to the people by and large, when he reckons the people are sufficiently mature in order to receive those. God prepared His Son's coming within universe, and His Son came, actually, when that preparation came to completion. God has given as a gift, the human resurrection through His Son, when the people have been able to understand and to receive this resurrection. And the people are now able to prepare themselves, with the help of other works belonging to God's Son and to the Holy Ghost, for their own resurrection from the end of this universe's eon, for the future eternal life in communion with God. Thus, God lives our time, without our time inscribing changes and enrichments in the plenitude of God's being. This relation of God with the people's history, in order to answer the people's changing needs, but on the line of the good whose endless source God is, in order to help the people to increasingly advance into God's good, and, by that, the people to ascend into eternity, it shows a union of the people with God's eternity while the people still being in the course of their temporal life. God brings through His works united with our time, the eternity into people's life." (Stăniloae 1995: 46)

“God lives our history and He makes it as His own, but by filling it with His eternity, and by that, our history reaches to advance towards the eternity from above time of the people’s consummation, which no longer need to change, or which no longer need to unite with the time, or no longer needs to advance through time into eternity. But, in the same time with the living of our time, in order to elevate us, through time, and through His eternity connected to our time, towards the eternity lacking any union with the time, God live His interior pure eternity too, namely the eternity of His being. The mother lives the various needs of her child, related to the stages and to the circumstances of the child’s temporal life, in order her to answer those needs, and in order to help her child to grow up towards her spiritual level. But she lives, in the same time, her spiritual maturity, in order her to be able to help her child, out of that maturity, on the road of the child’s development. If the human being can live this intertwining of his maturity in an unchanged manner, with the changing of his works according to the time, we reckon that will be able to use this fact, in order to understand, to some extent, this intertwining at God too, once the human being is the image of God.” (Stăniloae 1995: 46-47)

“Only for the human being needs a spiritual growth in order to be united with God – or because the human being hasn’t been emanated in a consummation like that of God, neither in an impassable imperfection – only for that, the human being has the time with a meaning, or with a purpose. Otherwise, the time would have been meaningless or purposeless. And for the spiritual growth of each human being is connected to nature and to the human being’s fellow humans, the entire creation has been given a time. And each human being is brought to existence by God-the Word, in his own time, which the human being to be able to grow up as unique person in, in other relations, on another moment of the history, and connected to other persons, within another society, and prepared by other predecessors. All these personal times are framed in a time of the universe as whole, which each human being has his/her own place in, with his/her responsibility and duties, which are tied into a whole of the history, of which the human being will be held accountable for, regarding what was the extent the human being contributed to, to the history’s advancing into good or in the good understanding amongst people, or into bad, in the irrational division amongst people, namely, to what extent the human being contributed to leading the history towards its gathering into the Word’s Hypostasis, of the Hypostasis of the Hypostatical Rationality of God, or a contrary, after the Word of God has come to meet us and to help us, by making Himself man amongst people, or our dialogue partner on intimate and equal level, but also with His power to elevate us on the deified level imprinted by the humanity assumed by Him. God has created, on this purpose, the human being as possible partner of His, or in order God to come amongst people,

and to elevate the people on the level deified by grace. God has created the whole material nature in connection with the human being, as capable of being borne by Him, as transfigured by Him, as made as environment transparent to His manifestation; but He creates the universe and the human being not due a necessity of His, but out of so great a love, for the creation, that He has made Himself as its bearer, and that he has made the creation as communicable environment of His.” (Stăniloae 1995: 56)

“The history, in its entirety, it is the time given for advancing in fulfilling this plan (the salvation’s plan, o. n.), but the consummation of this fulfilling it is being done beyond history, in the future age. The part from before this plan is propelled by Christ Who attracts it to the eschatological state – or that of the eternal consummation – to which he has brought our nature, namely to the full union with God.” (Stăniloae 2003: 39-40)

“The salvation’s history it has now the purpose of giving the believers the occasion to become capable of full participation to the personal Absolute, together with Christ or into Christ.” (Stăniloae 2003: 40)

“The persons, though they are free, they do not have their existence, neither they have their unique virtuality, from themselves, because of being created. So, also the time and the unique circumstances given to their uniqueness and to their freedom and to their aspiration towards consummation, they are unique too. The time is the interval given to each person, between the beginning of his existence and his nigh end, for consummation or for eternal imperfection. Then the time will cease to exist, within the plenitude of the unchangeability, or in the impossibility of moving further towards plenitude, namely in the death as withering of the life.” (Stăniloae 1995: 42)

Transcendence

“The beautiful natural features of the things must be overcome by the believer’s conscience, even when there aren’t added to them overwhelming traits, in order the believer to be elevated to living the transcendence.” (Stăniloae 2005: 100)

“In the holiness manifested within world it is shown the same joining of transcendent and revealed of God, of height and of descent. If God hadn’t revealed Himself by still keeping something out of His transcendence in His descent, we wouldn’t have known this quality of His; if he hadn’t descent without ceasing to be transcendent, the world couldn’t have endured the holiness of God and it wouldn’t have been capable of being partaker to it.” (Stăniloae 2003: 266)

“This character of absolute transcendence of Jesus, it hasn’t been less experienced after He ascended to heaven, but even more intensively. On the other hand, through His ascent to heavens, Jesus has placed his Godhead in the state of communion with the people from everywhere. Everybody can stay in communion with God, differing from what one could have had, if He hadn’t embodied Himself. Jesus is close to the people through His humanity, but He is close to everybody through His Godhead which is united with His humanity. And He is not close only like an exterior person, but also like an inside reality through the infinity of his Godhead²⁵⁴.

But, like an interior reality too, He is something else than the product of our soul’s powers. He irradiates there, out of the objectivity of His Person. This reality in us, but different from us, due to which our power of the soul grows to a more ample and pure life, it is called pneumatological reality, unlike the spiritual reality, which is a product of our subjective efforts. The spiritual life is an internal life, not exclusively subjective, but of intimate relation between the own self and Jesus Christ through the Holy Ghost.

It is a life reported to the supreme our You, to the real transcendence, which fulfills us like existence.

Thereby, the embodiment of the Son of God it proves to be the full unveiling of God, like our fulfillment and salvation. The *me-You* report, in which God entered with us by the fact that He made Himself like one of us, showing through that that He is God and giving us all the gifts of His godlike friendship, it is the one of maximum approach and love.” (Stăniloae 1993)

²⁵⁴ **E. BURGER**, W. c.p. 227: “Der Glaubende soll sich nicht nur objektiv betrachtend, sondern subjektiv existieren zu Christus verhalten. Christus soll nicht nur gegenständliche Gegebenheit, sondern unendliche Wirklichkeit... Immer sieht die christliche Verkündigung ihre Aufgabe darin von der gegenständlichen Gegebenheit des geschichtlichen Jesus weiter zu führen zur Innerlichkeit und Unendlichkeit des lebendigen Christus“.

Transparency to God

“In the Church’s prayers, in the Church’s cult, it breathes the Church’s unitary ghost, it is transparent the Church’s eschatological horizon and its target of consummation in Christ.” (Stăniloae 2003: 104)

“The light the saints irradiate out of them it is just this transparency of the communication with God and with their fellow humans, of the participation to God. The most transparent is God for he is the One Who communicated Himself the most. But this transparence of God it cannot be lived by the one who doesn’t open himself to the communication with God. The one who opens himself to God, he becomes a saint for he becomes transparent too. Generally, the people when they become transparent to one another through kindness, due to the communication with God, they become saints. And this is the truly human condition from Christian point of view. The evil makes the people to be not-transparent, darken, unopened, insincere, and hypocrites. The saint is therefore the new creation, or the renewed creation, and therefore a luminous creation.” (Stăniloae 2003: 273)

“God as Person, creator and care taker, He was showing Himself, with an uncontestable obviousness, in the untroubled mirror of the soul and all the man’s good intentions met the things previously suggested internally by God. The natural and the supra-natural didn’t form two distinct level - that of the life and that one of the reality -, but they were combined in a sole order of clear and good life in the same time. (...) In the state from the beginning the man was seeing in all things, as the saint sees, the gifts always given by God and the words always addressed by God through various circumstance produced by Him. The nature itself was a transparent environment of the work and of the actual speaking of God. Only when the sin blunted the clean sensitiveness the man had it for God Who works and speaks through things, there was necessary a Revelation which to differ from His of every moment’s work through things, but which is no longer seen by man. Before that, God was continuously walking through the transparent “garden” of the world.” (Stăniloae 2003: 428-429)

“Through the loving and loved people, or through the holy people, one transcends easily to God, or: they are transparent to God in the most accentuated degree.” (Stăniloae 1995: 134)

“Gaining the people’s hearts, it cannot be done without making them feeling us as transparent to the kindness of God, kindness manifested through and by us; the others too, they can become transparent to God and active environments of God’s love towards us. Just in the act which we show ourselves through, as responsible for them to God, we make us too, to ourselves and to them, and we make them too, to themselves and to us, as transparent to God.” (Stăniloae 1995: 134)

“As we too become transparent to Christ, He is no longer an objective reality to us neither He is a subjective reality, but us and Him we are in a real unity, beyond objectivity and subjectivity. He is within us and we are inside Him, without being confounded; in the relation with Christ, we have surpassed the subjectivity: we are in Christ as in the most objective reality but also in the most subjective reality. This bodily transparency it means also a transparency of the soul and through both of them it is being accomplished the transparency of Christ as Person, a fact that means also a great sensitiveness and love of His. This makes us sensitive too, towards Him, and delicate amongst us.” (Stăniloae 2006: 74)

“Through resurrection, by the fact that His body is transparent, and irradiating love, Christ enters inside us. Christ Himself becomes our own together with His soul and with His godhead from within Him. And we, by becoming spiritualized, we have become His own, for we have opened ourselves to him by faith. (...) We answer Christ’s love with our love, through which we renounce to ourselves, as Christ has renounced to Himself.” (Stăniloae 2006: 74)

Tropes

“As damaging the theology fixed in the formulas of the past is, as damaging is also the theology stuck exclusively to the present.” (Stăniloae 2003: 107) (Chiasm)

“Through the theology that is being done within the Church, the Church advances under the light of **the “Sun of Righteousness”**, which grows up continuously, and it fills the Church up with increasingly more luminous light. The continuous traveling under the same sun, which increases its showing though, it is the Churchly Tradition; and the authentic light of the sun that is being accumulates as dowry and as an asset permanently interpreted by the theological sight, it becomes the Churchly teaching. This light, out of which grows up the theology, and which is raised up by the theology by interpreting it under the always increasing sun of the Revelation, it enriches the Churchly Tradition and – by being imprinted as a transforming force in the being of the believers – it produces their spiritualization.” (Stăniloae 2003: 107) (Metaphor)

“The theology grows up under **the sun of the Revelation** that, once appeared in the person of Jesus Christ, it lightens continuously in the Church and in the Church’s members with this light called Tradition (...) The theology follows the trajectory of this sun and this sun’s growing up in the being of the Church as communion, and by doing this the theology increases the conscience of the Church itself and it presents the new nuances the Church’s conscience is being shown in, on each step and without being actually changed its background.” (Stăniloae 2003: 111) (Metaphor)

“**God is the supra-luminous darkness.**” (Stăniloae 2003: 137) (Metaphor, Paradox, Contraries, Hyperbole)

“Knowing God out of the concrete circumstances of the life, it is an exciting, burdensome, painful, and joyful knowledge, awakening in our being the responsibility, and which warms up our prayer and it makes our prayer even tighter to God.” (Stăniloae 2003: 137) (Enumeration of attributes, Contraries, Paradox)

“God, as hypostatic supra-essential existence, He is not framed in the category of the existence known or imagined by us, but He is above these. Because of all the things we know as existences, they have their existence from something else and they depend in their existence on a system of references. This indicates relativity or a weakness of the existences. But the One Who exists by Himself and Who has an existence free of whatever relativity, He is not framed in a system of references. He has no weakness. He is the existence not only on the superlative mode, but he is a **supra-existent existence**. As such, He does not endure the existence passively,

and He is submitted to no passion and to no suffering.” (Stăniloae 2003: 156) (Rhetorical Catachresis)

“The simplicity of the divine monad Who also has in Himself a dynamism in report with the creation, being imprinted also within man, it sets the man free from all the diversity of movements and desires, or imposes over all the things, the movement and the desire towards God. By renouncing to direct his cogitation towards various finite objects - seen in themselves - the man concentrates the power of his spirit, even by those things, towards the One Who is above composition, in some kind of **knowing above knowledge.**” (Stăniloae 2003: 175) (Rhetorical Catachresis, Antanaclassesis)

“In this understanding we bring the whole simplified richness of the knowledge of the things’ multitude, and the experience of life, **likewise the bee brings in the honey drop the pollen it gathered from all flowers.**” (Stăniloae 2003: 175) (Comparison)

“Some people can go also on the opposite direction, towards an increasingly deeper internal tearing apart, towards a separation from god and from their fellow humans. The pride, the greediness, the anger, and the immeasurable lust, are the factors for this separation, and of the tearing apart in the human nature, and the impediments standing in the way of the open and full communicability amongst people. These factors also increase a false complexity of problems, of ideas, of tendencies within people and amongst people. It is a false complexity, because it actually moves in the same monotony of the passions, which manifest through it a lack of satiation at infinite, or **a “infinity” of the finite.**” (Stăniloae 2003: 177) (Rhetorical Catachresis, Hyperbole, Antanaclassesis)

“Often, interminable psychological analyses, which apparently notice also other states and the soul’s impulses those states cause, and other reports amongst people, these analyses only move within this **infinite of the finite**, of the essentially identical monotony, within a labyrinth of which infinite paths turn back in the same limitation, while giving birth to an increasingly complicated language, increasingly nuanced, and increasingly diverse; but this language I increasingly complicated and increasingly nuance, while still being in a finite blind alley, and not being there any light projected from beyond it.” (Stăniloae 2003: 177) (Rhetorical Catachresis, Hyperbole, Antanaclassesis)

“The man is **incapable to leave the passion of the infinity even when he totally locks himself up in finite.**” (Stăniloae 2003: 177) (Oxymoron)

“The eternity is the life and the life is movement; but it is not a, identical movement, in a circle, because this one is monotonous and finite as

modality; neither is a movement of one towards and exterior another, but it is **a movement above any movement** (...)" (Stăniloae 2003: 177) (Rhetorical Catachresis, Hyperbole, Antanaclassis)

"Even when a person is absent from the space, we are used to see him, his absence is felt as a special absence, or the space is felt like amputated by that person's absence. That person is present even within his absence. In a way, that person continues to be present by the special energy of his subjectivity. But this presence is not a full one, and therefore it awakens even more the longing for his full presence. This **"absent presence"** it gives birth, very strongly, to the "longing" for fulfilling the place with the respective person. From here we can see that the space isn't for being by itself. The absence of any person from the space it makes the space somehow lacking life, dead. He doesn't contain the full sense in itself, or only for the isolated self. It is the ambience of a person, in the relation with me. It is made to be filled up with the plenitude of the communion, in order to be the context, the environment of the communion, the place for meeting and for interpersonal relation, the environment for reciprocal revealing, accomplishing its purpose through a transfiguration and overwhelming of itself by the interpersonal communion." (Stăniloae 2003: 211) (Oxymoron)

"God doesn't see these ones (the people who haven't done His will during their life on earth, o. n.) but only as created by Him, and not like the ones who persist before Him and who develop themselves within him, on the line of the being He has given it to them, according to an eternal rationality of theirs within Him. They got far from Him during their earthly life. God hasn't seen them persisting in Him. (...) But not being known by God it doesn't mean some sort of forgetfulness, or some sort of lack of preoccupation of God with them. God has forgotten the one who has forgotten Him, the one who hasn't persevered before Him, and who hasn't come increasingly closer to Him. God doesn't collect this one, forcedly, to His bosom, and He doesn't make him forcedly to love Him. By not forcedly making the one who doesn't want to love Him, to love Him, neither Him wants to see that creature in the accomplished state the love for Him would give it to that creature. But when the man starts to suffer because of this state, he starts again coming before God, to make himself seen by God, as one that walks on the way of union with God, and on the way of his accomplishing according to his rationality from within God. By shouting out, thus, towards God, God ceases to let him any longer in forgetfulness, and He sees him again neigh to Him, on the line on the increasingly tighter union with Him. The forgetfulness of God regarding this man ceases, or it becomes a forgetfulness of the man's previous mistakes, **a forgetfulness of the forgetfulness** about him." (Stăniloae 2003: 211) (Rhetorical Catachresis, Hyperbole, Antanaclassis)

“The holiness comes only from an absolute Person also for the fact that only in front of an absolute Person you can get ashamed in an absolute manner, and you can feel the urge towards an absolute purity or sincerity and transparence, due to the absolute power and therefore due to the absolute purity that Person welcomes you. In front of an impersonal “absolute” you cannot get ashamed; in front of a person who isn’t an absolute person, you cannot get trembling in the trembling absolute mode, as you are shaken in front of The Saint and all-loving One, or in front of a person through whom is transparent The One Saint, because a **non-absolute** person has, by himself, so many imperfections, so much reluctance in communication, which keep that person on your level. Only the forgiveness from the absolute Person gives you the total and definitive serenity of the conscience through the cleaning of the sins; and only through a person who speaks in the name of God and who confirms through his humbleness that only God speaks through him. Only an absolute as person can be clean through being and can welcoming you with the delicacy of the total purity.” (Stăniloae 2003: 211) (Rhetorical Catachresis)

“The saint always gives courage, by sometimes reducing the hallucinations produced by fears, by pride, by passions, through an equally delicate humor. The saint smiles, but he never laughs sarcastically; he is more serious, but he isn’t afraid. He values the humblest persons, by reckoning all of them as mysteries created by God and destined to the eternal communion with Him. The saint makes himself, through humbleness, almost unnoticeable, but he appears where there is needed a comforting, an encouragement, or a help. There is not invincible difficulty to him, for he firmly believes in the help from God he asks for in prayer. The saint is the most human and the humblest being and, in the same time, he is an unusual apparition, and amazing apparition, and he occasions to other the discovery of the natural human in him and in themselves. The saint is the closest and in the same time, unwillingly, he is the most imposing, namely the one who draws our attention the most. The saint becomes the most intimate to you of all people, the most understanding one, and you feel as comfortable as one can be, but in the same time he puts pressure on you by making you seeing your moral insufficiencies and your mistakes. The saint overwhelms you with the simple greatness of the purity and with the warmth of his kindness, and he makes you feel shame for your level lowered from the true humanity, and for your impurity, for your artificiality, for your superficiality, and for your duplicity, which are strongly highlighted by the comparison you are making it unwillingly between him and you. The saint doesn’t exercise any worldly force, he doesn’t give any command with severity, but you feel in him an unbent firmness in the convictions he has, in his life, in the advises he gives, so that his opinion about what you should do, though expressed with delicacy, or with a discrete gaze, it becomes a

commandment to you and in order to fulfill that command you are capable of any effort and sacrifice.” (Stăniloae 2003: 279-280) (Portrait, Etopee)

“In the delicacy of the saint it is transparent the authority of God. In the same time, the recommendation the saint gives you, it gives you a power which liberates you from the helplessness you were in, from the lack of trust you have it within you, for you feel that power as a godlike power. You feel that the saint gives you light and power from the ultimate source of light and power, with a kindness out of the ultimate source of kindness Who wants to save you. You fear his gaze in your soul, in the same manner you fear the unveiling of the truth by a physician who is your friend and who is undoubtedly a very skillful physician, but you still wait for it like for the physician, for you know that the saint will give you in the same time with the diagnostic also the sure medicine for your salvation from an illness you felt it as being towards death. In his extreme delicacy, gentleness, and humbleness, you feel a helping power that no other power from the world can bend it down, a power that comes to him from God, from his total surrender to God, and out of his will of serving his fellow humans, out of the command and with the assignment from God, in order to save them. He who comes close to a saint he discovers in him the peak of the kindness, of the purity, and of the spiritual power, covered with the veil of the humbleness. You must strive yourself in order to discover the saint’s great ascetic deeds and of his love for people, but his height is imposed by the air of kindness and purity that surrounds him. The saint is the illustration of the greatness and of the power in kenosis.” (Stăniloae 2003: 280-281) (Portrait, Etopee)

“Out of the saint irradiates an imperturbable serenity and peace and, in the same time, he participates with tears to the others’ pain. The saint is rooted in the loving and enduring stability of the embodied god, and he rests in the eternity of the power and of the kindness of God, as says Saint Maximos the Confessor, being imprinted with the presence of God, as was Melchizedek. But the eternity of the saint’s steadfastness into the love for God and for people, it doesn’t exclude his participation to the people’s pains, like Christ doesn’t cease to bring His sacrifice for them, and neither the angels cease to continuously offer the people their assistance. This is because the persistence in the enduring and helping love it is also an eternity. This is the “resting”, or the stability, or the “Sabbath” the saints have entered in (Hebr. 3: 18; 4: 11), as one who got out from the passions’ Egypt, and not the Sabbath of insensitive Nirvana. This is because the eternity of the saint in the eternity of the steadfast love God has it, for people, it has the force of attracting other too, towards it, and to help them courageously overcoming their pain, and to not succumb in despair.” (Stăniloae 2003: 281-282) (Portrait, Etopee)

“The saint is a forerunner and a helper of the others on the road of the eschatological consummation.” (Stăniloae 2003: 282) (Portrait, Etopee)

“The saint has somehow overcome the time, being powerfully present into time. Through this the saint has gained a strong resemblance to God, by having God within him, with His steadfastness in good and in the love for people. The saint has reached in God also to the fullness of the human essence. The saint has reached the identity of the human essence with the existence, as Evdokimov says.” (Stăniloae 2003: 282) (Portrait, Etopee)

“The saint represents the purified human, through whose spiritual-bodily thinness it is transparent his model of infinite kindness and power Who is God. The saint is the absolute restored and the living and personal, a dizzying close peak and dizzying high or sublime, of the humanity, capable of complete open and uninterrupted dialogue with the Trinitarian communion.” (Stăniloae 2003: 282) (Portrait, Etopee)

“The saint anticipates **the horizons of the eternal, consummate humanity**. Through everybody’s faces it is transparent the face of Christ as model of all the human faces. The saints reveal in themselves and make efficient the culminant humanity in Christ, as some hypostases of it. Even more: for the true humanity is the image of God, the saints reveal God in human form: the become-a-man God.” (Stăniloae 2003: 282) (Portrait, Etopee, Metaphor)

“One could concretize the continuity of the human nature, concretely subsistent in many hypostases, as a thread on which appear, one after another, the hypostases as diverse knots. Between them there isn’t a total void, but a thinning of the nature that appears thickened in the knots, or in the actualization of all its potentialities. Without the continuity between the human persons, through the thinned thread of the nature, it couldn’t be understood or maintained either its diverse concretizing in persons. But one cannot say that there first existed the thread and then the knots, or that the thinned thread between them it doesn’t belong to them in common. One cannot say either that the knots produce the thread between them. But both the thread and the knots, or some of the knots, they exist simultaneously. The knots communicate through the thread and they bring each other to existence. The knots can become increasingly interior to one another. In a way, each human hypostasis bears the whole nature accomplished in the hypostatical knots and in the thread uniting them. One cannot speak about human individuals properly, as totally isolate concretization of the human nature. Each hypostasis is ontologically connected to the others, and this is manifested in their necessity of being in a relation. Through this, they have a character of persons, and their true development consists in their

development as persons, through the increasingly tighter communication amongst them.” (Stăniloae 2003: 303) (Metaphor)

“Each person is the center of endless rays, like a star; or the persons are connected through their rays as in a giant network. Through their rays they give and receive; thus, their rays are common, though the persons are different centers of the rays starting from them and coming to them. Each person is the center of so many actual threads as many persons are in relation with that person. And each person can be center towards any other person. This network is continuously developing out of itself, one part passing, another part being added, as in a sphere with increasingly numerous connections.” (Stăniloae 2003: 304) (Comparison, Metaphor)

“Like the drawing and the flexibility of the hand are of an endless complexity, but in them are reflected a drawing and a flexibility of the entire organism out of the work upon the world, likewise the face and the eyes express at their turn and in their specific manner the endlessly nuanced sensitiveness and expressivity the spirit has achieved in relation with the world. And for each individual represents in his body a own drawing of sensitiveness and expressivity, this one cannot be only an inheritance of the drawing and of the expressiveness of his parent and of the other ancestors, but it is from the beginning the manifestation of a factor superior to the nature and to the human species by and large. Into body is being actualized, partially since the beginning, partially gradually, the drawing of the personal soul.” (Stăniloae 2003: 399) (Comparison, Metaphor)

“Each person is inserted as a new eye of spiritual transparency on the nature’s fabric, through which the Embodied God works to deepening and to widening these transparencies, until its consummation through resurrection. The humans aren’t the simple repetition of some uniform individuals. The liberty the humans are called to, the contingent or constantly varied of the nature they do it in a continuous freedom, it imposes the irreducible originality of each man. Only thus the work of nature’s spiritualization it is being accomplished in an ample mode through other and other persons, various in their contribution, and through God Who varies His help to this work according to the specificity of each person and to the stage this work has reached.” (Stăniloae 2003: 404-405) (Metaphor)

“The maximal union with God, towards Whom we ascend through virtues, it cannot mean sinking in the ocean of an impersonal infinity. If that had been the case, the union couldn’t have meant any longer a human being deified by grace, but a sole and indistinct divinity. In this case, the final state of deification wouldn’t have been a state of maximum communion, neither would have been the road towards it an effort towards communion, which sharpens the sentiment of being a responsible partner in communion and

which strengthens the freedom from the depersonalized and egocentric passions. In case of a sinking into the monotonous and dead ocean of the impersonal infinity, the man's road must have been a preparation towards reaching this final quenching of the personal conscience, by the gradual sinking in a *self*-deserted by all the relations, in the Platonic-Origenistic, or Nirvana's meaning, either by self-engaging in the dizzying swirl of the passions, in which the man forgets even about that *self* which exited the communion, or he reckons himself as being carried away by the **tumultuous waves of a sea of common sensations**, but outside the personal communion." (Stăniloae 2003: 417-418) (Metaphor)

"The people are actualizing their godlike image or their authentic humanity by advancing towards the knowledge of god and into the resemblance to Him, and by advancing in knowing the things' rationalities and by penetrating with them to the preexistent rationalities of God and to god Himself, as also through a living according to the symphony of these rationalities." (Stăniloae 2003: 426) (Metaphor)

"By not following to the commandment of mastering upon nature, the man has renounced his freedom. But the man renounced his freedom by the freedom itself, in a way that leaves the man the possibility to reconsider this renouncement, even partially, or to desire to reconsider it. If the man hadn't had the freedom to freely renounce his freedom, the man wouldn't have been asked to affirm his freedom by mastering upon nature. The basis of the entire greatness of man's godlike image it stays in the man's freedom. But in this freedom, it has been involved also the possibility of affirming his freedom by renouncing in the same time to his freedom and to continuously approving - through his renouncement - his renouncement to his freedom." (Stăniloae 2003: 431) (Paradox)

"The richness of the divine life and thinking it is reflected in a **not-comprised ocean of spiritual lights**, or of knowing subjects, and an analogy to this it cannot be offered us except by the multitude of human structures and of the ocean of particles and of celestial bodies of the material world." (Stăniloae 2003: 442) (Metaphor)

"The angels are bringing to us not only a new horizon of knowledge, one that escapes us from monotony, but they are also bringing us a help in developing our originality on the line of a beauty, and of cleanness and of a superior character. In a special manner, to the art creators, these new horizons of understanding and these new harmonies are opened to them in an original mode, fitted to them, through their angels. This is for the angels, by praising God 'with **not-silent voices**', they concretize in superior spiritual structures the bewilderment the divine infinite and indefinite cause to them. And these structures of harmonies and of understandings, though

being immaterial, they still are noticeable by the ones endowed with a greater capacity of spiritual perceiving, and with a greater capacity of expressing required by these harmonies and understandings.” (Stăniloae 2003: 460) (Rhetorical Catachresis)

“The angels work, to the spiritualization of the creation, through believers. And if, in this sense, through the man is visible the angel, and through the angel from within man is visible God, we will understand how the angelic hierarchy doesn’t mean a separation of the man from God. The whole creation is in a focusing, in an internal catholicity, which implies a responsibility and a duty of serving each one for everybody, and of all ones for each one. That one falls off this catholicity, he falls in **a shadow of the existence.**” (Stăniloae 2003: 465) (Metaphor)

“Neither the borderless and muddy pond of the libertinage leads us towards the ocean of love and of the freedom in God, nor the lake of a fix understanding the water of which moves inside some shores, but only the river that always flows further (upwards), but between banks ensuring the flowing.” (Stăniloae 2003: 519-520) (Metaphor)

“In the ocean of meanings of the Ghost from beyond the letter, one cannot row but only in a wandering way without the guidance of the same Ghost Who transmits their understanding within Church, from generation to generation.” (Stăniloae 2003: 58) (Metaphor)

“Renouncing to the delimitation of each of the dogmas, or to their solitary delimitation, which aren’t either of them lacking movement, it will transform the limitless depths of their combined existence, in a **lacking of significance puddle**, in which everything is possible, but where nothing is truly new and profound.” (Stăniloae 2003: 97) (Metaphor)

“But in Christ – the Man Who is at the final end of the human, the universe itself has unveiled its whole meaning and destiny, as transparent to God. **Christ is** “the Light of the World”, a Light that lightens the world, **the Light the world is lightened in.** Each of us is, in certain way, a light of the world. But this quality is a mission too, which we cannot fully accomplish by ourselves. We see this mission fulfilled in Christ and through Christ we participate to this accomplishment too; Christ is the accomplishing of the man’s “real” being accomplishing as crown of the Creation – for in Christ the man is fully united with God. Thus, Christ is so “historical”, so not-built, and from this point of view Christ is the man’s most human image, but, in the same time, He is beyond the level our being can reach on, by our own power. That’s why Christ, the so real man, He is also God in His accomplishing as man. Said more precisely, Christ is the accomplished man for He is united with the man’s model, with the divine Logos. But in Jesus

Christ, as embodied and resurrected Logos, and in the ones united with Him, the world will reach its consummation too, namely its purpose. Christ is the top man the creation is being accomplished in, for He is in a full communion with God.” (Stăniloae 2006: 15) (Metaphor)

“Within man as spiritual being, it is open to the creation the road of getting out of repetition, the road to freedom and to the continuous novelty, in dialogue with the Word. This is for only within the man whom the desired road is open in the intimacy of the communion with God, different from the plan of the creation, the novelty and the freedom do not move in the “novelty” of **the infinite roads of a labyrinth closed in the immanence’s cave**, but in the real infinity of always new meanings and of supra-natural love.” (Stăniloae 2006: 25) (Metaphor)

“Christ still hoped He will be saved, and He even knew that. For through darkness, it lightened like thunderbolts, His gaze like God, which brings back under control the sufferance of being deserted.” (Stăniloae 2006: 63) (Comparison)

“We, by bringing on ourselves sacrifice into Christ, or by renouncing to the egotism that limits us, we place ourselves in relation of consummate peace and love or in a relation of opening to God-the Father, we open ourselves through love to His loving infinity, like His embodied Son has done. Through this we are sanctified. And this takes place within Church, in the ambiance of the believers’ communion with the sacrificed Christ, and amongst themselves. And within Church we achieve into Christ the state of sacrifice or the state of His surrender towards the Father, the state of openness towards **the One out of Who eternally start the waves of the endless life and love**. The Father objectively opens the entrance to Him, to the loving relation with Him, but, at our turn, we must subjectively remove the impediments on the road of getting closer to God, impediments which close us to ourselves.” (Stăniloae 2006: 93) (Metaphor)

“Of course, the Church isn’t only a seen one. Without Christ and without His Holy Ghost there is no Church. Even the saints and the angels are in a connection with the Church and the seen Church cannot be imagined without them. Just because we believe in a seen Church, we believe in a real presence of the embodied Christ and of His Holy Ghost within Church. The unseen, within Church, it is only a side of the whole seen. But the seen in the Church is prolonged into unseen, the unseen penetrates, with its godhead, the seen. The seen is a sensitive image of the unseen, it is full of unseen. Properly-said, the seen is given a new signification in the light of the unseen. The seen becomes, to the eyes of the faith, a vessel of the unseen. And the unseen becomes somehow seen, through the seen part of the Church, for many things are shown within Church as transfigured (the body

of the spiritual people). But even the things which aren't show as transfigured, we believe they are transfigured through the effects they have upon the believers (the sanctified water, the Eucharistic bread and wine etc.). That's why, within Church, being the seen transfigured, it is more than seen, but without being abolished as seen; on this way the objectivity from the Church too, it is a spiritual objectivity, and it is not as such only to our subjectivity. The spiritualization isn't reduced only to immanent causes. The Mysteries aren't purely seen acts, or acts given with imaginary powers only by our subjectivity, but within them there are godlike powers independent of us, either or not be they lived as such, by us and by our subjectivity. The godlike power from Christ stretches also in the seen elements of the cosmos the believer's life is relating to, in order to enter this life through them. The Mysteries, in their visible composition and in the visible acts they are done through, they are full of the work of God. But then, the doers of the Mysteries must be also chosen by God, through a destined by God and visible act, filled up with the power of God." (Stăniloae 2006: 105-106) (Rhetorical Catachresis, Contraries, attributing the adjectives the value of a nouns, and placing them in opposition to one another so that each one is highlighted)

"The body of Christ, full of holy Ghost, it is continuously coming within Church, and it comes in each limb as an always new wave of love, on the basis of the voluntary act of the believers to be imparted with Him. The believer's unity within Church it is maintained and it is continuously strengthened through this impartation. That's why the Eucharist, as common impartation, it has an especially great importance in maintaining and strengthening the unity of the Church. The Church is maintained as One, through the common impartation with Christ, but for Christ is within Church - through the common impartation and through the descent of the Holy Ghost ever since the Apostles -, the Holy Ghost comes, on one hand, from heavens, and on the other hand, He is within Church. Thus, **only where the Church is there is the Eucharist too, and only where the Eucharist, is, there is the Church too.** The Church until now, it has Christ, in its quality as communion which believes in Him, and which is continuously imparted with Him, like the community form the Apostles' times believed and it was imparted. "We have been called, so, to the impartation with the most-well scenting sacrifice, as a welcomed sanctified nation, as a holy nation, as an imperial priesthood" (I Pt. 2: 9) ... "For in Christ, there is no longer man and woman, but all of us belong to One, as ones who are imparted with the same bread" (Gal. 3: 28)." (Stăniloae 2006: 108) (Chiasm)

"In a certain way, the entire creation it is objectively frame in the rays of the same pre-incarnation Logos, namely in the Church's phase from before Christ, called to become the Church of Christ. Objectively and subjectively,

the whole mankind of diverse beliefs, it knows in some measure the pre-incarnation Logos. And objectively and subjectively, the other Christian confessions know Christ, but not fully. By this, these confessions have partially achieved the quality as churches of Christ, being called to their fully accomplishing as Church of Christ.” (Stăniloae 2006: 111-112) (Rhetorical Catachresis: the compound word **preîncarnațional** doesn’t exist either in Romanian language; it was created by Father Professor Dumitru Stăniloae in order to express this new notion)

“Of course, distinguishing between the own functions of the limbs and their common work it is only a theoretical operation. In reality, each characteristic work of each limb it is performed by the entire organism and each limb accomplished through his function a function of the entire organism. Each limb is open to the work of the entire organism and it rejoices of this work. But no limb is confounded to the others, for each limb impropriates the work of the entire organism and the powers of the whole, in its own form. And right through that, the work of each limb is useful to the whole and it enriches the whole. Likewise, the same Ghost of the whole Christ, or the same whole Church it is efficient in the gift and in the work of each limb.” (Stăniloae 2006: 119) (Metaphor)

“All of us, we form only a “drop” in report with the God in Trinity; **we are only a dew drop**. But in this drop is being mirrored the entire godlike sun, and this drop is taken care of and it is beautified by this sun and it receives an untold value; and likewise, each of us who are part of this drop. If we live with the whole intensity of the existence the sunlight mirrored within us, we will receive this value in what we have us specific of ours. The godlike infinite as person, the great infinite, he has created in dependency on Him, some kind of “**small infinite**”, which He fills him up, with His whole shininess.” (Stăniloae 2006: 136) (Oxymoron, Metaphor)

“The light of the same ocean of the grace, an ocean of light and power, which irradiated out of Christ, it penetrates all the ones who receive the Mysteries, and the same Sun of Righteousness is present and active in this light and in the energy that penetrates the believers. Like a father looks at all his children with the same affection and he offers them the same love, likewise Christ penetrates with the energy of His love within all the ones who receive the Mysteries, by uniting them with Himself and with one another, and extending by this the Church and strengthening the Church’s unity.” (Stăniloae 1997: 16) (Metaphor, Comparison)

“Without the Ghost, there cannot be born especially the always original wonder of another man; The nature doesn’t give birth except to monotonous forms. On in Spirit there is the never repeated novelty. And the human spirit cannot be born without the contribution of the godlike Ghost, and neither

can remain in his continuous novelty without the Ghost. Any human birth is an absolute novelty: out of a banal process of the matter, there comes out **a face forever unique, as a flourishing of the eternity.**" (Stăniloae 1997: 24) (Metaphor)

"Being sunk in the water, at Baptism, the man encounters Christ in that water, or the man is en-hypostatized in Him, or the man is fully becoming a person being frame in His Person, and the man is being filled up with the energies of the Holy Ghost which irradiate out of Christ. It was necessary the Son of Man to sink Himself in the human nature and through the human nature into water, in order us, by being sunk in water, to sink ourselves in His godlike life, or in His Holy Ghost." (Stăniloae 1997: 26) (Chiasm)

"In front of God the man is a person and therefore the man is free. God know the man as person; but God know the man for the man has become His partner in a relation of steadfast faithfulness, for the man has committed himself to live a life of loving responsibility towards God. You remain steadfast in freedom (Gal. 5: 1). You have been called to freedom (Gal. 5: 13). Or: Jesus Christ has liberated me from the law of the sin and of the death (Rom. 8: 2), said Saint Apostle Paul, who always called himself, in the same time, servant of Christ, and who called the Christians as "of Christ" (Rom. 8: 1). The baptized ones are servants of the life in righteousness (Rom. 6: 18-19), which is kindness, it is live, and which cannot be exercised without a great effort towards liberation from under passions, which are the true chains of the man. **This slavery is the free slavery, the slavery of an intense will to remain free, and to work according to the law of the freedom and of the not-betrayed love** (Jas. 1: 25)." (Stăniloae 1997: 38) (Paradox, Oxymoron)

"If the man is called to a life of personal fight for maintaining and increasing the relation with Christ, for the man's strengthening as person free of the common passions of a fallen, callous nature, this doesn't mean that the man is called to a individualistic existence, which is at its turn a slavery of the free will, of the conceitedness. Another paradox is that just in the form of common existence in the callous nature's passions, there emerge the divergences which tear apart the human being; they tear the human being apart, in identical pieces which lack the true personal characters. A contrary, the form of personal existence it is a form of existence in communion, in which each man grows up in the originality of his own self-giving, on the measure he gives himself and according to the special gift he has received, or he makes himself totally available to others." (Stăniloae 1997: 38) (Paradox)

“The raising from death of the former man, of the one who is baptized, to the state of new man’s real life, in relation of personal responsibility to Christ, it is an elevation to the concrete activation of this responsibility in the reports with the other people and especially towards the community of the ones who constitute the Church, the Lord’s unitary body. Attaching oneself to Christ, it means becoming a limb of His in the Church’s body, it means being placed in the wall of the Lord’s dwelling place as **a living stone**, on the foundation of the Apostles, by having the same faith, the same living crossed through by the same Christ, so that all the believers to be inhabited by and in all of them to be seen the same Christ, though, through each believer, Christ shows Himself for that believer accomplishes a duty according to his gift. In a prayer at Baptism, the priest addresses himself to God by saying amongst other things: form your Christ into this one, who is going to be born again through my wretchedness, and build him up on the foundation of the Apostles and of Your Prophets (Ephes. 2: 20) and not crumble him down, but plant him as branch of shown truth, in Your Catholic and Apostolic Church and not pluck him off. Only by remaining within Church, the newly baptized one remains into Christ.” (Stăniloae 1997: 38-39) (*To Orthodox, the Catholicism of the Church it means the universality of the Eucharist, and not the universality as geographical spreading, e.l.t.’s n.*) (Stăniloae 1997: 38-39) (Metaphor)

“The union with the Lord in Eucharist, it is a full union quite because He is no longer working within us only through the energy brought within us by His Ghost, but he is now within us with His body and blood, imprinted in our body and blood. **And where His body and blood are, their Subject Himself is fully present and working. So, the Subject Himself of Christ, as Subject of His body and blood** becomes through Eucharist direct subject of our body and blood, which His body and blood are intimately united with, which have given by this their qualities to our body and blood, by being imprinted in them, and which have united their works and feeling with the works and the feeling of our body and blood. And for each one of us is subject of our body and soul and of the works penetrated by Christ’s body and works, we are together-subject with Christ of our body which has become His too, or of His body which has become ours too. Actually, the immortal life grows up within us out of the concrete and supreme intimacy we have entered, we remain, and we grow up within, through Eucharist, with the godlike Person of the Word, Who has accomplished the possibility of this intimacy with us and of the communication of His godlike life to our body, through the human body which He has assumed, filled up with this life through His real death, by overcoming the death the death He endured, through the state of mysterious death and of resurrection. Through this consummate intimacy and communication with Him, we live the states the works and the feelings of Christ, and he lives ours, penetrated and qualified by His ones. “From now on we no longer live, but Christ lives within me”,

said Saint Apostle Paul (Gal. 3: 20). Actually, the full union between Christ and us, accomplished through Eucharist, it is the witness of His supreme love for us, and this is the basis of the mutual communication between Him and us.” (Stăniloae 1997: 60) (Anadiplosis, Anaphora)

“Through the Eucharist is being perpetuated the “memory” of the fact that Christ has embodied Himself, He has sacrificed Himself and he has resurrected. We have in the Eucharist the proof of this fact. But His “memory” is being perpetuated as a fact continued with us in a real manner. **This memory means the remaining in union with us, of the embodied, sacrificed, and resurrected Christ. On this memory is tied also the memory of the Christ’s promise that He will remain, as The One embodied, crucified, and resurrected, in union with us.** Through Eucharist we herald the Embodiment, the Crucifixion, and the Resurrection of the Son of God as man, not only by their consequence as some past deeds, and not as a repeated reality, but as a reality prolonged, on an unseen plan, within us too. Saint Apostle Paul repeated the Lord’s commandment: “You do this for My remembrance”, more insistently than Luke – the Paul’s disciple – did, who surely took these words from Paul himself. This is for according to Saint Apostle Paul, Jesus uttered these words after offering the body and the blood, in order than to draw the conclusion: “For each time when you eat this bread and you drink this cup, to herald the Lord’s death, until His coming” (I Cor. 11: 28). But Saint Paul showed that the “heralding” in continuation by us, of the Lord’s death and Resurrection, by the fact that this living by us of the Lord’s death and Resurrection within us, it is the central theme of Paul’s preaching and epistles. The heralding of the Lord’s death and Resurrection become through Eucharist not the theoretical heralding of some past deeds, but it becomes the heralding of the experiencing some deeds which are being perpetuated within us.” (Stăniloae 1997: 64-65) (Anaphora)

“The Eucharist’s aspects of sacrifice and of Mystery, they are inseparable. Even **as Sacrifice the Eucharist is a Mystery**, for by giving ourselves to God we are elevated and we are imparted with His sanctification and blessing. And even **the Mystery is a Sacrifice**, for the Lord’s body, which we are given with, in its state of sacrificed and resurrected body, it which imprints within us the state of sacrifice through which we are Elevated and we Advance towards resurrection.” (Stăniloae 1997: 70) (Chiasm)

“Christ has become by embodiment our fundamental Hypostasis. His sacrifice isn’t a sacrifice for Himself, but it is for us. But for this we must impropriate His sacrifice for us in order Him to impropriate our sacrifice in an actual mode, by bringing it to the Father as His sacrifice. **The fragrance of His sacrifice becomes thus the fragrance of our sacrifice too, and the**

fragrance of our sacrifice becomes the fragrance of His sacrifice too.”
(Stăniloae 1997: 73) (Chiasm)

“From the beginning to the end, the Mystery of the Confession takes place between two persons who are in a relation of intimacy. And this relation is eased to the penitent by the fact that the priest presents to him as speaking in the name of the Lord, both with the forgiving love of God which helps him not to despair, and with the seriousness which stops the penitent from slighting his weaknesses. In the phase of the confession, the penitent unveils his secret to the priest as to no one else, and the priest knows exclusively the penitent’s secret. The penitent knows that the priest isn’t allowed to unveil his secret to anybody. Between them there is a secret also from this point of view. Therefore, between them there is accomplished a profound and intimate connection between souls, a totally special one. Only the priest really knows the penitent, for only to him the penitent confesses himself with the whole sincerity, knowing that the priest won’t ever laugh at his weaknesses, and he won’t ever divulge them and neither the priest will be surprised while listening to his gravest deviations. We could say that the two ones are connected through a unique friendship; **their souls touch each other and vibrate with what they have the most intimate and serious within them.** The penitent accomplishes with the priest the maximum communion one can accomplish with a man. This is a new motif due to which this Mystery is the Mystery of a communion like there is no other: it is the Mystery of reestablishing the full communion between a believer and the priest as seen organ of Christ, and as representative of the Church. That’s why this Mystery is that of bringing the penitent back to the communion with Christ and with the Church, by preparing the penitent for the communion with the body of Christ. No other man can fulfill the role of intermediary for the extended communion with other people and with God, except the priest in the Mystery of the Confession.” (Stăniloae 1997: 87-88) (Metaphor)

“Of course, there are unavoidable soul pains: the lack of honor, of attention, of gratitude from others. But these too, are pains denoting a weakness, which increase the egotistic sensitiveness, the superficial one, that one oriented towards world, of our nature, which, when overwhelmed by spirit, namely by our orientation towards the deep spiritual domain, it no longer vibrates so sensitively. The exaggerated vibration to the sensitive or egotistic pleasure of pain, it is the sign of a fitting of the nature to its external side, of the living almost exclusively on that side, of the forgetfulness about our nature’s spiritual side which is covered together with its horizon. The vibration to pain is the proof of a material callousness of the human nature, the proof of the human nature’s falling into the biological beings’ sensitiveness carried away by instincts. That’s why, the voluntary abstaining from pleasure and the voluntary enduring of pain, it means a victory of the

will, as spiritual factor, upon the biological sensitiveness and, over all, an overwhelming of the biological through spiritual. The human nature becomes to itself and it becomes to others a transparent window towards the light of the own spirit, and to God, and that light is being poured through the window of the human nature towards the outside world. Being rejected the pleasure, there is no longer **the muddy steam covering in a thick layer the human nature's window towards spirit, and by accepting the pain, this one cleans up and absorbs the mud on the human nature's windows.**" (Stăniloae 1992: 140) (Rhetorical Catachresis)

"The The humbleness means being aware of and living the supreme divine infinity and our own smallness. It means in the same time being aware of the fact that the divine infinity crosses through everything and through everybody from around us. That's why we said that the humbleness is a huge increase in knowledge. The humble man bends down before his fellow human as before God. While the pride covers to our eyes the infinite of the reality of God, the humbleness unveils it. That's why, no matter what we would do, as long as we lack the humbleness, as long as there is a trace of pride within us, we won't have the thrill of being in contact with God, neither are we aware of our depth in God nor we make others to feel that. Where the humbleness is absent, there is shallowness, there is platitude, there is a closed horizon, and there is the poor haughtiness making us smiling with mercy. In the undefined and full of mystery deeps, In God, and lives only the humble one. Salt (edifying meaning, seriousness) have only the humble one's deeds and attitudes. You must make yourselves totally small, until reckoning you as nothing, in order to see the greatness of God and to feel yourselves humbled by His work. The humbleness is the most widely comprising wisdom. The humble one, far from becoming spiritually poorer, he embraces from infinite more than anyone and he offers this to the other too. **The proud one he comprises smoke. The humbleness is the valley of the rich crops sipping their power out of the infinite's sap. The pride is the barren rock battered by the nothing's blizzard, drying the life out. The humbleness is the supreme transparency of the human nature after banishing away the passion's clouds, a transparency penetrating every faculty of the soul.** Through passions, which have as hidden engine the pride, the man is always placed before his own sight; he doesn't see the reality and the work of God, for it is covered by his own self. **He is, to himself, mist and smoke. His passions are the sick concretions of his ego, impeding him seeing the reality. And these concretions do not obstruct only his ability to see the reality differing from him, but they obstruct also his possibility to really see himself. The swell of the ego, of the smoke emanated by the ego, it is placed between his sight and his real self, and he considers himself what he, in reality, isn't.** The mind's getting outside itself, the ecstasy – in order to see God – don't they mean just this humble forgetting about the self when facing His

overwhelming reality? This is for, in order to know something, you must forget about yourself since you aren't but an instrument of seeing, of receiving the infinite reality, or not even a self-standing instrument. You are a worker in a vine that doesn't belong to you, and also you are a worker only due to your Master benevolence." (Stăniloae 1992: 149-150) (Metaphor, Comparison, Hypotyposis)

"The disturbance is characteristic to the passionate, because his egotism gives him the sentiment that he is alone, justified only by his powers. But the one who knows that God takes care of everything, he no longer is submitted to disturbance and to worry. The dispassion, far from being opposite to love, it is dispassion just because is steadfastness in love. In fact, the big disturbances come upon us out of the suspicions or out of the news that others would harm us, that they would undermine us. It is hidden here the same choked awareness of the own loneliness and of the danger represented to me by the others' plots, given my loneliness. But the one who has deep trust in God he no longer fears the people, and so he has no reason not to love the people. The dispassion is lack of disturbance for upon it blows the breeze of the love and as it advances in this zone it becomes increasingly consolidated. The dispassion is lack of disturbance for it is full, like the love too, of divine power. The quietude of the dispassionate one grows up out of the conscience and out of experiencing the divine power penetrated in all his things. The strength of maintaining himself clean in everything, of living in the fullness of the virtues, and of not being disturbed by anything, he has it from Christ Who lives in him, "guiding him in all his words, deeds, and cogitations" (*The Ladder, Step XXIX*). (...) **The dispassion takes us in the most inner place of the mind, within heart, where is Christ, and where don't hiss and aren't restless the passions' winds, but where are moving the serene and conquering breezes of the love.**" (Stăniloae 1992: 155-156) (Metaphor)

"Neither the subject of a human "you", who unveils himself to me in the love's ecstasy, I cannot comprise him in concepts. The knowledge of the ecstasy moments is superior to concepts, by being a direct and wider sight of what the indefinite subject is in comparison to the concepts which are **like some tea spoons in comparison to a river or to a sea**. That's why the experience of such a reality it resembles rather to a sight, to an ascertainment, to a union, for its character of direct and non-discursive contact with the reality of the untold and supreme Person. This is the reason why the Holy Fathers preponderantly call this knowledge as "sight", and what it is known as "light" it is something that can be directly seen, something that spread light by its presence. The clean prayer has brought my mind in the closeness of the divine subject, for in an instant the eros from above to kidnap me and to place me in ecstatic, unmediated contact with Him. This direct presence, or this experiencing of His unmediated

presence it appears to me as light that fills up everything.” (Stăniloae 1992: 292-293) (Comparison)

“L. Binswanger speaks about the knowledge through love, which is an infinite knowledge of the entire “you”, and the defined knowledge of some parts of “you” that takes place when I want to define you and to subordinate you to my cogitation, when, by annulling the “ me-you” report, or the state of “us”, I leave the communion and the getting out of myself (the ecstasy), in order to enter back in myself and to draw you too in the sphere of my egotistic self, by transforming you in an object. The first one, by not knowing the reality of “something”, as object, it isn’t actually even knowledge, because of receiving a revealing of the fundamental personal reality in its quality as concealment and intimacy. It is actually **a nescient knowledge**. Only the second one is actually knowledge, for “the knowledge is only a knowing possession of something, as something” (Max Scheler). This type of knowledge, by wanting to possess the other one, it transforms him in an object. But his own subject escapes from under this will, and what remain in the hands of the one who wants to know him in a conceptually defined mode, there are only the veils, or only strips of veils, as in the happening between Joseph and Potiphar’s wife.” (Stăniloae 1992: 293) (Oxymoron)

“We do not speak about the Nordic Eastern. That one didn’t participate to laying down the dogmas and it hasn’t even absorbed the dogmas in its spiritual deeps as limpid and organizers of life grounds. The Nordic Eastern is the vast steppe where reigns the whistling, killer of life, of the irrational passions. What in West is the slow erosion, in the Nordic East it is savage, and momentarily, tearing apart.” (Stăniloae 2005: 50) (Metaphor, Epithets)

“It’s a great thing to a man to have a holy sight, penetrated by the awareness of the mysterious element in the visibility surrounding him. That is something else than the serious look, due to some worries or problems form this world. The Orthodoxy, by adopting the national languages as liturgical languages, it has sanctified the peoples’ words, by dressing them up in contents which stop the man from hearing them in a degraded manner. The Romanian people grew up honoring the visible sights of the icons, which drove them to create some visible imaginings take out from under the sin, and they have in their sight **deep astonishments and fresh gentleness**, and there are everywhere reflections of mystery, as somebody hardly can find at the unorthodox nations.” (Stăniloae 2005: 64-65) (Metaphor, Epithets)

“The Apostles looking at His eyes, they were seeing this supreme light, though in a kenotic form, accessible to them, the supreme form of human gentleness and understanding. The All-Clean Mother saw, at Her turn, in His eyes, with Her understanding and feeling as mother, the deep mystery of

light from His eyes. They didn't see in this infinity from Christ's eyes a certain inexpressive force of the nature, but they saw full of sense Person's infinity, superior to nature. They saw in His eyes the ultimate cause of all the things, but also differing from all things, crosses by a deep loving intention of the Person. They saw in His eyes each thing in its ultimate origin, but in a conscious, intentional, spiritual deep, and not as in a still indefinite nature's force. They saw in the human eyes of Christ a sight that made proven the act of the supreme transcending of His towards his own infinity as Person, which just by that was transparent to His Mother and to His Apostles, without they being able to express it." (Stăniloae 2005: 225) (Portrait, Hypotyposis, Hyperbole, Etopee)

"Seeing the light is union, and the union with the light is sight. If accomplished when all the mental works cease, of course it will be accomplished through the Ghost. Being in light the one who sees, he looks at the light. Going out of all the other things, he wholly becomes light, and he becomes alike what he sees, or better said he is united with that in an unmixed manner, he being light and seeing light through light. By looking at himself, he sees light; by looking at what he gazes upon, he sees light; the power which he sees through, it is as well a light. This is the union, that all those are one, so that one can no longer distinguish the one who sees, from what he sees, and through what he sees, but only that everything is a light, differing from the created things.

To such a union neither the angels reach, except by surpassing on themselves, through the grace which they are given with." (Stăniloae 1993, 2: 58) (Hypotyposis, Hyperbole, Anaphora)

"The method of Palamas consisted of commenting the patristic quotes. A very ingenious, subtle commentary, unveiling with an extraordinary capacity ideas and nuances, where a less perspicacious analyze doesn't find anything. But that was commentary, theology, which observed the Tradition's thesaurus. Nowhere did Palamas employ the scholasticism, or its formal limbs coming from the Aristotelian logics, or its definitions and dichotomies." (Stăniloae 1993, 2: 153) (Etopee)

"The people aren't only receivers of the words communicated to them by the Father through His Son, or receivers of the gift of His presence, but they also answer those words by self-giving themselves to Him, towards His joy. This is for, by creating us as images of His Son, the Father created us, by this, as living images of the Word, or as some **speaking words**. That's why, through us, the Word Himself can speak to other people and He can give Himself as gift to others. And the Word speaks to us, the most clearly, after He has made Himself man. But, in the same time, He gives Himself as gift, on His level, and in human form, to the Father, on our behalf." (Stăniloae 1995: 114) (Rhetorical Catachresis, Metaphor, Hyperbole)

“The godlike Person is more than the infinity is. This is for the infinity belongs to the godlike Person, and not vice versa. The godlike Person manifests, as He wishes, the diverse forms of His infinity, and the infinity’s forms do not dispose on the godlike Person. The infinity of a sole Person would have been a vague infinity, and the forms which that infinity had been manifested in, would have borne the traits of a unique Person, the infinity of a second Person, though born out of the first Person, it opens to the first Person a new infinity and even unveils that infinity in a greater complexity. And in the communion of the Two Person with a Third Person, the infinity is unveiled even richer, in a consummate manner, and as **a unique infinity of infinite variety**. Even at people, I live my person as a great mystery, but I live my person as a greater mystery in union with the indefinite of my fellow human, and as an even greater mystery, in our union with a third person. This is an indefinite which I no longer dispose of, as I dispose of my own.” (Stăniloae 1995: 19) (Antanacsis)

“Several Occidental philosophers and theologians, they associated the creation of the universe to a diminution of God, in order Him to make to occur a void, which He to pull the universe out of. In the idea of a God’s *kenosis*, since the universe’s creation (affirmed by Serge Bulgakov too), there is something true. But, according to the Eastern Fathers that *kenosis* doesn’t consist of creating the universe out of nothing, but it consists of making the universe as limited, and of descending, forever, to a relation with the created universe. If God has created a borderless universe, that would have been an emanation from within Him, on the basis of an internal to Him law, and that would have submitted God to that law, by limiting Him in His power, and on the other hand it would have shown God as producing a universe which the life is always annulled in, by death. Actually, in God’s descent to a universe created as limited, it is shown, on one hand, an untold greatness of His love, as it is also shown His almightiness in creating the universe out of nothing. We ascertain here the following paradox: God shows, by creating the universe and by entering the relation with the universe, on one hand, His almightiness and the limitlessness of His shielding and comforting love, and on the other hand, He doesn’t pour in the universe the whole His power because that would have destroyed the universe. **There is a power too, in shielding a drop of dew on a palm that could destroy it, or in holding in father’s loving arms, arms also overwhelming in power, the frail child, easy to be crushed**. God isn’t limited by universe, as by something existing next to Him, for He comprises the universe in Himself, or He dwells within universe, but still infinitely exceeding the universe and wrapping the universe in His infinity, He wholly living on Himself, within universe and beyond universe, as source which it is given as much power out of, as the universe can receive – the conscious beings receiving more power, and amongst them, some of them receiving

more than others – **like the Father overpours within the understanding of his embraced child, as much understanding as the child can comprise, and increasingly more understanding, to the extent of the child's spiritual growth.**" (Stăniloae 1995: 35) (Metaphor)

"The person's spiritual unity, which reflects also the biological unity and it is reflected too, by the biological unity, it is shown in the fact that each person is a **unique speaking word**, having gathered in himself-herself all the words of his native language, and those words manifest in themselves the union with the cosmos and the virtual union with all the human being's fellow humans (...). A person cannot be separated from his words, and from the things that person expresses through his/her words, and from the fellow humans whom he/she expresses those words to. A person is, in the first place, the unity of his/her words; in his/her words the person changes and communicates himself/herself; the words are the human person's conscious and rational manifestation. But in the fact that the same words are used by other persons too, and that's why a person can understand those words for they belong to him/her too, or in the fact that each person needs to communicate the same thesaurus of words, it is shown the person's unity as a comprising whole, unconfounded to other persons who use the same words, in an incommunicable mode. The words do not exist by themselves. The words exist only when a person utters them and when another person hears those words. Only by expressing himself-herself in the inexhaustible communication of words, the human person expresses the universe too, which the human person lives within, and which conditions the human person's biological life and which gives the person's spiritual life a content, while non-confounded to others', but as connected to theirs and to the one belonging to the entire cosmos. Thus, through words, the human person shows himself as a non-confoundable whole, not only to other persons, but also to the cosmic nature. Each person shows himself as a rationality united with other persons in a common rationality that unites everybody's rationalities." (Stăniloae 1995: 48) (Metaphor)

"In the Holy Trinity, the being of God is lived by the Father as the supra-existential source of everything that can exist, as the plenitude, by excellence, of the existence. One cannot say about God except that God is the source started towards giving the whole His plenitude, as a gift. That's why God cannot be understood without the Son Whom the Father gives to, as gift, **the whole supra-existent existence of His**. The Son, by receiving it, he has a special motif to think at the Father with infinite gratitude, for the Father gives Him the infinite richness of His being. That's why, within the Son, the plenitude of the received existence is especially as luminous light. The Son is deepened, as supreme Rationality, in the infinite richness given Him, as gift, from eternity, and He gives Himself, for eternity, to the Father. The Father, at His turn, he looks at the infinite richness cogitated by the

Son, and He is well pleased into His Son, and the Father looks at the Son with endless joyfulness. And this joy which the Father looks at His being given to the Son, and borne by the Son, a joy given by the Son too, for He receives it, He is the Holy Ghost Who is bearer too, of the Father's being. The son, by having within Himself the being revealed and illuminated within Himself, as given Him by the Father, as gift, He rejoices too, for receiving from the Father, with the joy the Father rejoices, namely together with the Holy Ghost. But the Father and the Son and the Holy Ghost decide that the existence which they rejoice of, to produce joy to other conscious beings too, even if to an infinitely reduced extent. And thus the Holy Trinity bring the creation to existence, out of nothing, and the creation expresses in the various nature of the universe, but especially in the capacity of thinking and of constantly living the existence, which the created persons are endowed with, as shadow, the infinite richness of the being received from the Father, accompanied by living it as gift and as light, which it is lives by the Son with, and by the feeling of the joy lives by the Father and by the Son, in communion, with the Holy Ghost." (Stăniloae 1995: 50-51) (Synecdoche)

"The supra-natural acts done upon some things and forces of the nature (...), they make more obvious not only the words from the supra-natural Revelation, but also the words of God from nature." (Stăniloae 2003: 38) (Rhetorical Catachresis)

"The Church, the Tradition, and the Scripture, they are interwoven in a whole, and the work of the Ghost is the soul of this whole." (Stăniloae 2003: 67) (Metaphor)

"To Christendom there is a sole all-comprising truth that saves us: **Jesus Christ-God-Man.**" (Stăniloae 2003: 72) (Rhetorical Catachresis)

"The Church in its entirety, it accomplishes through the Holy Ghost, a symphonic inter-conditioning of the individual thoughts." (Stăniloae 2003: 102) (Metaphor)

"In this way, the death accomplishes a double meaning in report with a world affected by sin. First, it shows that through the two forms of existence of the souls, after the separation from the body, that not to the body it is due in the final analyze the hindering and the deformation of the life of the spirit, but it is due to the sin. Secondly, the death dissolves a body which, even when it is no longer an environment for the manifestation of the sin, it cannot be transformed in a such a great measure than to not narrow anymore the life of the spirit, no matter how much it would shrink this deficiency during the earthly existence - that of some saints, for instance. The historic body, if it is not the environment of manifestation for a present sin, it still bears in its structure the

thickenings produced by the past sin, or by its continuity with the corporality of a sinful mankind and of a cosmic nature adapted at such a corporality. **That is the cooled lava, showing that the fire of the sin passed through that soul.** The historical body cannot be modified in the frame of this world, but it must be destroyed to the ground and it must be entirely removed out of the continuity which it is in, with this form of the world.” (Stăniloae 1993)

Troubles

“The most beautiful apothegms on the purpose of the troubles have been left to us by Mark the Ascetic and Isaac the Syrian; they are a real theology about troubles. In the first place, through troubles God attracts us away from sins. Secondly, the troubles will often follow to the sins, even if we have confessed the sins. Through troubles is restored the distorted human nature and it is strengthened again. There is a regulated compensation between the willingly accepted sin and the unwillingly coming trouble. Thirdly, the troubles are sent to us in order us to be tested, in order out human nature to be strengthened, and in order us to avoid future mistakes. In the fourth place, the troubles can come upon us even when we haven’t committed any sin: for the sins committed by others. And the fifth thing one must notice, it is that being patient in troubles it is a sign of power and of wisdom and it endows us with power and wisdom.” (Stăniloae 1992: 141)

“By and large, the troubles are a necessary part of the salvation’s *oikonomia*, and the one who accept them will be spared of eternal torments. There is an alternance between joys and troubles in this world. Just the things that had brought you joys, later it will bring you troubles, and vice-versa.” (Stăniloae 1992: 141-142)

“A wise order guides the destiny of each of us. The joy can make us paying less attention to our duties, and therefore it must be spread upon with a cold shower of troubles, in order us to not weaken our efforts. But the troubles mustn’t last for too long, in order the doubt not to nest within us the regarding that there is somebody taking care of us. From the joy’s hills to the valleys of the troubles, so it passes the spiritual man’s life; but this life records a real progress in this alternance. The joys for having patience are ever cleaner, ever more spiritualized, and ever more not-stained by the self-appreciation; the troubles are ever more steadfastly endured. Properly-said, the joys are appeased by the uncertainty regarding the troubles to come, and the troubles are endured with a mix of serenity, and with internal laughter as Saint John Climacus said, for the certitude of the joys coming soon. So, no matter how changing are the external circumstances which the life of the spiritual man is being unfolded in, inwardly his life has reaches some kind of leveling, which gives him a steadfast quietude. This is the strength of the spirit facing the world’s waves.” (Stăniloae 1992: 142)

“If in the rush for pleasures and in the fleeing away from pains there is manifested the fickleness and the slippery character of our nature, those ones being consequence of the sins and the sign of the corruption from within our nature, in our nature’s steadfastness and non-changeability manifested in restraint and patience are shown the firmness and the earnest of the incorruptibility, which have been achieved according to the example of the Christ’s human nature and by His help. Therefore, our nature needs patience exercises, so that the troubles occasioning these exercises either

they are consequence of some sins or not. And the world being ordered thus, in order not to be to us only revelation of the godlike providence, of the Giver of good, but also in order to be revelation of the Judge, namely of the One Who wants to strengthen us, through a harsher pedagogy, from time to time. Our human nature asks itself for this harshness, in order not to become lazy; it asks for it until getting fully strengthened in the future life. It doesn't ask for that, permanently, because of not being able to endure it, but only in alternation with the affection signs. God uses the world and the time as grace and judgment for us. Under both aspects this is useful to us.” (Stăniloae 1992: 142-143)

Truth

“Christ is, through this, namely by the fact that He is the supreme Person Himself irradiating the whole power and life, He is a dynamic truth, in the sense that in quality as God He gives His humanity the power to be filled up by Him like God, or to be filled up with His life, and in the sense that this humanity is being stimulated to grow up in its truth, through the effluvia irradiated from God and which respond to the most natural needs. This is because of the fact that in Him it is the origin of His humanity. This truth as life, it is being communicated through the humanity of Christ, to other people too, and these ones are being stimulated at their turn to grow up in Him, to become like Him.” (Stăniloae 2006: 52)

“The dynamic quality of the “truth” it doesn’t mean that the truth’s supreme essence is being continuously produced. The “truth” is from ever, and forever and ever, in the same essence. But Christ promotes the man, as “image” of His, in eternity, by configuring the man, out of His infinity, increasingly more according to Him, as Model. Advancing in truth is the advancing towards an increasingly deeper imprinting of the man with the humanity of Christ as the man’s model, for Christ has the power to lead the man to an infinite consummation, for Christ’s humanity itself is imprinted and filled up with His Godhead. But this is being accomplished by the Ghost.” (Stăniloae 2006: 52)

“The savior truth has been firstly accomplished in the humanity of Christ, already through the implications of the hypostatical union, by making the humanity of Christ fully according to its godlike model. The teaching of Christ is one of the forms the Person of Christ communicated Himself to the other people, through His human nature, in order to save them.” (Stăniloae 2006: 53)

“For Christ as God and true man He is not getting outdated, His work and His teaching aren’t getting outdated either. But describing His infinite Person through His godhead and always actual in His humanity accomplished in a supreme mode, this description so, it must be done on the level of understanding of each time, in order to make obvious His unique truth, in the whole plenitude of this truth.” (Stăniloae 1997: 112)

“In the first place, there is a truth or an objective meaning regarding everything. This is what the term “rationality” (λογος) – used by Saint Maximos the Confessor, and by other Church Fathers - wants to say. The truth or the meaning it isn’t a subjective product, really varying from a individual to another individual. Each thing has, objectively, an own meaning, as also a purpose, a cause, a finality, and a special connection with the other things. Our judgment on this truth or meaning it can vary

according to our interests, according to preconceived ideas, and according to our intellectual capacity and education. But this doesn't modify the truth too, or the meaning of a thing, which remains untouched in itself, waiting for being discovered. Likewise, any deed must have "rationality" and only then it is objectively rational when it conforms to that rationality. If, due to diverse interests, we do not fit the deed to the rationality which our deed is called to serve to, we will vainly try to endow our deed with other "rationality" – our deed will remain irrational." (Stăniloae 1992: 170)

"Everything God has done it takes place and it is committed according to His will - namely on the line of the true development of the Creation, in totality, or of each creature individually - it is rational, said Saint Maximos the Confessor. Only the passion is irrational, though it tries to give to itself a rational justification. The rational character of this truth or meaning, it stays not only in the unchanged objectivity, harmonically interwoven within the whole reality, but also in the power which it imposes itself with, once it has reached the purification of passions. Then God glimmers out of each thing, in the doorstep of each deed, from the first moment. In this sense the discursive cogitation becomes no longer necessary in order to detach that truth and to impose it. It is in a way its intuitive glimmer. But this truth glimmers like overwhelming rationality, as logos objectively understood by us, but also above our understanding, imposing itself through its fully convincing and obvious rationality and, in the same time, through its supra-rationality as a reflection of a harmonious and immovable of existence order, of a thing or of deeds within the entire reality." (Stăniloae 1992: 170)

"Only the objective rationalities are those serving the general development, and are those which the things tend towards in their harmonious development. The one replacing the objective rationalities for subjective rationalities he put the general in the service of the individual, and thus he impedes the normal development of the whole. The objective and general truth is replaced for a truth belonging to an individual. Thus, because of each individual placing a "truth" of himself instead of the objective and general truth, the world no longer appears as the same to everybody, but each individual sees the world differently, so that no one knows anymore which world is the real one. This gives birth to the doubt that actually there is no longer a truth and that everything is an illusion. Actually, all the opinions give on this way as truth, they are only illusions. The objective truth still exists, but it is beyond the interested judgment of everybody." (Stăniloae 1992: 171-172)

"The appearance of truth of the subjective opinions it is explained by the fact that they are the refractions of the unique truth, in the crooked by

passions receptacles, which are the diverse individuals.” (Stăniloae 1992: 172)

“According to the Eastern Fathers the truth isn’t subjectivity, as said Sören Kirkegaard, but it is the most objective reality. In order to find the truth, one must, a contrary, to overcome any subjectivity. Of course, one cannot find out the truth on a purely theoretical way, through rationality detached from the integral living of a concrete person. Such a detaching it is impossible. Rationality in itself, uniform to all people, it is impossible too. The passions made the rationality slippery. And on the removal of the passions, the rationality advanced differently, depending on each person, in knowing the objective truth. From this point of view, the knowledge depends too on a “subjective” state of the rationality. But the truest subjectivity it is that according to the truth’s “objectivity”. Within the man who hasn’t purified himself of passions yet, the rationality is always in the service of the passions and its reasoning crook up the truth. This sinful “subjectivity” is the one that must be overcome. But one doesn’t overcome the “subjective” rationality only by not listening to it in the moments of cogitation. The man cannot live split in half. Even if for a while, a part of him, namely his affectivity and his complex of interests seem to be asleep, these ones still influence the rationality’s reasoning. The man must be unified. This subjectivity falsifying the truth, it cannot be defeated except through a battle which all the man’s powers are engaged in, and not only the rationality, in order to obtain the total victory upon the passionate subjectivity. One must replace the passions for virtues.” (Stăniloae 1992: 173)

“Only a rationality shaped according to a virtuous life, namely after a life that has sacrificed, through a long exercise, the egotism and the pride of the own point of view, it can come close to the truth. This can be called as subjectivity too, but only in a precise sense: as struggle of the whole man against his egotistic subjectivity, as struggle in order to reach the forgetting about the self and to experience this forgetting about the self. Only the subjectivity which means the living of the overcoming of the own subjectivity, it is able to come close to the truth. That’s why it is just what Kirkegaard says that the truth is the evidence which you are ready to yield your life for; but this sacrifice capacity means forgetting about the self. Who has come close to the truth he has succeeded that for through a long exercise he has succeeded to forget about himself, to get out of himself, and once he has found the truth, the truth makes him forgetting about himself ever more. But this state is an integral feeling. Here isn’t only the rationality that has forgotten about the side of the subjectivity, but here is the whole man forgetting about himself. And this doesn’t mean only something negative, but it means something positive too: the whole man is in love with the truth, he is stretching towards the truth, he is happy for defeating on

himself, and he is happy to live and to die for the truth. In this sense we can speak too about a finding out and about an existential living of the truth. But the rationality isn't removed from its function, while still isn't a cold rationality, but a rationality assisted by all the soul's powers. The rationality feels free for it has the evidence that it serves the truth, which is really conform to it, and not to an appearance of truth, stranger to it, and non-conform to it. The truth keeps the rationality conquered – as on the whole man too – and the truth has set the rationality itself free, and the whole man is on a superior level, identified to the truth, and transformed, namely elevated on a superior level of his being.” (Stăniloae 1992: 173-174)

“This getting out of the self in objectivity in order to find out the truth and in order to live the truth as something conform to the most characteristic subjectivity, or better said this integral identification of the self to the objective logos, It means, in the same time, the getting out of isolation and entering the universal, in the relation with the Person Who comprises everything. As we know more fully the truth, we leave our private opinions which are contrary, and we start thinking the same. We reach the union in thought, and this has as consequence the union in will and feeling too. This is the restoration of the human being which has been torn apart by sin. This is accomplished through the one truth Who is the supreme Person, Whom the restoration of the human being is conform to, for the truth is God and we are made conform to God. Where God is known Who is everything as Person, there it is accomplished the communion, namely the Church. The truth cannot be known and confessed except “with one mind and with one heart”.” (Stăniloae 1992: 174)

“The stage of the coming back to the road of the truth and to its increasingly clearer light, are the followings:

1) An initial faith, as will of explaining all the things through their rationalities, rationalities which have they roots in God as Person, or as a supreme communion of Persons and of fulfilling on any moment the commandment given by God, even if we do not have yet an experienced and satisfactory evidence of the connection of the things' rationalities with God or of the motives which we must fulfill His commandments for. This is for now a global faith about the presence of God as Person in everything, and Who make us only generally to realize that we are into truth and that we go on that road towards increasingly understanding Him.

2) A long perseverance in guiding the life and in explaining the things from within world in the light of the faith. These two are in tight connection. This is for guiding the life according to the Lord's commandments on the basis of the faith it means purifying of passions and regaining the virtues, namely the getting out of our narrowness and the conformation of our being to God, through relation with Him. This isn't else but renouncing to considering the things as simple objects for egotistical satisfaction, and regarding the things

as rays of the divine glory, love, and almightiness. During the whole this time I do on the basis of the faith some value judgment upon the deeds which I must commit and explanative judgments upon the true rationalities or purposes of the things, related to God. Persevering through deeds in such an effort it accustoms me to these judgments. For instance, I am getting accustomed no longer considering an apple, when I see it, as an attractive material substance for my lust, but rather as a sign of the divine kindness and beauty, and I find out the rationality of any deed in a commandment of God Who wants me to answer His love and to conforming myself in my deeds to Him, as any deed that doesn't conform to this commandment I regard it as irrational.

3) The life experience achieved through the mentioned perseverance it will confirm me my value judgments after I have accustomed myself to do these judgments upon the deeds, and it confirm me also the explanation of the things' rationalities as having their foundation in God. The experiences show me that actually the things' surface beauty and sweetness it is perishable, that a live directed only towards bodily and egotistical satisfactions searched in these superficial beauties and sweetness, it loses through the body's withering its support which we have placed the whole our trust in. So, what actually remains out of the beautiful objects it is the revelation of a beauty that is independent from its material incorporations, as the man after the weakening of his body he remains with a being that has reached the cleanness. Thus, the judgments upheld in the beginning by faith, crossing through the experience of a virtuous life, they start being illuminated by interior evidence. Until the faith isn't prolonged in fulfilling the commandments "it has in itself the rationality of the truth" (Saint Maximos the Confessor, *Qauest. ad Thalass.*, q. 54), but yet not illuminated, yet not made obvious.

In order to reach the evidence of the truth implied in faith, or the evidence of the judgments we made on the faith's basis, we must exercise a lot in the virtuous life. This clean evidence is that called as *discernment*. The fact that the discernment stays, on one hand, in connection with the understanding of the rationalities from within things, appearing in the same time and developing in a parallel manner, but on the other hand it gives birth to this knowledge of the rationalities and not inversely, it might justify Saint Maximos the Confessor to place the discernment here on a parallel level, and there on a level previous to knowing the rationalities from within things. But we realize that the discernment is founded on wider evidence than that one that we can comprise in our judgment or in our concept. This is for we realize that the rationality itself of a commandment or the rationality of a thing, it cannot be integrally and exactly caught in a judgment of ours, and even lesser the rationality or the meaning of a person. Thus, we always tend towards concepts more adequate to that evidence, though immediately that we reach a more comprising concept, or a more nuanced judgment, the evidence has become even larger, more profound. Since the phase of the

simple faith and of the judgment uttered on its basis, without explicit evidence, there existed at least the evidence that in things and in commandments there are godlike rationalities and utterances which we cannot perceive, so that the faith's indications are right. Since then, beside the judgments there has been evidence which those judgments haven't been able to comprise it. In this infinite virtuality it is manifested the presence within world of the **divine intentional energies**. The rationalities from within things aren't else but the rationalities of God, projected in the things' mirror by the **divine intentional energies**. From the rationalities imperfectly mirrored in things are open to us new perspectives of ascending on the thread of the divine energies to the rationalities from within God. But we won't ever be able to confine these in concepts. The evidence it cannot be therefore ever comprised within the concepts' and of the rational judgment' margins, on one hand because it isn't yet enough clear, and on the other hand because it is virtually infinite and we feel on every moment its borderless character.

The discernment as noticing of the rationalities from within commandments and from within the deeds we must to commit, it becomes increasingly clearer, and the knowledge directed towards things it penetrates towards their increasingly spiritual rationalities. Deeds which are apparently good, through discernment - or through the right reckoning as it is called by monks - are unveiled as lacking this quality. Rationalities which seemed before a ultimate, they indicate towards new progresses to be made in the virtuous life, towards even deeper rationalities. Through exercise, it is being continuously sharpened the power of noticing the things' meanings, the intentions God has though things, and the consequences of our deeds upon us and upon our fellow humans.

4) But this increased nimbleness it has as effect also an acceleration of noticing the rationalities from deeds and from things, insomuch than, after a long exercise, it is unveiled from the first glance what is bad even in an apparently good deed, or in the deeper rationality of a thing. Through the long habituation of discerning the real good deeds from the deeds which are only apparently good, immediately that one asks for our advice for a certain deed, or immediately that a thought urges me to commit that deed, I notice the deed's quality. And by the long habituation to considering that the things' rationalities do not consist of their simply bodily use, but it consists of revealing a spiritual meaning, of a divine intention, immediately that I see a new thing, I notice beyond that thing, beyond its bodily useful surface, its spiritual meaning, the divine feature which that things indicate towards, the divine will and relation wanted to be accomplished through that thing with me, my spiritual enrichment or my impoverishment intended through that thing.

This is the lightening "intuition" of the things' essences and of the deeds' values. As one can see it doesn't appear out of the blue sky and it isn't something irrational, but it is the result of a long exercising of the rationality

guided by faith and upheld by persevering into the virtuous life. If we reserve the name of *contemplation* used by Saint Maximos the Confessor, on the basis of this nimble sight and of this rapid noticing, let's not forget though that it appears at the end of the long effort of purification of passions, of achieving the virtues, when we truly will be able to look the things as "simple ideas" and in the same time deep, namely in the spiritual rationalities unaffected by our passion. We "see" God through these rationalities also in the sense that the long habituation to bringing everything in connection with God it helps us not to do this operation in a flashing manner, by seeing from the first perceiving of a quality divine features which have accomplished that, the purpose which we have been given with it, as sign of His love in order to incite our love, in order to be accomplished between us, God, and our fellow humans, a dialogue of the reciprocal self-giving out of love. But as I said before, in this rapid noticing too, there is larger evidence than the one we can comprise in concept. As lightening we bring a thing's beauty in connection with God on the basis of habituation, as lightening we realize that the divine beauty is more than the thing's beauty. Immediately, the mystery of something overwhelming it glimmers.

This evidence is always wider and more different, always exceeding the concept's margins, it is what that that is mysterious in what it is seen, namely what cannot be expressed, what it is fitted as contemplative element to the rational element. But this element characteristic to the contemplation it doesn't appear, it isn't being developed except on the occasion of the rational efforts, at its turn stimulating those efforts. The contemplative element always appears as a plus over the rational meaning, and not like a minus. Being this plus present on all levels, we could say that all the time the reasoning is accompanied by contemplation. But it still is advisable to be reserved the name of *contemplation* to this stage of rapid noticing the rationalities from within things and of the plus corresponding to this level.

This rapid noticing of the spiritual meaning of the things, and of the plus of meaning, it differs from the phenomenological intuition which doesn't know about such a preparation. Even the act of religiously knowing God, which Scheler speaks about, it wouldn't be capable, we reckon, of such intuitions which become steadfast, without the previous levels mentioned, namely without a long moral preparation. They can take place mostly on rare moments; while the contemplation which the Holy Fathers speak about, though striking like the lightening, it is like a permanent lightening. The spiritually grown up man relates all the things immediately and continuously to God, namely he contemplates God through everything. Of course, the spiritual man doesn't reject the discursive cogitation. But he does this operation often after he has contemplated in an instant and simultaneously the thing and its relation with God, or in the same time with the contemplation. This unfolding in its components and its rational demonstration of a direct lightening vision, it takes that one, at its turn,

even further, as we have prepared it before too. The discursive reasoning and the flashing contemplation do not exclude on each other, for the last one it has grown up out of the first one, or also out of the first one, being again a departure point to the reasoning. The contemplation is a reasoning of a species of reasoning, plus an element not included in them but occasioned by them, and the reasoning is a contemplation unfolded to a point in what the contemplation has a possible to define meanings.

The antique Eastern writings say about this rapid discernment that it is also a gift received from above and a capacity achieved in time, being characteristic to the advanced ones. That's why the monk must ask for their advice in everything. The fact that it is achieved gradually and it doesn't appear suddenly, out of the blue sky, it confirms what we have said concerning the gradual gaining of the capacity of "seeing" at once the things' rationalities, and the rationalities of the deeds to commit. But the fact that it is a gift too, it shows on one hand that the effort for gradually gaining it, it is guided and upheld by a grace of the holy Ghost, which helps to be a certain disposition developed within man; and on the other hand, in addition to upholding this effort that develops the man's power of understanding, the grace opens a plus of unveiling, of evidence, which doesn't exclude a previous rational development. The contemplation isn't a flashing of evidence coming to someone unprepared, but, as Saint Maximos the Confessor said, it comes consequently to a long searching for. But then it isn't only what comes out of this searching for, but it is also gift or self-opening of the Holy Ghost, after He was also the One urging us to undertake this searching.

5) The capacity of discerning rapidly and more nuanced the rationalities of the things and of the human individual deeds, it means, in the same time, the capacity of noticing the ties of a thing's rationality, or of a deed, with the rationalities of other things, or with the rationalities of other deeds.

Through habituation, this capacity gains the power of seeing each thing's meaning in connection with the world's ensemble, as also the capacity of seeing each deed in connection with the whole life of the respective man, or with the other people's lives. He sees now unitarily the truth or the meaning which animates and tied all things, as irradiation out of each thing, out of each virtuous deed. This is the wisdom. This makes impossible the unilateral judgments or the need for later retractions, for on each time the wise man, on the basis of the integral vision of the truth in everything he gives a balanced judgment, namely a judgment that keep all things in balance, not leaning towards a side or another.

That's why, after somebody has been elevated through the habituation of the exact, nuanced, and rapid discernment regarding the individual things and deeds, to wisdom, namely to the capacity of looking at the unique truth in the world's ensemble, each time he will have to emit a judgment upon the individual things and deeds, he will start from this ensemble vision, by taking in account the unitary truth seen in everything.

As in case of noticing the individual rationalities in front of the mind there has glimmered a plus of evidence that exceeds by a lot the borders of any concept and of any reasoning, for being the image of the divine Logos mirrored within world. The more we deepen ourselves in cogitating on this image, the more we progress on the line of the divine energies towards the heavenly model and the more we realize His infinity. But this progress means in the same time increasing in the understanding caught in ever nuanced concepts, increasingly comprising concepts.

The divine Logos is to us the virtual bosom of all the concepts and meanings. But He remains always much more and otherwise than one can comprise in concepts. The fact that no concept can comprise the Logos in an adequate manner – fact for which the Holy Fathers reckon the identification of God to the concept about Him as being worshipping of an idol, because of the idol means elevating something created to the level of the absolute – it cannot stop us, until we still do not claim of aiming the godlike Being Himself, from catching again in concepts, some things regarding His rationalities or the role of definitions which we are aware of the possibility of being always surpassed. Otherwise, one no longer would be able to say anything about God and the religious life of the many couldn't be upheld and it couldn't progress. Besides that, the Holy Fathers assertively affirm the development of the faith in Gnosis, namely in a certain understanding, through the mediation of the virtues. By considering as justified the apophatic theology referring to the divine Being, we reckon in an exaggerated manner that from here to be deduced a removal, in any conditions, of the concepts.

Even N. Lossky, who accentuates the apophatism so much, he admits to a degree the necessity of the concepts.” (Stăniloae 1992: 175-181)

“Thus, we have known the **Truth**. We no longer reckon the world as ultimate truth, but we reckon Christ as ultimate truth, the Son of God, the Creator of the world and of the people, the Savior of the people from under the power of the death and from the perspective of the hell's darkness. We have known Christ as Light, or as supreme positive meaning of the world and of the people. We have known that He is the Truth out of which are brought all the things. We have known that the ones reckoning the world as ultimate truth they are in lie, and they take the darkness of an atheistic “culture” as luminous light. We have known that the ones who do not know Christ as the embodied Son of God, and, consequently, as the Light of the world, but they rather reckon the world as the unique reality, they are in a big lie. We have known that all the words which they employ in order to argue this liar opinion, are only lies. We have known that, adopting such an atheistic position, the people are going to live in an eternal depletion and death.” (Stăniloae 1993, 3: 79-80)

“Christ alone is the Truth, for only Himself, as God Who came in body, to us, he is the path leading us to the endless life. He is the “Path, the Truth, and the Life”. He is the Path for He is the Truth and for He is the Life; he is the Life for He is the Truth. He is the only One in Whom we have the true life, in Whom the creation is united with the Creator. The ones denying Christ as true Life, the ones denying that He is the sole path towards the true life, they affirm the lie and the death as truth. And the one alluring the people towards this lie, the first one to affirm this lie and the one continuing to argue it, it is the devil. The devil affirms this world as the ultimate reality, not showing a path towards God as differing from the world, but he leads through his lie towards death, which the ones serving him are in, even from here, but they can get rid of that lie before they die with the body, by immediately starting to follow Christ. The ones who do not recognize Christ as path towards God Who is above the world, but they reckon the world as the sole reality, they do not know any way of escaping from the death from within world. God-the Word helped the people to follow Him, before Christ’s embodiment, through His Word. But the world still was in darkness. Through embodiment, Christ came within world and he scattered the darkness in the ones who have received the faith in Him. The ones who do not believe in Him as the Son and the Word of God Who came in order to shows us that God is love, they consider that everything is mastered by the darkness, by the lack of meaning, and they afford to themselves to do the evil as a form of their egotism. Those ones will be condemned for eternity, unlike the ones who, by believing that God is love and that Christ is the embodied Son of the Father as a proof of God’s love, and who imitate Christ by doing deeds of love, they won’t be condemned but they will enjoy the eternal and happy communion with the God of the love.” (Stăniloae 1993, 3: 80-81)

“Jesus Christ is the Truth, or the real Life, for He is the Son of the Father. If God hadn’t had a Son, there wouldn’t have been love in God, neither the people would have been created by a God of the love, in order to be made through His Son as His sons. In this sense Christ affirms that He is the Truth, for He is, through nature, the Son of a Supreme Father. So, the ones believing in Christ as Son of the Father, they believe in a true God.” (Stăniloae 1993, 3: 82)

“Jesus Christ is the Truth, and therefore He is the meaning of our life, for the One Who is the Life in Himself, by embodying Himself as man, He has given the man eternal life, He escaping the man from death. Without Christ, namely without the Son of God embodied like man, the entire world and the people’s existence would have been meaningless. Christ has made Himself, through embodiment, “the Light of the world”, namely the world’s meaning. The Son and the Word of God, in His quality as God in Himself, He is Himself, the Light.” (Stăniloae 1993, 3: 82-83)

“The truth, the good, the life, and the luminous light, they are one. The evil, the death, the darkness, and the lie, they are one too. And all of them have a personal character. The lie deceives, by giving the spiritual death an appearance as life, and by giving the evil the appearance of the person’s wellness in egotistic sense, and by giving the darkness an appearance of luminous light. The lie presents all of these as being truth.” (Stăniloae 1993, 3: 83)

“The Truth is the Person, of the supreme communion or supreme Persons. This is for the supreme communion is the plenary existence, the existence by oneself, and endless, the living and enduring and the love-giving existence. The truth isn’t a cogitated principle, or a law, of a general formula, which our rationality can possess. The Truth is the supreme, independent from us, existence, that gives us life and that keeps us alive, that is One with the life by Oneself and in Oneself, and Who surely has the power of creating and of upholding all the things, by giving life to everybody by His will and not as forced by a law or by a power superior to Him, but only by His free will (Jn. 14: 6). He is the living water, which the human being if thirsty forever, or which the human being won’t ever consider that he has had enough (Jn. 4: 15). Only for the man is, at his turn, a person in the image of the supreme Person Who communicated, on Himself, from ever, to other Person, only for that the human being is truth at his turn, and that’s why he can give himself as true life and as living water, to others too. But the human being’s quality as image of the Truth, and depending on the Truth, the human being sees it especially in the unquenchable longing, or in the unquenchable thirst for the supreme Person Who is from ever in communion with other Two supreme Persons, as also in the fact that, in his quality as image of That Person in communion with other Two supreme Persons, he doesn’t have his life except in communion with other persons.” (Stăniloae 1995: 136)

“Being in threefold communion of Persons, God is the Truth and the living and all-comprising Mystery, or the whole life’s Mystery, a Mystery Who cannot be known throughs speculations, but he can be known by the human being who sips his life from Him, and the human person is, at his turn, a living mystery, who cannot be known by other person except by being received by those persons.” (Stăniloae 1995: 136)

Unapproachable Light

“Palamas started to prove in writing, by using quoted taken from the Holy Fathers, that that light is uncreated and eternal. Barlaam answered then, that if such had been that light, then it would have been the Being of God, and therefore Palamas argued that the Being of God could be seen and communicated, and that is Messalianism. Palamas answered by discerning between the godlike Being and the godlike work: while the first one is indivisible and unimpartable, the second one is on the opposite. But the second one too, it is called by the Holy Fathers as godhead. Barlaam answered that Palamas affirmed two godhead, one superior and one inferior, so that Palamas was a deist. Palamas answered that though both the godlike grace and the godlike work are called a godhead, and though the Being is indivisible and incommunicable, and the grace is divisible and communicable to the righteous ones, there still aren't two godheads, but there is only one godhead: the Being with his work, a work not separated from the being.” (Stăniloae 1993, 2: 23)

“Palamas wrote the first Triad against Barlaam's affirmations (around the beginning of the year 1338, or the end of the year 1337) without mentioning Barlaam's name. In the first treaty, entitled: *The First Treaty from the First Treaties, for the Ones Living with Holiness in Hesychasm; towards What and to what Extent Is Useful the Occupation with the Sciences*, Palamas rejected the affirmation ghat only the sciences produce the knowledge about God. The second treaty, entitled: *The Second Treaty from the First Treaties, for the Ones Who Dedicate Themselves with Awe to Hesychasm, It Is Not Useless to Try Keeping Their Mind Inside Their Body*. The content is mentioned in the title. The third treaty, entitled: *About the Godlike Light and Lighting, about the Holy Happiness and about the Consummation into Christ*. In this treaty Palamas documented in Scriptural and Patristic manner that as well the Tabor Light and the light seen by the righteous ones in this world, it is uncreated and eternal light. Here took place the main attack, because Barlaam affirmed that such a light is a devilish hallucination.” (Stăniloae 1993, 2: 24)

“The titles of the three last treaties are:

1. *The First Treaty from the Last Treaties for the One Who Dedicate Themselves with Awe to Hesychasm. Presenting and Combating the Affirmations of philosopher Barlaam, Made Against the One Who Live with Awe in the Hesychasm. Which Is the Really Savior Knowledge Sought For, with Much Interest, by the True Monks; or against the One Saying that the Knowledge Coming from the External sciences It Is truly Savior.*
2. *The Second Treaty from the Last Treaties for the One Dedicating Themselves with Awe to Hesychasm. About Prayer.*
3. *The Third Treaty from the Last Treaties for the Ones Dedicating Themselves with Awe to Hesychasm. About the Holy Light.*” (Stăniloae 1993, 2: 26)

“Palamas said that no hesychast and no man argues that there is a mental light having it sown hypostasis (self-standing), which not to be either God or angel of man. (...) And the hesychasts reckon the Being of God not only invisible and inaccessible to any human sense, but even beyond what is inaccessible and invisible to senses. It is above not only to any affirmation, but it is also about any negation. And they reckon the light as brightness and godlike grace, sometimes seen and known in a not-understand manner, only through experience. (...) They know that (the unapproachable light, E. l. t.’s n.) it isn’t the Being of God, for the Being of God is untouchable and unimpartable; it is not an angel too, for it bears godlike characteristics. Sometimes it gets the man out of his body, as on Paul, and some other times it transfigures the body, by lighting it up and by deifying it, as in case of Moses when coming down from Mount Sinai. Sometimes it becomes perceivable by the bodily eyes too, and this is a great wonder. Sometimes it even speaks, to the one seeing it, with untold words, as it did to Paul. This thing is called, by Scripture, by the Holy Fathers, and by hesychasts, as light. If Barlaam has a better name for it, let him tell it.” (Stăniloae 1993, 2: 54)

“That light (the unapproachable light, E. l. t.’s n.) it isn’t an angel, for the angels shows themselves in different images, and only to the ones who are clean of passions. It isn’t the mind itself either, as it would see itself. The cleaned and illuminated mind and reached partaker to the godlike grace, it looks at other mystical views too. The mind sees also on itself, but then the mind knows that it doesn’t see something else, though the mind sees itself differently, illuminated by the godlike grace that helps the mind to surpass itself and to see God in Ghost.

And for this it is necessary only the cleaning of passions, and not also of nescience, as said Barlaam. Through the perseverant and immaterial prayer, the mind is elevated beyond any knowledge.” (Stăniloae 1993, 2: 54)

“Palamas invokes places from the writing of the Holy Fathers, in order to demonstrate that those too knew about two lights. So, from Saint Isaac the Syrian who said that we have two eyes of the soul, and with one of them we see the mysteries from within nature, namely: the power, the wisdom, and the Providence of God; “and with the other one we see the glory of His holy nature, when God deigns to introduce us in the spiritual mysteries”. It is about the glory from before the creation of the world, which the Savior said about that He wants to be seen by His descendants (Jo. 17: 24). This glory isn’t, as one can see, the nature of God, but it neither is something temporal, but it not-separated from the godlike nature. It cannot be seen or gained, as Saint Isaac the Syrian said, by researching the things’ structure, because by doing so one only can know the godlike: power, wisdom, and Providence. The glory can be seen with another eye and it is about other light than the knowledge about things. Knowing God out of things it is vague

and problematic; the one who sees the second light, a light that is above any creature, he has just in himself, God Who is not separated from His glory. And to see this light reaches that one who observes the commandments of God and who loves God, as the Lord says (Jo. 14: 24). Therefore, the unapproachable light is something else that the knowledge achieved from sciences.” (Stăniloae 1993, 2: 54)

“This glory was seen by the three Apostles on Mount Tabor (Lk. 9: 32), when “His face shined like the sun and His clothes were white as the light” (Mt. 17: 2). About this light says Peter (II Pt. 1: 19) that it shines within the believers’ hearts and it is way brighter not only than the knowledge of the created things, but even than the knowledge of the Holy Scripture.” (Stăniloae 1993, 2: 55)

“Using quotes from the Holy Fathers Palamas showed that the Tabor Light wasn’t the glory of the body, but it was the glory of the godlike nature that, by being united in one of its hypostases with that body, it has placed in that body the whole its glory and brightness. One cannot say about this glory that now it is, and then it isn’t, being produce and then being destroyed, showing itself and then totally perishing like some fireworks or like some symbols without subsistence. When Barlaam called the Tabor Light as symbol, based on the writing of Saint Maximos the Confessor, Palamas showed that Maximos used the word symbol for a thing, not with the meaning that that thing doesn’t really exists but it is only a figment, but with the meaning that it is a step elevating you higher towards the godlike things. Thus, in the same place, Maximos called Moses as symbol of the judgment, on Elijah as symbol of the Providence, on Peter as symbol of the faith, on James as symbol of the hope, and on John as symbol of the love. All of them aren’t only unreal contrivances, now taking place and then disappearing, but they really exist. Through them it is only eased the vision of the things from above them. In other words, Maximos and Dionysus the Areopagite show that that light is above senses and about mind. Apostle Paul, when speaking about his elevation to the third heaven (II Cor. 12: 2-4) he says that he *heard* untold words and he *knows* that he was kidnapped to Paradise but he *doesn’t know* whether he was into body or outside body – and this is a proof to Palamas that feeling these things it is above sense and mind. Dionysus the Areopagite called that light as visible but as not sensitive.

But Paul, elevated to the third heaven, he didn’t see the Being of God; likewise did the three ones purified through hesychasm. They knew that the godlike Being is above what the saw. And they knew that not by cogitating, but by seeing; they experimented this negation – they didn’t cogitate it with their mind. As experiencing and seeing the godlike things surpasses any

affirmative theology, likewise experiencing in this sight the fact that the Being exceeds what is being seen, it surpasses any negative theology. This light and this glory don't belong only to one Person, but they belong to all Three Persons, for it belongs to the godlike nature. That's why this light cannot be seen by human power no matter how strong would that power be, neither by angelic help, but only by godlike power. About the proto-martyr Stephen it is said in the Acts of the Apostles (7: 55) that he saw that light for "he was full of Holy Ghost". Therefore, only by being accomplished a union with God, one can see that light. The angels can unveil us many things, but that light isn't conveyed us through the angels' mediation. We are found worthy of godlike views, as the angels too, only in an unmediated mode. The charisma of the knowledge is mostly given through angels (for instance the Moses's Law), but the godlike views are shown directly. These mystical views show us diverse things: present, future, sensitive, ideal things etc. And each one of these things is seen differently, according to the power of the one who sees those things." (Stăniloae 1993, 2: 56-57)

"Nobody has seen God, neither somebody will, either man, or angel; but this is because they are man or angel and they look at things sensitively or mentally. But the one who have become ghost and who looks at things in Ghost, what that one couldn't see That One through That One? Neither through this sight into ghost one can see the whole godlike light, namely the infinity of the power of God it cannot be comprised. That brightness gives the eye of the one who is united with God, increasingly more power, it makes him comprising increasingly more of that brightness, but he won't even reach the end of it, but that light surrounds him with ever brighter rays. That's why the saints call this light – through which, by ceasing the whole power of the knowledge, one is united with and the God of the gods shows Himself to him – as infinite. Through the impartation with something higher, those ones are also transformed in an ascending sense, and by changing their powers, the whole their soul's and body's work ceases, so that is manifested and seen through them only what there are imparted with, their natural notes being overcome by the abundance of the glory, in order God to be everything in all things, as the Apostle said. They become like the angels from heaven who see the face of the Father. Being united with this light which differs from any other existences, they know that this light isn't anything from the created things. The union itself is done after detaching from all the created things. One says too, about this light, that it doesn't exist, meaning that this light exceeds all the existing things. This light is above knowledge, though it is metaphorically called as knowledge. But it rather can be called as nescience, meaning that it exceeds any science, for it isn't a species of knowledge, and it doesn't fall into the general sphere of the notion of knowledge. Of course, it neither can be called as nescience in a proper sense.

One cannot find a proper name to this union. One cannot call it properly neither as sight nor as feeling, neither knowledge, not understanding of illumination. Therefore, Barlaam was wrong placing this union in the general category of the knowledge, because then it must belong to this category also the nescience too, since this union is also called as nescience. It doesn't belong to this category of knowledge, as it also doesn't belong, the supra-existential being of God, to the general category of the being.

Then, what is this union, that isn't, in the sense of surpassing, nothing from the existing things? Isn't this apophatic theology? Of course not, for it isn't negation as the apophatic theology is, but it is union. For union are necessary the ecstasy and the piety, unlike for the apophatic theology. The apophatic theology can be understood and expressed, while that union is untold and not-understood even by the ones who experience it. The light of the apophatic theology is knowledge and rationality, while the light of the union is subsistent light. The union is what the Holy Fathers called as: "The end of the prayer is the kidnapping to God". This is for in prayer, the mind, by gradually detaching itself from the things, firstly from the ugly and evil things, then from the unmediated things – the tendency of knowing them during the prayer it comes from the enemy – it wholly detached from all the things. This detachment from all the things, this ecstasy is way superior to the negative theology, for only the ones who have reached the dispassion can obtain it. And the union isn't accomplished until the Ghost will lighten from above and until the Ghost won't kidnap to see the light, on the one who has reached, by praying, above the peaks of his natural powers, and he has been waiting there for the promise of the Father. This union has a beginning and a consequence, as it is more obscure or more luminous. But it doesn't have an end, for it can progress infinitely. It can be a short illumination, or a longer sight, or a durable one." (Stăniloae 1993, 2: 57-58)

"Who reached into that light, he sees and he doesn't see, said Dionysus the Areopagite. How comes that? For he sees, he said, above seeing. So, that one actually knows and sees; he doesn't see in the meaning of exceeding, not seeing through some work of the sense or of the mind, seeing just because the fact that he doesn't see and that he doesn't know, namely by the fact that he has exceeded any natural noetic work. His sight is higher than the human sight, for he has become God by grace, he has been united with God, and he sees through God. What far behind it is the apophatic theology like, which is actually a nescience, and not in the meaning of exceeding. And what absurd is to declare this nescience, in a proper meaning, as the highest level of the knowledge." (Stăniloae 1993, 2: 61-62)

"Dionysus the Areopagite speaks in another place about the light which will illuminate the righteous ones in their future life, and which is identical to the Tabor's Light. That light will be seen sensitively, and mentally, but especially spiritually, and in godlike manner. This is for the mind

mysteriously united with the sense, it sees the sensitive things and the sense represent symbolically and sensitively the sensitive things due to the connection the sense has with the mind, likewise, these two, united with the Ghost, they will spiritually see that light. We won't leave, says Palamas, this light, in order to descend (...). Dionysus the Areopagite placed the godlike light above all things. He called as darkness, that light itself, due to its abundance. For he wrote to Dorotheos: "The godlike darkness it is the unapproachable light, due to the abundant overflowing of light. In that darkness reaches anyone who wants to know and to see God, and who, in order to achieve that, he is elevated above sight and knowledge, just because of not seeing and of not knowing, but knowing that he is beyond the sensitive things". Here Dionysus called as darkness and then as light, and he said that it can be seen, and then that it cannot be seen, as also that it can be known and then that it cannot be known. But for he said that this light is darkness too, because of the abundance of the light, it is obviously that it is, actually, light. It is called as darkness in the sense of exceeding, as one that cannot be seen by the ones who want to see it and to perceive it with their sense and through their heart's works. In this darkness or in this light cannot reach except the saints, and the apophatic theology being possibly handled by any man, it is obvious that the two ones aren't identical to one another, and the first one is incomparably higher than the second one." (Stăniloae 1993, 2: 61)

"If the apophatic theology had been higher than that light, then the wisdom of the Hellenes would have been higher than the view from Tabor, and higher than the future good things which consists specifically of this view." (Stăniloae 1993, 2: 62)

"It is right that Dionysus the Great said that Moses had to leave all the heavenly sounds and all the godlike light in order to enter the godlike darkness, but Dionysus himself showed in continuation, that in that place he understood by lights some introductory visions. By no means he said about the denial of all the light (...) for in that darkness Moses saw something: namely, he saw the immaterial tent, which Moses showed in a material form to the people waiting for him at the foot of the mountain. This immaterial tent would be, according to the Holy Fathers, Christ Himself, the Power of God and His Wisdom, subsistent by itself, immaterial according to its nature, and uncreated, but foretelling through the Mosaic tent, that it follows to receive a material image; the Tent which comprises all the things from before time, and in which have been created and are being maintained all the seen and the unseen things. The Mosaic tent and the things from within it, they are sensitive symbols. But the views of Moses weren't symbols in themselves, for, as Dionysus said there, in order Moses to enter that darkness "he had to surpass all the sensations, all the

impressions, all the ideas, even the clean ones. Se saw something totally immaterial, simple, unchanged, and shapeless”.

Moses saw those, so they were visible. There were, so, either light or in the light. But because all of them were simple, they were light. And for Moses saw them by exceeding himself, he didn't see neither through sense, nor through mind. In the same light is that one that sees; it sees on itself and it understands itself through itself. The mind, by exceeding itself, it loses its natural eye (of course in the meaning of exceeding it), and by being filled up with the blinding brightness of the godlike light and by being united with God, the light itself is the one seeing on itself, within mind. But this doesn't mean that the godlike no longer is hidden. The godlike doesn't come out of its hidden, but it attracts other too, in that hidden, under the godlike darkness. Moses was no longer seen, during that time, by people. And even more than that, by exceeding on himself, and by detaching in an untold mode from himself, and by being elevated above any sensitive and mental work, oh wonder! he even hid himself to himself. Likewise did Paul. So that, by seeing, they didn't know who was seeing, but they were asking who was the seeing one? So, the Holy Fathers by seeing now and in the future age, that light, they know that that light is above their sight too, and in this is given the possibility of a continual progress in seeing. And this seeing of the godlike things is way superior to the affirmative or to the negative theologies; like the words of the blind ones describing the sun are way inferior than seeing the sun by the ones who see, and the sun is even above sight.” (Stăniloae 1993, 2: 62-63)

“Barlaam didn't like the term *seeing*. Palamas answered that it can be called also as understanding above any mental work.” (Stăniloae 1993, 2: 63)

“Therefore, the life conveyed by the Holy Ghost isn't created by Himself but it is given from within Himself. And, in order not to think somebody that this life is something existential to the Ghost, Saint Basil the Great said: “And the ones who are imparted with Him, they live in a godlike manner, by receiving earthly and heavenly life”. This life is always within the Ghost in a natural manner. This life is called by the Saints both as Ghost and as Godhead, as one that by being deifying gift it still isn't separated from the Ghost Who gives it. And this is light, for it is provided through an untold illumination. But the Ghost is above His grace, or above His work, not only as because of His, but also because the grace always is only a small part, by not comprising the receiver in the whole godlike work. Thus, God is from several points of view, above this light and above this uncreated life.” (Stăniloae 1993, 2: 66-67)

“By using quotes from Symeon Metaphrastes and from Dionysus the Areopagite, Palamas proved again that the light on the face of Moses, or that

light from Mount Tabor, it wasn't a sensitive light, but it was the itself glory of the godhead, for it will be seen by the Saints in the future life." (Stăniloae 1993, 2: 67)

"Barlaam argued that "that light was seen also through air; it was produced then in order to amaze, but it immediately perished; and it is called as godhead for it is symbol of the godhead". Palamas asked him what can be called as godhead like, something sensitive, and having only a momentary existence? And what is that light sensitive like, since it will be seen in the future life too, where we won't need air, nor space or something similar? And then, will we see only symbol in the future life too? The Holy Fathers say that the light on Tabor it was the godhead himself. Gregory the Theologian said: "Light id the godhead shown, on the mountain, to the disciples". John Chrysostom: "The Lord showed Himself shinier than Himself, the Godhead showing His says". Basil the Great;" The Godhead is unapproachable light... That's why the apostles fell on their faces, for not being able to look at the glory of the Son's light, for it is unapproachable light. Light is the Ghost too, for it was said: "Who lightened in our hearts through the Ghost". And at the Transfiguration we sing: "In Your light shown today on Tabor we have seen the Father as light, and the Ghost, for You have unveiled the hidden ray of the Godhead". (Stăniloae 1993, 2: 67)

"If the light from Tabor is sometimes called as symbol, then either will be a natural symbol, or not. If it is not a natural symbol, then it will be either subsisting by itself, or it will only be a non-subsistent phantasm. And if it had been a non-subsistent phantasm, Christ wouldn't have been like that, He isn't, and He won't be like so, for ever and ever. Or, all the Holy Fathers say that Christ will come to judge us bearing that light, and He will be like that forever and ever. Christ was like that even before ascending on mount Tabor. This is for Damascene said: "Christ transfigures His face not by impropriating something that He didn't have before, neither by transforming Himself in something that He wasn't before, but by showing Himself as He was, to His disciples, by opening the disciples' eyes and by making them from blind in seer. This is for He is the true light, the beauty of the glory". Therefore, that light wasn't a phantasm. So He was, and so will be Christ, forever and ever. The Holy Fathers say that even now, by sitting on the right hand of the Father, Christ is full of light. For instance, Makarios the Great, paraphrased by Simeon Metaphrastes, said: "The dough of the human nature impropriated by the Lord, it has been placed on the right hand of the glory from heavens, full of glory; not only in His face, like Moses had, but in all Lord's body". (Stăniloae 1993, 2: 68)

"If it is isn't only a passing phantasm, could that light be something subsisting by itself, separated from the symbolized godhead, and brought in connection with the godhead only accidentally? But what that something is,

and where it is? And if it is self-subsistent, but it is forever with Christ, as it has been proved, than Christ will consist of three natures: godlike, human, and that light. By not being that light either phantasm or of foreign nature, it turns out that that light belongs to the godhead of Christ, and it is the natural symbol of it.” (Stăniloae 1993, 2: 68)

“The Holy Fathers didn’t call it (the unapproachable light, E. l. t.’s n.) as self-subsistent, but they called it as subsistent. They didn’t call it as self-subsistent because it doesn’t form its own hypostasis. They didn’t call it either as non-subsistent, for through such a notion it is indicated what doesn’t really exist and what it is only a phantasm, either something whose existence rapidly decomposes, as it is the lightening, or our cogitation on a given moment. In order to indicate the durability, the stability of that light, they called it as subsistent. Barlaam declared it as subsistent in the sense that that light forms by itself a hypostasis, that it is self-subsistent, and that’s not the case.” (Stăniloae 1993, 2: 68)

“If the light from Tabor is a natural symbol, it won’t mean that it will be a natural symbol of both cases. This is because each nature has other natural features. But that light it could be the natural symbol of the human nature. Our natura isn’t light; and Jesus didn’t ask His disciples to accompany Him on Mount Tabor in order to show them, on Himself, like man. As man the disciples had been seeing Him for three years already. So, that light was a natural symbol of the godhead. And as such it is eternal, for the things seen at God, existentially, they are without beginning and without end, said Maximos the Confessor.” (Stăniloae 1993, 2: 68)

“The fact that the light from Mount Tabor belongs to the Lord’s nature it can be seen from Maximos the Confessor said that the Lord had made Himself, for His love for people, His own symbol. If the Lord had made something else, but not on Himself, as His symbol, that light wouldn’t have belonged to His nature. Only when the symbol naturally belongs to the one whom that symbol symbolizes, we can say that the symbolized one makes on himself as his own symbol. The caustic power of the fire, by emanating the warmth perceivable through senses, it makes on itself its own symbol; the emanated warmth is always with it, and in it, and it isn’t doubled because of it. The sense perceiving the fire’s warmth, it cannot know the power which emanates that warmth, so, it only knows that that power exists; but it doesn’t know what it is like and what big is like. Only if it had become fire and it had ceased to be a sense, it would have known the power that emanates the warmth. But by trying to know this power and still remain a sense, it will quickly bounce backwards, because of not being able to endure the burning.” (Stăniloae 1993, 2: 69)

“That light belongs, existentially, naturally, to God, but not to His nature itself. It is an existential power, as the kindness, as the life etc. Dionysus the Areopagite said: “When we name the hidden from above being, as God, or as life, or as being, we do not understand something else than the providential powers emitted from God – Who is non-shareable”. So, all of these are powers. The One Who possesses these powers together and unitarily, He is supra-existential. Likewise, it is that light: it is existential, but it isn’t the being itself of God.” (Stăniloae 1993, 2: 69)

“The eternal glory of God it isn’t His non-shareable being, for the eternal glory of God has been seen by that many people; and what can be seen it is sharable to. The angels and the saints are united with it, while the being of God remains untouched and unseen. But this glory isn’t a created one, for Dionysus the Areopagite said that “the angels are united with the *rays without beginning and without end of the Good and of the Beautiful*”. One can see that this glory is uncreated also from the fact that it cannot be seen with the natural eyes and mind, but it only can be seen with a power that is above these ones, namely with the power of the Holy Ghost. Not even the angels can see it with their natural power, and a proof to this is the fact that the evil angels do not see it; but they haven’t lost the natural power of the mind for they knew that Christ is the Son of God. And that’s why we can see that that light isn’t identical to knowing through the mind, despite being also called as knowledge as one being a source of knowledge. As it is also called as godhead, for it is the work of God. The illuminated one has a beginning and he started to be illuminated, but the light illuminating him it doesn’t have a beginning.” (Stăniloae 1993, 2: 74)

“The hesychasts considered that *unapproachable* light, namely inaccessible on the natural was of the senses, as being above nature and above angels and only perceivable through the power of the Holy Ghost. If it is above senses, above mind, and above angels, it will be obvious that it belongs to godhead, and it is “truly godlike”. It is immaterial and permanent and it has all the features coming from the mentioned notes, the “alike features.” (Stăniloae 1993, 2: 92)

“At John Damascene we find expressions like: “Today the abyss of the *unapproachable* light, today *borderless* overflowing of godlike brightness... Now have been shown the *things unseen* by human eyes... The mortal body springs the *godhead’s glory* out ... The body’s glory hasn’t been brought from outside, but from inside, *from the supra-godlike godhead of the Word of God*, hypostatically unite, in an untold manner, with the body... He took the first ones amongst the apostles as *witness of His glory and of His godhead and He unveiled them His godhead*... the godlike glory, that one that *transcends all things*, the only one above all things and before all things... John saw the *non-temporal glory of the Son*... The One Who has been born,

without beginning, from the Father, He *has the natural and without beginning ray of the godhead, and the glory of the godhead becomes glory of the body...* These are the ones unseen by the eye and unheard by the ear and which didn't ascend to the man's heart. So will we be in the future age, always with the Lord, looking at Christ in the radiating light of the godhead..." (Stăniloae 1993, 2: 94)

"At Andrew of Crete we find: "The Savior take the disciples up on the high mountain... in order to show them the above light glory and brightness, of His own godhead... The disciples, by getting out of body and of world, as much as it was possible, they knew the state from the future age, out of the things which they experienced... The unapproachable and non-temporal light has transfigured the own body, and it shined above the being, through the abundance of the own light spring...". And the apostles didn't see that light through their natural powers, but by exceeding their own nature, and that was shown by the fact that they fell in a deep sleep." (Stăniloae 1993, 2: 94)

"Without any doubt, when speaking about the unapproachable light, one cannot express himself with mathematical precision and in a totally adequate mode. Unavoidably, one must use comparisons and approximate terms. But this doesn't mean that from the total perspective one cannot detach pretty clearly a certain idea about the godlike light. We must admit, thus, that the Holy Fathers (John Damascene and Andrew of Crete, E. l. t.'s n.) wanted to express too, a certain opinion about the godlike light, and not only to get drunk in a bombastic terminology. Which is their opinion about the godlike light, as we can see it in their words? Of course, it is an opinion not at all differing from the opinion of the hesychasts. They too said, that is a light that cannot be reached through the natural powers, a light that is above nature and angels, a light that isn't a material light, and a light that is spread around by the godhead of the embodied Word. The manner of the Catholic theologians, of quickly passing over such expressions, without finding those expression worthy even of some analysis, but by considering them as oratorical exaggerations and metaphors good for nothing, it is at least superficial, if not in bad faith." (Stăniloae 1993, 2: 94-95)

"The Emperor Andronicus the III, said: "Let nobody to believe, by hearing us extolling that all-godlike light, that we reckon as visible the nature of God. *This for though the ones who were united on the mountain, with Christ, they reached such a height of the sight, they only saw the grace and the godlike glory, and not itself the nature which provides the grace.* We only know that, taught by the godlike words, as being: non-shareable, non-comprisable, undividable, either to the highest supra-worldly powers, not leaving even the smallest trace to the ones which are below it". A clearer exposition of the hesychastic doctrine it would be impossible." (Stăniloae 1993, 2: 96)

“Palamas answered the accusation of ditheism and polytheism by arguing that the brightness of the godlike being it doesn’t impede to be there a unique and simple godhead. Even if this brightness is uncreated and it is too, called as godhead. Likewise, the godlike Providence, or the Light from Tabor, of the deifying grace. Like the cogitation, namely the activity of the mind, it doesn’t make two minds, likewise, between the movement’s subject and subject it doesn’t take place a composition.” (Stăniloae 1993, 2: 133)

“The subtraction stone was, to Akindynos as it was to Barlaam too, the possibility of seeing the unapproachable light with the eyes. Palamas answered him, as he did to Barlaam too: the eyes see that light while they are transformed by the power of the Ghost and by receive a power which they eyes didn’t have before. The one seeing, actually, it is no longer the eye, but it is the Holy Ghost come within man. The eye sees these into Ghost, in a godlike manner, and above nature. The non-spiritual man, of course, he cannot see or understand that.” (Stăniloae 1993, 2: 140)

“The deification and the light from Tabor aren’t something self-standing, but they are a relation. (...) Palamas said that the relation doesn’t indicate an existence, but it expresses the joining of two existence, the bond within them, which is something else than the being of those two existences (f. 269 r. -v; 271 r.). The fact that the light from Tabor isn’t a simple imagination, it can be seen also from the fact that that light existed also before the world to exist. Basile the Great said: “If there existed something before the founding this sensitive and corruptible world, that existed within light”. This light is, according to Basile the Great, above sky and above world. In this light are going the Saints. Theophanous sang about angels that they are: “embers lit by the godlike being, and who radiate as some mirrors the rays of the original godlike light, and that’s why they are called the secondary lights” (f. 271 v.). The Saints’ ghosts live within this life. Basil the Great said that when Christ will come, everybody will be crossed through by a lighting power and that power will continuously and ceaselessly soak up the righteous ones with light, and so it will make them “other suns” (f. 272). So, the light from Tabor is eternal, without beginning and without end.” (Stăniloae 1993, 2: 160)

“Gregory the Theologian said in the speech urging to Baptism, that God is “the most far and unapproachable light”. Then he added that that light is poured, a little, to the ones from outside too. And to be poured is characteristic to the grace and not to the being, for the being remains totally unshown and inscrutable. Saint John Chrysostom, speaking about the Transfiguration, said that Christ showed His glory not as it was, but as the present apostle could receive. But only the work of God can be divided, and not His being. Therefore, God is called as light, not according to His being,

but according to His glory and grace and brightness.” (Stăniloae 1993, 2: 161)

“A whole series of Holy Fathers confessed that the light shown by God to the saints, it is something else than the knowledge form the created things, that it is the glory of the godlike nature, and it is not a product of the fantasy or something resembling to the sensitive lights. That light is the core and the substance and the beauty of the age to come. It is the only true, eternal, unchanged light, which we too, become light through, as some sons of the light.” (Stăniloae 1993, 2: 58)

“I even reckon that light – says Palamas – as a sight of the heart, of another nature, above any sensitive perceptions and above all understanding, as one exceeding the powers of our soul. Doesn’t say Paul (Hebr. 11: 13), about the righteous ones of the Old Testament, that they “died not by taking the promises, but by *seeing them from far and by kissing them*”. There is also, therefore, an understanding of the heart, above all the mental works, and above understanding. And even higher. This is for our faith is above any understanding. But the sight of the one who died in faith it is above our faith, for it is no longer only a sight from far, but it is joy, it is impartation with those things. And those good things which are above sense and above understanding, they aren’t the godlike being itself; the godlike being is above those things, as foundation of theirs.

The ones not admitting such a sight above understanding, they do not reckon God as so high, because they reckon that the mind is enough in order to know God.” (Stăniloae 1993, 2: 59)

“The light from the resurrected body of Christ and from our body which we will resurrect with, as also the light shown out of His body on the Mount Tabor, and that more reduced light that illuminates the face of the clean and kind ones, it cannot be a light of physical character, though the body too, it becomes transparent to it. In order to understand this light one must start from the light shown on the face of the kind man, or as a circle of light surrounding the head of the saints. In this light is shown Christ too, in the hesychasts’ hearts. This spiritual character, but only visible to the eyes of the three spiritualized Apostles, was had also by the light that surrounded Christ on Mount Tabor.” (Stăniloae 1993, 3: 122)

“The godlike spirit Himself can make Himself spiritually felt, through the irradiation of His love, and the human spirit can feel this loving irradiation of His. And this can extend, as light, through His sensitive body, this felt irradiation of His.

This shows us the great mystery of the union of the matter with the spirit. Even within the man who lives on earth this connection can be seen. One

can see how God-the Creator has made the matter as an environment which the knowledge and the soul's feelings are communicated through. With the body's tongue one utters the spirit's meaningful words, but in a sensitive form. Through the man's ears he perceives the same words, in sensitive and spiritual mode. Through the body's material eyes are communicated and are seen, in a sensitive manner, all the spirit's meanings and feelings. And when the man mysteriously live God, his spirit is filled up with a light above his understanding, namely also above the understanding of the man's eternal life in his loving relation with God, that light is conveyed through the body too, sometimes in such a powerful sensitive form so that it envelops the body with light, as it was Christ's body on Mount Tabor, or as were Moses and Elijah, and sometimes even covers the man's body, so that the presence with the body of the one who communicates that light, it can no longer be seen." (Stăniloae 1993, 3: 124-125)

"If even while they are in the present life, the believers can reflect the godlike light of the resurrected Christ, which isn't only what one can see but it is, in the first place, a content and a mode, of spiritual thinking and living, how much more will they be filled up with such a light, in the future life, after they will be united into Christ? (Stăniloae 1993, 3: 132)

"In this light identical to love, the mind is united not only with God through Christ, but the mind is united also with everybody and everything." (Stăniloae 1993, 3: 187)

"The Son of God made Himself man, or He has united, within His Person, the human nature with the godlike nature, in order the human person to increase in his light and in his mystery, in connection with Christ Who has made possible our union with Him through His humanity. This increase of the human person in light and in mystery, through his connection with Christ, it takes a huge jump when the believers cross to the future life. This has been proven to us through the showing into light, nigh to Christ, on Mount Tabor, of Moses and Elijah, the first one showing us that this such a powerful light it will be received by the one who serves the Word of God while he is on earth in such a manner that he is no longer known as the one who died with the body, and the second one shows us that through the same serving he has been taken in the fire chariot, with the body, to heavens. In this sense Saint Gregory Palamas interpreted the communication of the light of Christ, as godlike source of the light of Moses and of Elijah." (Stăniloae 1993, 3: 196-197)

"Christ is "felt" like a present through a luminous light which, in the same time, it also covers Him from sensitive point of view. But in the future life, given the full pneumatization of the ones who will feel Him, He will no longer

be covered but He will be perceivable in a light resembling the light from Mount Tabor.” (Stăniloae 1993, 3: 197)

“The harmony amongst all the things and between them and the loving God, the full communion with everybody and with the Son of God made man, it will be shown as consummate light in the future life.” (Stăniloae 1993, 3: 203)

Uncreated Divine Energies

“Through each work God produces or upholds a certain aspect of the reality, which therefore has its cause in something corresponding, but, in a not-understood sense, in God Himself. Therefore, the works which produce the attributes of the world they are bearer of some attributes which exist in a simple and not-understood mode in God. The works aren’t, therefore, but the attributes of God in movement, or God Himself, the simple One, in a movement that is on each time specified, or in multiple movements specified and united amongst them. In each of these works or energies, there is in the same time God Himself, worker, and above work and above movement. His works are through these, the ones which make obvious within creatures the features of God, by creating the creatures with analogue features, but infinitely inferior to him, and then imparting to the creatures in ever higher degrees His uncreated works or attributes.” (Stăniloae 2003: 150)

“We do not know the attributes of God except in their dynamism and to the extent we are imparted with them. But this doesn’t mean that God Himself remains passive in his simplicity and in this case the varied movement it is projected upon Him by us. From God Himself start the works which produce within world new and diverse features. But we do not know these works except through the effect they produce within world. God Himself varies for us in His works, by remaining as source of these works and being present whole in each work.” (Stăniloae 2003: 151)

“We do not experience from God, in content, except His varied work referring the world, namely in relation with us. We also know that at their basis there is the essence that subsists as personal, but how this essence is we do not know, because of being an essence above all essences. All we know from god is His dynamism lived in the relations with the world, or regarding us, a dynamism that is not submitted to any necessity, namely it is a dispassionate and totally free dynamism.” (Stăniloae 2003: 152)

“The features of God, as we know them, they unveil their richness gradually, on the measure we become more adept to be imparted with them. But as being that subsists as Person, God always remains above the features we attribute Him, although somehow, he is their source. Therefore, we aren’t wrong by considering them as existing, in their totality, in a way that is above any understanding, and through an inexhaustible simplicity in God’s being. That’s why, as dynamic manifestations of God, they are “around His Being” and not His Being Himself.” (Stăniloae 2003: 153)

“In God’s descent to us, He communicates in corresponding modes, something out of what he actually is, by leading us towards states which are increasingly corresponding to him. In a rational mode, under the form of the attributes, we know Him and we understand Him and we express Him in a very schematic and general manner. We know Him more concretely and

more intensely out of his works. But the expressing remains inadequate; it rather uses symbols and images.” (Stăniloae 2003: 153)

“In the varied and gradual communication of His inexhaustible content, in gradually unveiling of the content of His attributes, it is shown the endless richness itself of His uncreated works. A plus of his content is imparted to us, or nuance of this content it is imparted to us through a new work or energy. An attribute appears in this sense to be the expression of multiple works which impart us with a godlike good thing that is in some measure common to these works, a godlike good this we are living it. Whether in attributes the godlike Being appears to us as descended to our understanding in a certain number of aspects, the works specify even more, or in uncountable modes, these aspect or attributes. They often make God known to us both in His general aspect descended to us and in the countless specifying they are imparted to us on every moment.” (Stăniloae 2003: 153-154)

“(…) the Same whole God is made known to us and often experienced through every work and the Same whole God makes Himself known to us, through His works, as bearer of a number of general attributes. God is good. But how many nuances His kindness has – which He shows us through countless works –, according to each moment needs, according to everybody’s needs? God manifests to us something out of His Being through His attributes, but these are specified in a huge and continuous symphony of always new acts, which bring the creation and each creature in part, towards the final target of a full union with him. Through all of them, he aims to accomplish this plan.” (Stăniloae 2003: 154)

“(…) the works of God do not appear to us as grouped only according to the attributes they activate, and impart us with, but also on sections of the plan God pursues with the creation. Through some of these works are inaugurated some new periods, through some more culminant acts which are anticipated and carried on through works related to those ones. The creation of the world is a sum of works followed by the works of the Providence, and the salvation is being prepared through a suite of works, which culminate with the Embodiment and with the Resurrection of the Son of God and it is being applied through a series of other works deriving from those ones.” (Stăniloae 2003: 154)

“The whole dynamism of the movement of the creation towards deification, it has its cause in the dynamism of the godlike works which aim to lead the creation to deification. The power for the acts starting from God, it is in God, and through that power the creation is being brought to Him. These acts do not enrich Him and do not change Him, for He is above any of His acts and

above all the attributes he manifests through His acts.” (Stăniloae 2003: 154-155)

“The words referring to the works can serve also as names of the being, for the works are the being’s products. And the words can be, on one hand, new, for the works are new; on the other hand, at the basis of the words remain some fundamental words because of in the new works the world is imparted with the same divine attributes, even if in an increasingly greater depths and richness and in increasingly thinner nuances. But the mystery of the reality of God as Person, it is lived as such by renouncing to all the words which indicate His attributes and His works, which are directed towards us.” (Stăniloae 2003: 155)

“The whole life of God is act or power. All His attributes He has them from Himself, and therefore not by sharing them with somebody else. That’s why he has everything in an incomparable superior manner to the creatures; this is because all the creatures have their attributes from being imparted with His attributes, through His works.” (Stăniloae 2003: 156-157)

“(…) the attributes: life, existence, wisdom, they cannot exist by themselves except they belong to a supreme Person. But only in the relations with such a supreme Person we feel ourselves being inundated by His powers, as some power which are no longer from elsewhere, as powers which are no longer relative. This is because we do not experience these attributes or works like they would lack any support, as being by themselves in themselves, or like constituting themselves the ultimate essence. If that was the case, these powers would inundate us impersonally, involuntarily, and totally, but in the same time also in a way that is being exhausted or it annuls us. There wouldn’t be in them an incommunicable reserve, a truly infinite reserve, out of which we can receive, on the measure of our growth in the love for God.” (Stăniloae 2003: 159)

“That’s why the names of: “existence by themselves” or “life by themselves”, they indicate on one hand their support in Himself as supreme reality, and on the other hand, the fact that all these energies have their existence, or life, from the supreme Person. By being imparted with these attributes, we enter a relation with the One Who is above any relation. The support of the attributes is the One Who have them through Himself, the One Who explains all of them.” (Stăniloae 2003: 159)

“The existence from the accessible plan it is an argument for its source in the reality of the supra-existent Person Who exists by Himself. This One cannot be known and understood by through the mediation of the existence from the accessible, sensitive, and intelligible plan. But vice versa is true too. And our direct experience and knowledge they cannot reach except the

existence-maker works, which sustain and fulfill the reality of the supra-existent Person, to being us imparted with the attributes manifested in these works.” (Stăniloae 2003: 164)

“All the attributes or the works of God are infinite, for He never exhausts Himself in giving these attributes as gifts, for never the creatures will reach the end of being imparted with these attributes, and for these attributes won’t ever stop irradiating out of their hypostatic supra-existential ground. But this hypostatic ground, or multi-hypostatic, it is above the infinity of the attributes, as being their source.” (Stăniloae 2003: 165)

“We live the reality of the infinite and apophatic Person, out of Who start all the existence-maker and deifying works, in a relation which is as the supreme Person wants it to be. We cannot catch and we cannot define the reality of the supreme Person, in the mode we catch, define, and experience all the degrees and the modes of existence.” (Stăniloae 2003: 165)

“The supra-essence or the supra-existence of God, that is totally unknown to us in what is in itself, it manifests by entering the relation with us, and by making itself known to us, in a series of dynamic attributes. In comparison to these attributes, the world and our being manifest some corresponding attributes with a created and finite character. This is because like the finite essence of the creation cannot be explained without the supra-essence of God and without staying in connection with this supra-essence, likewise its attributes cannot be explained without the dynamic attributes of God, without their connection with the attributes of God. Moreover, the finite essence of the world and the essences the world’s essence ramifies in, they are ordered to go upwards towards an increasing participation to the divine attributes, by grace.” (Stăniloae 2003: 167)

“One of the attributes of the divine supra-essence it is the *infinity*. This attribute manifests in the endless works of God regarding the creation of the world, the upholding, the leading and the consummation of the world. God won’t stop, forever and ever, to deify the world. But generally, the world is enveloped and penetrated by the divine infinity, and the world cannot exist outside the connection with this infinity. To this attribute it corresponds, as attribute of our created essence, the limitation. But our limitation cannot exist except in the frame, or in the bosom, of the divine infinity, by resulting out of the power of the divine infinity, by being upheld by it – otherwise it would be exhausted – and by being appointed to participate directly to the divine infinity, and to be penetrated by the divine infinity, and without ceasing to exist as natural attribute of the created world. Always, beyond any limit, there is something more, without which that limit cannot exist and it cannot be conceived.” (Stăniloae 2003: 167)

“God gives the created things their real being and he sustains their development through His Uncreated Energies of God. In this sense, God is also Himself present in the created things, with His eternity.” (Stăniloae 2003: 187)

“In the relation with the created beings, God gradually actualizes His energies; God doesn’t communicate with the created beings by His integral essence, as He communicates in the internal life of the Holy Trinity.” (Stăniloae 2003: 190-191)

“On this our path towards eternity, God Himself lives together with us the waiting, and therefore the time, on the plan of His energies or of His relations with us. And this is because He Himself lives voluntarily the limitation of the offer of His love. Let’s see, for instance, the history of the revelation and of its full actualization. God lives simultaneously His eternity in the inter-Trinitarian relations, and the temporal report with the created spiritual beings; or, even in His relations with the created spiritual beings, He lives both the eternity and the time.” (Stăniloae 2003: 191)

“The endless monotony of the void and the plenitude represent the two radically differing forms of the eternity: the first one is the dead eternity, the second one is the living eternity. The time which can advance towards the plenitude of the true eternity, it is a creator time. That time absorbs life out of the infinite godlike energies, transferring that life on the created plan.” (Stăniloae 2003: 200-201)

“If the creatures would be only individuations benefiting of a created power, one could contest the existence of God as differing from nature and as having a real almightiness. But the creation participates not only in the created form to the power of God, but also in the uncreated form. This is equivalent to the direct and always new and infinite participation to the almightiness of God as Person. Only the participation by grace, to God, it proves His existence as differing from nature. From here comes the importance of the participation of the creature to the uncreated energies of God.” (Stăniloae 2003: 221)

“All the forms and the stages of existence have come to existence, they persist, and they are being developed through the participation to the power of God, freely offered and offered in an indefinite variety, either as basis of the natural powers, or in the direct form of the uncreated energies. (...) In this the creation is given the possibility to grow up towards infinite, by participating to the infinite power of God, above the limits of its created power.” (Stăniloae 2003: 222)

“All along the movement, but especially at its end in God, the creatures enjoy the uncreated energies of God, namely they enjoy the consummation of their being and of their power, by participating to the godlike life fullness. The power we are given by God, it has as purpose the actualization by us, in work, of our natural power which we are given by God too, actualization which is not else but the movement we are imprinted with and which is directed by our will and by our conscience, towards God, as towards our own good.” (Stăniloae 2003: 225)

“The Divine Being, as Supreme, Unlimited, and Existing by Himself Being, He is the ultimate and inexhaustible source of all energies; He is the source of some infinite energies and therefore He is the source of any kind of created power.” (Stăniloae 2003: 232)

“The infinite energy of the divine essence is a spiritual energy. This spiritual energy is capable of overwhelming any physical power, any created power. But the spiritual energy does this gradually, through the human spirit, by gradually strengthening the power of the human spirit with his uncreated energy.” (Stăniloae 2003: 232)

“By punishing the unjust ones, God keep in some measure equilibrium in the world’s order and, by doing that, he preserves everybody’s possibility to enjoy the good things He has given on behalf of everybody. That’s why the justice from God, by being a dynamic feature, or energy, He has created the world according to the justice and He wants to bring the world back to justice, in all regards.” (Stăniloae 2003: 262)

“The ones who are imparted with the energies of God, amongst which there is the one of justice too, firstly through their being, and then by grace, through which their being is restored and strengthened, they are animated also by the impulse of accomplishing the justice. And they also urge other to do justice.” (Stăniloae 2003: 262-263)

“The revealed holiness of God is being manifested within world, through the descent of God to the world, through His uncreated energies.” (Stăniloae 2003: 265)

“The Holy Fathers saw the holiness in a great resemblance of the man to God, through the cleaning of passions and through the virtues which culminate into love. But because the cleaning of the passions and the virtues cannot be achieved except through the energy of the grace that strengthens the human powers, the resemblance means also an irradiation of the presence of God from within man. To the ones who love each other, being in a reciprocal interiority, the face of one is imprinted with the features of another, and these features actively irradiates out of him. For

these godlike features are growing and they foretell their full degree through which they will overwhelm the human features, the images of the saints, still being the saints on earth, have something out of their countenance from on the plan of the eschatological eternity, through which will be fully reflected the features and will irradiate the energies of God. Through the saints it is transparent the eternal life of the age to come, the life reflected out of God.” (Stăniloae 2003: 271)

“The Orthodoxy believes that through spirituality, by the penetration of the uncreated energies within world, the world is being transfigured, and this is being done also due to the efforts of the believers, who are strengthened by these energies, towards holiness. This is for in these energies, which have become of the people too, God, the One in Trinity, He makes Himself transparent.” (Stăniloae 2003: 285)

“The godlike spirit can not only to produce far greater modifications upon the energy the world’s forms are composed by, but also to produce this energy, as an effect of the godlike spiritual energy, by potentially imprinting in it the forms which will be actualized at their time, or the so called ‘rationalities’ of the things the Holy Fathers speak about.” (Stăniloae 2003: 351-352)

“Just through these penetrations into a superior horizon of the full good, we felt that this could be done peremptorily, if our spiritual powers would be unified and strengthened, if the rationality would always be united with the love. In their insufficient union, in the weakening of each one of these by their separation, in their divergence that doesn’t allow either a fully understanding knowledge or accomplishing the good without shortcomings, we feel a reserve of the sin. In Paradise, Adam was seeing with a full of love mind, with a soul filled up with the power of the godlike Ghost, not only for Adam himself was fully unified, but also for he was living in a creation full of godlike Ghost. There was no separation between creation and the world of the divine energies; there was no contradiction between the man’s tendencies and the godlike superior powers. Adam had the endless dimensions of the profoundness opened; he easily could remain on the stages of the good. The opened to infinite creation it was shunning him from narrowing, and didn’t appear to him as a narrow, closed reality; being the creation associated with the rationality, it was widening its dimensions to the full meaning, for the human existence wasn’t being cut off, in a short time, by death.” (Stăniloae 2003: 496)

“A question would be: what is the meaning of the saying from Genesis that, God has banished Adam and Eva from Paradise, in order not to eat from the ‘tree of life’ and to be alive? How could they eat out of world through ‘mind’ and to be alive, once they fell off this capacity? It didn’t cease the world, by

the people's falling itself, to be a 'tree of life'? Or, didn't hide itself the 'tree of life', consequently to the falling, in the world's deep? Maybe the Genesis tries to say just this, even if it attributes it also to a special act of God. Adam and Eva fell from the capacity of seeing God, because the world became non-transparent, and because God retracted Himself from their sight. God didn't behave passively to their falling: they were removed from the 'tree of life' also because this tree was removed from their sight. The world became non-transparent and producing death and corruption not only because of the people's deed, but also by the act of God, Who withdraws some of His energies from the world. The fact that it is said that the 'tree of life' has remained somewhere the people were removed from, it might mean that the world has remained in itself a potential 'tree of life', it has remained potentially transparent, but the people have fallen from this knowledge of the world. They no longer saw the world as 'garden', as Paradise of the fullness, through which 'God was walking'; they have no longer seen the world in its signification open to the infinite of God as Person. It is meaningful that the saints, who through Christ raised themselves above the exclusive attachment to the creation, they seen in creation reliefs and dimensions, hidden from the ones who do not know anything else but the world. Saint Simeon of the New Theologian describes the order of the eternal life, which he partially saw still being him in this life, in colors of untold beauty and harmony. One can say that just the ones who get attached exclusively to the surface of the creation, they are the ones who lose the vision of the creations' depth into God, they lose the world as 'tree of life' and as goblet that can invite us to the godlike life without death, and they are outside the world like a 'garden' God walks through it, because of they persist in a world that, in addition to wheat, it brings forth 'thorns and thistles', in a world of sweats, of the pleasures mixed with pains." (Stăniloae 2003: 498-499)

"Under the influence of the Occidental theology, we have become accustomed to no longer see the union of the two natures in all its efficiency, and to consider it only as a coming next to each other, under the auspices of a hypostasis, Who, by being both man and God, he can represent us, the people, in front of God, and to satisfy, for us, the offended honor of God, or to expiate the punishment for us. Under the impression of the thesis that between different natures there cannot be accomplished a union, we have reckoned that we mustn't admit any communication between the natures. We actually must avoid both the extremity of the union of the natures to their confounding, and keeping them in the separation of the non-communication. They communicate by their energies (theandric work)." (Stăniloae 2006: 39)

"The two modes of iconographical representation of the Resurrection (representing Christ resurrecting alone – as the Occidental do; representing

the soteriological and social side of the redemption work - as the Eastern icons do, t. n.), they actually are solidary with the two conceptions about the salvation in Christ. In the Occidental theology, by not having any power in Himself which to be shown in Resurrection, Christ is risen alone, from the extreme helplessness of the death, by the Father, the Father following then to attribute, to the ones who believe, a created grace, granted to Christ for His meritorious deed, but which He doesn't need. In the Orthodox theology, Christ irradiates out of Himself, or out of His body and soul, the uncreated energy, this irradiation starting even while He was in hell, and this energy penetrating the ones who hoped for His coming even before He actually came into body. Through His sacrifice, immediately after He yielded His soul on Golgotha, Christ entered not only the full communion with the Father, but also with the people, with the souls of the bodiless ones, before resurrecting His own body." (Stăniloae 2006: 71-72)

"The presence and the work of Christ Himself in Mysteries are implied by the fact that the Mysteries' grace is the uncreated energy of Christ, or His work. Through each Mystery Christ relives and he irradiates within the believer the living and the power of a state which He elevated His humanity through, at its full height and deification. Only thus can be explained the gradation of the Mysteries as well. Otherwise, the question would be raised: What aren't we given the whole grace through a sole Mystery for? Nicholas Kabasilas said: let's talk about the mode each Mystery work through for uniting the believers with Christ. First of all, for being united with Christ we must pass through the things He passed too, to endure and to suffer, us too, as many as He endured and suffered. Like the Savior received the Baptism, let's receive this Mystery first too. We grow up in our human nature from spiritual point of view, as He deigned to grow up with His human nature too. We cannot skip over the stages of our human nature's growth." (Stăniloae 1997: 17)

"God doesn't stay passive before a rationality that contemplates Him, but God communicates Himself to the man through love, by making His initiative being felt in the endless act of Self-giving. As Person, or as Trinity of Persons united in a supreme love, God is a depths of life and love which the soul wants to be increasingly more imparted with, and God communicates Himself increasingly more, the soul increasing not only in knowledge but in the whole his being, in a increasingly deeper union, in an increasingly greater likeness, in an increasingly advanced deification. God is known in light, but not theoretically, but with the whole being as mystery. God is known in His unfathomable reality as full of meaning and as source of all the meanings, for He is known as inexhaustible source of life and love. That's why God is not locked up in Himself, but He is lives in His wholeness, and still maintaining within souls a thirst for experiencing Him even more, of being imparted with Him increasingly more, but still remaining eternally

indefinable conceptually, not-comprisable in His essence, an abyssal source of the love's, and power's, and life's infinity which he communicates us. This dynamic mode of communicating Himself to the creatures, without being exhausted ever as Trinity of Persons united in the borderless affection of the perfect love, it has been expressed by the Orthodox theology through the teaching about the uncreated divine energies, which God gives Himself through, wholly but always in other modes, and without exhausting Himself, and always as manifesting the same love. But God by increasingly more communicating Himself in these uncreated divine energies, on the measure of the ones who are capable of knowing these energies, not only that He doesn't ever exhaust Himself, but he also elevates us through this to knowledge, to experience and to happy states which are increasingly higher. That's why the saints will infinitely progress by being imparted with these uncreated divine energies, or in the communion with God, without them ever reaching to comprise them entirely or to get fed of Godhead, or to get bored by monotony in experiencing the godhead." (Stăniloae 1997: 209)

"The defenders of the icon didn't have too explicitly clarified the doctrine of the uncreated energies brought in creation by the Holy Ghost. This would have given them the possibility of explaining the connection between Christ and His icon, a connection which they affirm without confounding them." (Stăniloae 1997: 235)

"The full pneumatological-corporal reentering of Christ in solidarity with the world, it is a reentering through the Ghost, Whom His resurrected body is full of. This will be the event of the universal Pentecost and of supreme power. The Christ's apparition and the world's transformation it means an elevation of the world in a state transfigured by the Ghost, Who is in Christ, or a full extending of the Ghost, Who Christ is full of, upon the world. Then the Ghost will no longer work secretly within world, as He is doing now, but He will show the effect of His work in plain sight. The brightness from Tabor it will be extended upon the entire world. But this won't be the divine being, but the light and the glory starting from within the divine light as the fullness of the uncreated energies. By this, the entire creation becomes pneumatological, incorruptible, deified, transparent, though in order to become capable of such a renewal the present form of the world it must die, as it must also be destroyed the present form of the body in order to resurrect in a form capable of being a full vessel of the godlike Ghost. This will give the world an unimaginable beauty." (Stăniloae 1997: 263)

"Anyway, the Christendom believes in an eternity of the matter, of a matter unhindered transfigured by the power and by the richness of the spiritual life and by the divine energies. The Christendom admits some kind of *mystical materialism*, and it knows a *holy matter*. This is for saint is the Lord's Body of whose receiving our bodies are sanctified through. The

violent, poor, and gross sensitiveness of the carnal bodies it will be converted in a sensitiveness of thin and pure feelings of the unveiling of the communion's beauties." (Stăniloae 1997: 282)

"The souls found at the individual judgment capable of communion with God, they are not locked up in a state of individual immobile contemplation of the divine essence, but they are in a state of communion with the Holy trinity and with the other souls, a communion which is way superior to the communion on earth. They see the face of Christ and they aren't isolated from one another. They praise together the glory of God and they serve together before the godlike throne; and Christ lead them to the sources of the life, namely increasingly deeper in his love out of which they sip without ever exhausting it (Apoc. 7: 9-17; 15: 2-3). This isn't a motionless contemplation, but it is a manifestation of love also from the righteous and from God in Trinity. This communion, though from now on it is a steadfast one, it wants to be increasingly deeper, fact that is characteristic to the communion. It has steadfastness for being a communion, but in the same time, also for being communion, it has in itself a movement towards an increasingly deeper stage, by being a "stabile movement", or a "mobile stability", as Saint Gregory of Nyssa and Saint Maximos the Confessor say. A leap in this movement it will be accomplished after the final judgment. The basis of this stabile movement it is the increasingly greater Self-giving of God through His uncreated energies." (Stăniloae 1997: 209)

"The word which God has created the world through, as manifestation of His will, it has however been a manifestation of power. Without God mixing anything from His power in the world's being, although, without this descent of His power in the nothingness which He has brought the world out from, the world couldn't have been produced, as also without this presence of His power around the world and even in the immediate closeness of each thing, the world couldn't have been upheld and developed. This is because without the power of God the world would have been reduced, in the last analyze, to the nothingness that has not power to uphold the world. One could say that it had been enough that God to manifest His will from distance in order the world to appear, as it is now enough Him to do in order to uphold the world and to develop it. But this will, in order to be effective related to the world, it must somehow reach as presence of power where the effect is being produced. *Everywhere an effect of this power takes place, there must be present the effect producing force, of this power.* Thus, each thing from the world it has, to his intimacy, the unmediated presence of a working power of God. Through this working power, each of us is, since the beginning, in an unmediated "union" with God, and due to this "union" we exist and we are developed." (Stăniloae 1992: 15)

“Where does the plus of certitude brought by faith from? Even if this plus meant an increasing of the natural evidence, it wouldn’t come out of the natural rationality’s powers, but it comes from above. The Orthodoxy applies here its doctrine about the divine uncreated energies of God. A divine uncreated energy of God penetrates our mind as a light. That’s why we said that the faith doesn’t depend only on our will, but it is eased also through its intrinsic evidence and through the power coming from above that brings this evidence, or it touches the powers of our spirit in order to notice the reality of God. But by needing to be noticed through our powers, our powers must at their turn to make an effort even if that effort is facilitated by the godlike influence. That’s why the will is needed too: not in order to create this evidence, but in order to highlight it. Through the voluntary laziness of the rationality, this evidence has been darkened; through the voluntary striving of the rationality, helped by the divine grace to overcome the laziness, this evidence is lightened again. On one hand, in faith there is an element of encounter between will and rationality, and on the other hand, the will contributes to highlighting the evidence within faith, evidence produced by grace. One grows up through another, reciprocally. By hiding Himself before the face of the man, God stimulates the man through some pressure in order the man to search for Him; and when searched, He partially unveils Himself, in order to stimulate the man even more. God puts our will in working, but without this will He doesn’t unveil Himself to us.” (Stăniloae 1992: 99)

“There is also another alternative for the Occidental Mysticism, lacking the living relation with the Persons of the Holy trinity. Founding itself on more or less rational arguments - says Koepgen in the same pages - namely on considerations from distance, that God must be a loving God and therefore he must be, at its turn, loved - this alternative becoming a feeling in subjectivity, a sentimentalism not-anchored in the unmediated experience of God. To this leads the absence, in the Occidental theology, of the doctrine of the uncreated energies which come within us, absence staying in connection with the conceiving of God rather as essence than as loving communion of Persons.” (Stăniloae 1992: 33-34)

“In the unfolding of this life there are active the energies of the godlike rationalities, towards the understanding of which we progress on the measure of our spiritualization. To the spiritual man this unfolding it is at its turn an increasingly transparent mobile symbol, to God, as it appeared to be to the prophets from the Old Testament and to the author of the Apocalypse. The time with the events from within itself, as the space with its things too, they are an environment which God works within.” (Stăniloae 1992: 188)

“It is right, that not everybody is elevated to seeing the godlike light, and the godlike light it isn’t a permanent state. To the ones who hasn’t been yet elevated there, or on the moments the ones seeing the godlike light aren’t there, the negative theology accompanied by some feeling of the godlike energies produced by prayer, it is the highest level to them. In the best scenario, they reach the apophatism of the silence or of the more intense feeling, but still in darkness, of the godlike energies, namely to the apophatism on second degree. Saint Gregory Palamas discerns between seeing the divine light, both in the negative theology - as inferior intellectual operation, as a work of the mind that cogitates those affirmative concepts having a certain intellectual content that doesn’t fit God, a work accompanied also by some apophatic feeling – and from the second degree apophatism, within which there is no intellectual operation, but it takes place the stopping of any cogitation, in the conscience of the total helplessness of understanding God with our mind and feeling Him exclusively, in darkness.” (Stăniloae 1992: 196-197)

“Here isn’t about the love that grows up with the prayer, and out of the prayer, but here is about the love as uncreated divine energy, as gift from above.” (Stăniloae 1992: 256)

“Unlike the Catholicism, which doesn’t admit uncreated energies of God and that’s why must consider the love too as a created gift, the Orthodoxy considers the love as uncreated energy, communicated by the Holy Ghost, a godlike and deifying energy, which we really participate through, to the life of the Holy Trinity. “The love comes from God” said Saint John (I, 4: 7). “But this love presupposes, according to Saint Basil, an own disposition of the created nature, a seed or a power of love within the man’s being, who is called to reach the consummation through love” (Lossky: 211).” (Stăniloae 1992: 256)

“The sight of this light cannot by any means to be framed in the conception of the pantheistic idealism (Plato, Plotinus, Hegel). This light isn’t a natural coronation of an effort of the spirit, or a consequence of the development of the spirit’s powers. One reached this light by a jump, a jump which the mind doesn’t do it by its own powers, but by being kidnapped by the Holy Ghost. So, we can say that that sight doesn’t represent only a quantitative plus in that nature in addition to the knowledge achieved by the efforts of the human spirit, but it is also a qualitative superiority, a “Ganz Anderes”, likewise everywhere the divine energies aren’t only a quantitative plus added to the energies of the created world, a plus obtained through amplification, but they are totally different, and we must deny the energies of the created world in order to take the crossing step to understanding the uncreated energies. Seeing the godlike like being a sight and a knowledge of a godlike energy, these sight and understanding being received by man through a

godlike energy, they are a sight and a knowledge according to the divine mode, and the man sees and know now qualitatively, as God sees and knows, or “spiritually and in a godlike manner”, as Palamas said (*The Romanian Philokalia*, volume VII, p. 328), and there being possible, from quantitative point of view, an infinite progress in this knowledge about god. But one must apply to such a knowledge, in order to indicate it somewhat correctly, both positive and negative names, as to all divine energies, not to mention here the divine being. So, this knowledge has, related to the usual categories and terms, an apophatic character, but not by its minus in comparison to the usual human knowledge, but by its quantitative and qualitative plus. (...) Our helplessness of framing this knowledge in the categories and in the terms of any possible natural knowledge, it mustn't make us understand the apophatic character of this experience as unfavorable to its positive character.” (Stăniloae 1992: 291-292)

“Not even the divine energies won't be received by us in their totality, for they never cease of continuously showing themselves within us, in ever changing proportions; and in the same time with them it grows up the power manifested through us and our understanding. If during our life on earth the divine energies descend on our lowest level where we are out of spiritual point of view, by compressing their infinite treasures in a potentiality, on the measure we grow up with our ghost, they actualize some of the infinity hidden within them. And our eternal ascension is in the same time an eternal elevation of the divine energies out of the potentiality which they have been lowered at.” (Stăniloae 1992: 318)

“There is an infinite world, of infinite levels and reliefs of spiritual life. This doesn't mean that by being us in that world we won't be into God, for God is everywhere, where the environment of His energies is. But still, we won't be united with His being. Though, we will be increasingly closer to His being, on the measure we will be ever wider in our ghost in order to become subjects to some ever-increased divine energies.” (Stăniloae 1992: 319)

“The divine energies aren't else but only the rays of the divine being, shining within the Three Divine Persons. And since the Word of God has embodied Himself, the rays of the divine being has been irradiating through his human face.” (Stăniloae 1992: 319)

“One can say that the world's entities are the images of the rationalities of the divine Logos, which are in the same time energies. Through creation, God has placed in existence a part of His infinite possibility of thinking and of working, in a form specific to the level of the human understanding and doing, in order to achieve a dialogue with the people, a dialogue through which the people to ascend increasingly more towards the likeness to God and towards the union with Him.” (Stăniloae 1992: 319)

“The possibility that God, the One Who is non-comprisable and inaccessible according to His Being, to make Himself as accessible and known to the man, in creation, and in the man himself, it stays in the existence of “the things from around God”, or in the “works and powers” from around God. Even before Saint Gregory Palamas developed this thesis, the Eastern theology was aware about it.” (Stăniloae 2005: 102)

The Occidental Christian thinking, by too exclusively accentuating the transcendence of God, it didn't take in account also the fact that the transcendent God, through His embodiment, He has deified the human nature and by this He has saved all of us who enter the connection with Him through the human nature; the Occidental Christendom didn't take in account the remaining of the Embodied and Resurrected God, with us, through His uncreated energies, communicated through His human nature. The man himself, as spirit, he remained locked up to this understanding, and that's why he thought that God's greatness makes itself more felt through the imposing dimensions of the statues, or through the overwhelming sounds of the pipe organ, than through the light of the human face which God comes in the supreme intimacy of the man through. (Stăniloae 2005: 227)

“Barlaam called any power and any work of God as created, despite the fact that the Holy Fathers said that the uncreated being had uncreated powers, as the created being, it has, created powers. “But what it won't be like, says Barlaam, this light the being of God itself, if it has royal features, if it is beyond any seen of cogitated creature, if it is above understanding, if it has the existence by excellence, if it exists from ever, if it is immaterial, unchanged and subsistent? What are you saying like, that the being of God is beyond such a light?” Palamas answered that there is no being without natural work. If the God's being hadn't had a natural work, then it wouldn't have been existed. Out of the fact that the supra-being of God has a work, it doesn't turn out that God's being would be composed, for His work is non-separated from His being. Barlaam vainly accused Palamas of ditheism.” (Stăniloae 1993, 2: 69-70)

“Palamas said that if the godlike being hadn't had the powers of: knowledge, prescience, creation, preservation, and deification, the godlike being itself wouldn't have been either God. If the godlike being had achieved these powers later, there would have been a time when the godlike being wasn't complete, namely the godlike being wouldn't have been God. And if the godlike being has those powers from ever, then won't be only the being as uncreated, but also each one of these powers. O course, a sole being is uncreated: that of God; but none of those powers is a being. As there is only one uncreated being, that of God, and all the other beings are produced by

the God's being, likewise there doesn't exist except a sole uncreated power of knowledge; all the other knowledge powers are of created nature. And, likewise it is with all the other powers." (Stăniloae 1993, 2: 72)

"So, the being, above being, of God, it isn't either the created kindness, nor the life, neither the eternal glory, or either similar. The being of God exceeds all of these in its quality as cause. We call it like life, and like kindness, and the similar things, according to the works and to the powers representing it, but the godlike being remains unknown and inexpressible, as one that is simple and undivided, and it exceeds all the works." (Stăniloae 1993, 2: 73)

"There are some works of God which have beginning and end. But not everything that has a beginning, it is consequently created, as Barlaam reckoned. All the works of God are uncreated. But not all of His works are without a beginning. The creator power hadn't a beginning and an end, but the creator deeds had. How could one say that the supra-existential being of God isn't something else than God's works? The omnipresence still is only a work and a power of God, as Saint Cyril said, for neither our being consists of being in a certain place. The being and the work aren't totally the same thing, though God shows Himself fully in each one of His works, due to the indivisibility of His being." (Stăniloae 1993, 2: 73)

"The godlike nature doesn't have a name to express it. All the names which the godlike nature has been called with, they belong to the works. Even the godhead it is the name of a work (in Greek: to see). The godlike nature is above name. The godlike nature is even above the work expressed through the word godhead, similar to what the subject of the work is to the work like. But this isn't an impediment for venerating an only one God, as it isn't a hindrance for admitting a sole sun and the fact that its ray is also called as son." (Stăniloae 1993, 2: 73)

"Saint Maximos the Confessor said that the ones letting themselves to be shared are without a beginning, while the ones received through impartation, they have a beginning. The powers springing out from the hidden that is above being, the deifying powers, the maker of being powers etc. are they the powers letting themselves to be shared, or are they the ones received through impartation? If they are the ones received through impartation, there will have to be powers of the same kind which these ones to be imparted with. And so on, infinitely. So, those powers let themselves to be shared, and they do not receive something through impartation. But it is absurd to affirm that it is given through impartation the itself being of God. And if the powers and the works of God hadn't been the ones letting themselves to be shared, but they had been amongst the ones who are imparted, they wouldn't have had anything to be imparted with except itself the being of God, and so they would have become the itself being of God.

The result would have been that the things, instead to be the *effects* of the godlike works, they would have been being from the godlike being, so that we would have had a multitude of godlike being. Therefore, there is the non-shareable being and the powers and the works springing out of the godlike being and which let themselves to be imparted with the things which are the effects, which are their creations; finally, these things receive through impartation those powers and those works. This is the doctrine of Saint Maximos the Confessor.” (Stăniloae 1993, 2: 75)

“Palamas answered: God has all of these, better said: He is above all things, unitary, and undivided. Like the soul has unitarily, within him, all the powers to take care of the body. Like the soul, even when the eyes are blind and the ears are deaf, the soul has in him the powers to take care of the body, God has in Himself the powers to take care of the world. And like the soul isn’t simply these powers of taking care, but the soul *has* these powers, likewise it to God. And like the soul is one, simple, and uncomposed, not being multiplies, and not being composed due to the powers from within soul and which come out of the soul, likewise God, though He isn’t only multi-powerful but He is almighty, He doesn’t lose His simplicity and His unity because of the powers from within Him.” (Stăniloae 1993, 2: 75-76)

“Itself-the-life, itself-the-Godhead (itself is added here with the meaning of life that doesn’t come from another source) and the things alike, they were called by Dionysus the Areopagite as: model, predeterminations, and godlike wishes. Could these be created?” (Stăniloae 1993, 2: 76)

“Palamas said: Between the non-sharable being of God and the things, there are the paradigms from the godlike mind which the things are imparted with and which still do not exceed these ones; there are the many powers which, though, do not stand by themselves, but they stay unitarily in the supra-existential hidden. Like the center of the sky, by comprising in itself and by emitting from itself all the rays, it doesn’t cease to be one, the less ceases God to be One because of having in Himself the powers and the paradigms of all things. (This means that He has them in Himself in a concentrated and unitary manner). Those ones aren’t self-subsistent; God is their support, and not they are His support. For God is being, above being, He is untold and unthinkable, without outside relations, and non-shareable; for He is being of the things and life of the living ones and wisdom of the wise ones, he is cogitated, He is called, and He is shared by the done things. God is non-shareable, and he is shared too; he is non-shareable as He is above being, and He is shared as having life-maker power and work.” (Stăniloae 1993, 2: 76-77)

“Palamas took the argument for the fact that not only God is uncreated, but also His works are uncreated, from the place from Saint Maximos the

Confessor, who said that the ones related to God, which let themselves to be imparted, they are without beginning.” (Stăniloae 1993, 2: 80)

“Saint Gregory defended himself against the accusation that he would have admitted two Gods. He admitted only that God is uncreated not only according to His being but also according to his natural works.” (Stăniloae 1993, 2: 80)

“The works of God cannot be created because, in such a case, he would have been created too. The Providence is the relation of God with the ones enjoying His care for them; the brightness it is the relation with the ones illuminated by Him. But the godlike nature isn’t in relation, for it is detached from all things and it is above all things (placed over all things). On the other hand, the creation doesn’t belong to the seeing power, for God saw all the things before He created them.” (Stăniloae 1993, 2: 81)

“Palamas affirmed that there is only one godhead, uncreated both in being and in its natural powers. The natural powers and works are indissolubly connected amongst them and with their nature. What doesn’t have natural power and work it isn’t simple, but it is inexistent. The differences between: cause and caused, between sharable and non-shareable, between characterizing and characterized, between supra-ordinated and subordinated, these differences do not impede God to be One and simple, and of having a sole and simple godhead. The Son is, according to cause, lesser than the Father, but according to the being They are One.” (Stăniloae 1993, 2: 82)

“Are wrong the ones saying that the powers and the works of God do not differ from His being, either those who admit that they are different but they consider them as created. They differ, but all of them are uncreated. Dionysus the Areopagite said that “the supra-existential being, for it is above being, it cannot be expressed, but only the maker-of-being emanation, that comes from the godlike principle of the existence, to the beings”. With this, and with other places from Dionysus, Palamas showed that the godlike works are uncreated and there exists “a subordinated godhead”, which is the gift given to us, from the non-shareable source of the godhead. By using quotes from: Saint Maximos the Confessor, Basil the Great, and Gregory of Nyssa, Palamas showed that the person who is deified, though he has a beginning according to the nature, he becomes without a beginning and without an end according to the grace, and this is a proof that the deifying grace is uncreated.” (Stăniloae 1993, 2: 82)

“The teaching upheld by Palamas it can be summarized in the following phrase: 1. There is a difference between godlike being and the godlike works; 2. But the godlike words aren’t separated from the godlike being; 3. And

this doesn't alter the simplicity and the unity of the godlike being." (Stăniloae 1993, 2: 133)

"The nature without power and work, it cannot exist, as there cannot be too, power and work without a being. There has never been seen a being without standing and without moving, namely without power and work. And as the state doesn't introduce the composition into being, though what stands it is something else than the state, likewise the movement, namely the work, it doesn't make the being as composed." (Stăniloae 1993, 2: 133)

"The work is the manifestation of the intrinsic power, the movement of the existential power, as the sound is a movement from inside, of ours, and as such it indicates someone's nature. If the had had beginning and end in itself, then God would have been changeable. The works aren't added to God accidentally, but He has them *φυσικός*, in His nature. Only a contradictory note between works and being, for instance the works to be considered as created and the being as uncreated, it would impede the unity and the simplicity of God. Even if the godlike work differs from the godlike being, both in work and in being, there is only one and simple godhead. The work has all the features of the godhead. It differs not in what regards the godhead, but because one is source and the other is emanation from within Him. The difference between being and works is reduced to that that the being is cause or source, and the works are the effects of the cause, the emanations not-separated from the source. And the difference, from this point of view, it exists also between the Father and the Other Two Persons, without resulting from here that God is composed. Like the Son is the second to the Father, in what regards the order, likewise the works are subordinated to the being as well in what concerns the order or the cause, and not in what regards the nature. The difference is that the works or *from within being*, and not the being is from works. This report cannot be inversed. But the difference is real, because if the works hadn't been different from the being, one wouldn't have said that the works are from the being, because we do not say about two things which do not differ from one another, that they are one from another. Something else is the one who wants and something else is the will, something else is the one who works and something else is the work. The first one is the one who sets in movement, the second one is the movement. But both of them have the same nature, uncreated at God, created at creatures, and non-separated." (Stăniloae 1993, 2: 133-134)

"Palamas reproached Akindynos for making God either as a being without works and therefore without powers, for the work if the manifestation of the power, or as simple work. Both these alternatives express nonsenses, impossibilities. There cannot exist being without power and work, and a work suspended in void it cannot be imagined." (Stăniloae 1993, 2: 134)

“In the vision of Palamas, God manifests Himself within world through His works. The God’s being remains beyond any relation, beyond any impartation, hidden in the absolute transcendence, which we cannot reach by any means at. All the names we give to God, they do not refer to His being, that is above the meaning of any name, but those names refer to His works coming into world: the names: *life, light, wisdom, God, godlike being*, they do not express the hidden, unshown in the world and unshared, but they refer to the powers and to the works as: *life-giver, of-being-maker, wisdom-giver, deifying*, which descend to us. Only by deriving from works, we call the unknown hidden as *being of God*, and not in an own sense. This is according to Saint Basil the Great, who said: “His works descend to us, but His being remains inaccessible to us”. The God’s being is actually above what we call godlike being, and above principle and above godhead. God isn’t to us either an absolutely untouchable transcendence, but neither we are the product of the godlike being or united with the godlike being, nor we are knowers of the godlike being, because in such a case we would be like Jesus Christ. One cannot say about creatures that they are emanations of the godlike being, as the works are, but the creatures are the fruit of those emanations. God called these also as “the models of the things, in God”, or predeterminations, or wills. Therefore, by reckoning those works are created, you will make God Himself as created.” (Stăniloae 1993, 2: 134-135)

“Palamas said that God sets His creator power in movement, whenever he wants it.” (Stăniloae 1993, 2: 135)

“The Holy Ghost, according to the being, He is non-shareable. If, sometimes, the Ghost is named as grace too, it is named so for He is the cause of the grace; He has grace. Of, is sometimes are named the Son and the Ghost as godlike power or works, as powers of the Father, They are called like that for They accomplish the Father’s will, as One Who are the source of the powers and of the works. But there is a radical difference too, between the powers and the works as such: The Son and the Ghost are self-subsistent, whilst the last ones are not self-subsistent, they being like a train of the being. That’s why, any time the Son and the Ghost are called as power, as work, or as grace, we always understand: self-subsistent. All the works and all the powers are common to all the Three Persons. But the works and the powers aren’t hypostatical (self-subsistent), but they emanate from the Persons, in the same time not being separated from the Persons. Gregory the Theologian said that the works aren’t self-standing realities, but they are something else, and that they are set in work by that something else and also stopped by that something else. Akindynos tended to consider that what we call as godlike features or works, as: kindness, holiness, immortality etc. they would be self-standing realities, between the godlike being and creatures, as some sort of Platonic ideas, created by God, and above angels, which the

angels and the creatures are imparted with. (...) Palamas considered this as an absurdity, as a mythological confusion: “What could self-stand like, the holiness and the kindness?” (Stăniloae 1993, 2: 136)

“It is rightly so, that the being of God hasn’t left any trace in the created things, and that’s why one cannot find a proper name for naming the God’s being. The names we give to the godlike works, they refer to the aspects we think at, related to God. But these has been existing before the world has been created, and we named them while they have been already existing. Neither Gregory of Nyssa nor Maximos the Confessor said: “the things so-called as around God”, but they said: “the thought things”, in order to show that they actually exist. They aren’t the being of God, for the being of God cannot be submitted to the process of thinking, neither the being of God is multiple.” (Stăniloae 1993, 2: 154)

“The will and the sight of all things by God, before the things existing, that doesn’t constitute the nature itself of God, but they constitute a divine relation. The godlike being is above all relations. But the relations too, they are uncreated. This is for only the God’s being had been uncreated, it would have followed that the seeing power, which is from ever existing, it would have been created as well.” (Stăniloae 1993, 2: 155)

“We know, said Palamas, that these names, though not expressing the godlike nature, they still aren’t empty words. They aren’t empty, not only the positive words, but the negative words aren’t empty too. They express and they present the ones which are contemplated as being natural at God, and through them they present the almighty God, as being unshown.

Amongst the said things, some of them aren’t but they are said to be, other are but they aren’t said to be. Of what kind are these ones? Obviously, they are amongst the ones which are. And what it is, if it is self-standing and it isn’t contemplated in something else, then it is nature. And the ones which are contemplated in something else, they belong to that natural something else, and other are accidental. But to God belongs nothing accidentally. So, all the ones belong to God in a natural mode.” (Stăniloae 1993, 2: 155)

“Nothing we say about God it refers to God’s being, but it refers to the ones deriving from His being, as Damascene said (f. 251 r.). The names we give to God aren’t empty words, but they express the godlike works, though not in the plenitude of those works.” (Stăniloae 1993, 2: 155)

“The sky and the earth aren’t works of God with the meaning of actions, but they are the result of some of His works, they are masterpieces. They aren’t *εργεiai* but they are *εργηματα*.” (Stăniloae 1993, 2: 156)

“Palamas said that it is wrong not to discerns between what characterizes and what is characterized. And the difference mustn’t be considered a necessarily indicating another being. If there hadn’t been any difference between the Son and the Father, than they would have been confounded to One Another. “But, said Palamas, we have taught that both the uncreated being is characterized through the uncreated work, and the uncreated work isn’t alike the uncreated being – for, what could have been possible like, to characterize something unlike it – but they are different from one another, for, otherwise, what could have characterized the uncreated work” (f. 257 r.). We do not know God in His being, but we know Him from His works which characterize Him. As Basil the Great wrote in the Epistle towards Amphilochius: “We know God from His works. This is for His works descend to us, and His being remains unapproachable”. God *has* these works, He being something else than His works and His works being something else than Him, and uncreated. These are” the Providence, the emanations, the endlessness, the unchangeability, the simplicity, the non-having-a-beginning (the principle), the wisdom, the power, and the ones alike, they being something else than the being of God, but uncreated. This is for something else is what has and something else and different it is what is possessed.” (Stăniloae 1993, 2: 156-157)

“Palamas said: If there isn’t any difference between the one who has and what is possessed, when we will say that God has will, power, and wisdom, we will say only that God had God, God, and God, and when we will say that the Father has the Son and the Holy Ghost, we will confound the Three Hypostases.” (Stăniloae 1993, 2: 157)

“And earnest of this state of surpassing or of overwhelming the space with the enlightened body, it was shown by Christ after His resurrection, to the Apostles. Without becoming omnipresent by nature, the body of Christ appeared in diverse places, without needing to travel the space as before His resurrection. He exceeds spiritually, or through the Holy Ghost, as source of the whole uncreated godlike energies, the spiritual distances, as the light making the material matter of the entire body as luminous light, not only on the basis of the fact that the whole material matter is luminous light, but also through the culminant spiritualization of His body, This light, to us for now, it covered His body, without annulling His body, but making His body to appear at His will, whenever and wherever He wanted. He entered through the locked-up doors, and “He was with His disciples always, not by coming, but rather by showing Himself whenever He wanted” (Saint Gregory Palamas, *Word at The Ascent of the Lord*, G.P. 151, col. 286 C). The fact that Christ, before His ascent, He was everywhere with His disciples, and that after His ascent he comes and dwells with His body (at Eucharist), in anyone who believe in Him, it is something else than extending His body within the whole space, or a spatial ubiquity. It is rather a presence of spiritual depth

and height, which can become sensitive on different degrees of intensity, according to the degree of power of spiritual perceiving, or of faith, of the one who, by receiving the Holy Ghost, he opens himself to Christ and, by doing that, he “sees” Christ and he “feels” Christ within himself. This presence is felt, by the ones who believe, even in other fellow humans, and sometimes even around themselves.” (Stăniloae 1993, 3: 197)

“The work which God creates the universe through, and which He uphold and consummate the universe through, by bringing the universe to Himself, are forms of the uncreated kindness. And their masterpiece can be both the created universe and the universe’s created gifts, and the uncreated gifts of the universe’s deification, and therefore referring to the universe too. By this, it is proven that God’s kindness isn’t locked-up only within Him, in the relations amongst the Three Persons, but it also is directed towards existences other than God, and God creates other existence without being forced, by this, to limit His kindness. The possibility of endowing the created universe with the uncreated gifts, it shows the God’s almightiness, which He has created the universe through, out of nothing, and His limitless kindness; but this shows also a conformity of the created universe, with God, once the universe can use the uncreated gifts from God, or once the universe can be made as transparent to God’s uncreated works, and once the created persons are made as subject of other works, together with God Himself, by being the created beings’ life elevated at the height of God’s life, and at the height of really knowing and living God’s life, in a dialogue of full intimacy. The possibility of God to endow the created universe with the uncreated gifts, it extends a bridge between the uncreated God and the created universe, but it also shows that God has created the universe as capable of comprising in itself, the God’s uncreated life. This shows again the limitless kindness of God Who crosses over the differences between created and uncreated. The possibility of this godlike kindness it is implied even in the fact that, through uncreated works, God can give birth to a created universe.” (Stăniloae 1995: 25-26)

“The universe is being imparted with God. Here we have another paradox: the universe has been created by God, out of nothing, but on the other hand, the universe is imparted with God’s power, but without this power to become, to the universe, a created power, or an own natural power. Other uncreated and non-creator powers of God, they become characteristic to the universe, since the universe has been created capable to become a support of those powers too, and not according to the universe’s will, but by grace, as continuously the universe giving itself, as gift, to God, or as always having its departure point into God, by God’s will. Saint Gregory Palamas said: “Rightly, all the things are imparted with God, but there is a very big difference between this impartation and the impartation of the being... This difference is sufficient to show us that only the impartation of the ones living

in a godlike manner, it is uncreated” (Quoted Work, p. 213, *About Participation*, cod. Paris, 1238, f. 206 v.).” (Stăniloae 1995: 27-28)

“The gradual enrichment of the human creature with the uncreated godlike powers, after the human creature has been created and endowed with created powers also through an uncreated power, requiring also the willing coworking of the free and conscious human person, it makes the time as necessary. So, the time too, it has as premise the existence of the godlike as Person, having the power of using wanted works, works which differ from His being, works appropriate to the quality of the created person, but the human person’s growth requires a free coworking of that human person.” (Stăniloae 1995: 33)

“The extended specifying of the difference between the being and the works of God, done by Saint Gregory Palamas, it helps us to understand the active and always renewed presence of God in the temporal development of the creation, without us considering that as a changing of His unchanged being. If God uses His works by His will, He can change His works in relation with the temporal universe that is changeable in its being, though God remains unchanged according to His being, and His works constantly aim to attract the human being into good, for the good is characteristic to His being. God shows this freedom of using the works, for He exists like Person. God uses other and other work, according to each situation and according to the universe’s need as a whole, or to those of the singular persons, but He remains with His being in the same absolute power and love, relatedly to the universe and to the conscious and free persons from within universe. This is for God always wants their good, according to His being, and He helps the human beings to advance into good, accordingly to the changing situations which the persons cross through, in the changing environment of the present universe. In God there are all the possibilities of manifesting and of communicating the good, and He chooses those accordingly to the changing situations which the creatures are in. This could explain, up to a point, even the bringing to existence of the time, or of the changing creatures, by the Eternal and unchangeable in His being God, and endless in His possibilities of manifesting the good, for the good is within His being like in a source. This could explain even a connection of the time to the eternity of God, without implying His being’s unchangeability. If the universe had existed from eternity, it wouldn’t have been a masterpiece of God’s will, and there wouldn’t have been any difference between universe and God. And the universe’s insufficiencies would have had their causes in God’s being. Namely, the evil would have been sourced by God’s being. The time and the universe aren’t from eternity. By this, it is avoided the eternity of the insufficiencies and of the evil, and it is avoided also to be those attributed, to God.” (Stăniloae 1995: 43-44)

“The trust the man has in the fact that his temporally determined requests are listened to, by God, it is based on that possibility of God to take in account the temporal and changing moments of the human being, without God changing His being by that, namely without entering Himself a temporal development. God takes the time in account, but without Himself being submitted to time, as only the human being is. If God has mercy on a human being, and not only by and large, but he has mercy on the concrete human being in a concrete situation, God will live Himself those temporal concrete situations of each human being, but God does that in the light and with the power of His eternity. In the fact that God can listen to and He can fulfill concomitantly the various requests of a great multitude of people, He shows too, His limitlessness and His almightiness, namely a limitlessness and an almightiness out of which He puts in work what he wants and how much He wants, on each time, and for each person who obeys God.” (Stăniloae 1995: 46-47)

“The One Who is in Himself above the time, he meets the temporal creatures through His energies.” (Stăniloae 2003: 178)

Union with God
/ with Fellow
Humans

“The unity he accomplishes in himself and with God, in Christ, the man extends it, through his effort, to the reports he has with his fellow humans too. The lines the people follow are tied in a continuous and increasingly tighter communication that ascends towards the same source and target. All the people reach a supreme simplicity and union in the divine simplicity. But this simplicity equals the supreme plenitude. God and all the created things will have a unique simplicity and plenitude.” (Stăniloae 2003: 176)

“The plenitude we tend to, it is above the duality between present and future, between virtues and knowledge, between good and truth. By having everything in God, we will no longer tend towards another target. We will be even above the difference between divine and human, as Saint Maximos the Confessor says. This is because the believer who reached in God, he no longer is different from God, although according to their nature the creatures remain different from God, and amongst them.” (Stăniloae 2003: 176-177)

“The believer aspires towards the unity of towards the relation with a Person Who has the unity with all the people. God wants, at His turn, to accomplish this intimate unity of all the people. In Christ this unity it has been accomplished de facto, by meeting and by fulfilling the divine will of unification with us with the human thirst of union with all the people in the unifying divine center of everybody.” (Stăniloae 2006: 21)

“Nicodemus the Hagiorite discerned three modes of the union, or of the communion: the one according to the being, characteristic of the divine Persons, the one according to the work (to the energy), characteristic to the union of God with the people from before the Embodiment, and the one according to hypostasis, characteristic to the godlike nature and to the human nature in the Hypostasis of Christ. The full union with God it cannot be accomplished except in the last-mentioned mode. If the union had been through being, it would have meant the transformation of the human nature into divine nature, and that is not possible. The union through energy (through work), that one between people – before Christ – it was a union through relation, that kept God outside the humanity, and it didn’t protect the humanity against sin, or against estrangement.” (Stăniloae 2006: 21)

“The union through relation, of God with us the people, into Christ, it is a relation through the community of the human nature, but also through a certain communication between the divine nature and the human nature which are united in Him. This is a direct relation, established thus, between God-the Word and us, the people.” (Stăniloae 2006: 21)

“In the unifying power of the Word it stays the whole power that unites the creatures and leads them to increasingly more unity.” (Stăniloae 2006: 21)

“Therefore, a free Person, the Person of God-the Word, he explains everything. He gives everybody the possibility of subsisting in a unity, in His unity. By this is explained the maximum unity accomplished in Christ, or the fact that God-the Word has made, on Himself, the Hypostasis of the human nature. It is characteristic to the divine Hypostasis of the Logos to be, especially, freely, the hypostasis of the human nature, and it is characteristic to the human nature called to the state of hypostasis, to have as its ultimate hypostasis the Hypostasis of the Word, given the fact the human nature is created in His image.” (Stăniloae 2006: 21)

“In the Epistle towards Ephesians, Saint Apostle Paul shows the direct dependence of the Christians’ increasing in the union with Christ, on the work of: the Apostles, the Prophets, the preachers, the shepherds, the teachers, in building up the body into Christ, in Who is done “” the consummation of the saints”, “until all of us will reach the unity of the faith and of the knowledge of the Son of God, at the state of the consummate man, at the measure of the age of the fullness of Christ” (Ephes. 4: 11-13).” (Stăniloae 2006: 143)

“Christ, or the Ghost of Christ, He has made Himself the subject of the man’s feeling, of the man’s prayers, of the man’s words, and of the man’s deeds. But also vice versa, the man is the subject of the feelings of Christ’s body. It is a union without confounding. But the ones who doesn’t fully fulfill the commandments of Christ, but only one of them and only partially, he hasn’t fully died for Christ and he hasn’t fully united himself with Christ, because he doesn’t fully love Christ, though that man too, still can enter the kingdom, namely he can accede to the tasting of a partial communion with Christ, on the measure of his union with Christ.” (Stăniloae 2006: 149)

“Our consummation or our union with God isn’t only a target, but it is also an endless process. Although, on this road one can distinguish two great stages: one, of the advancing towards consummation, through efforts for purifying of passions and for achieving the virtues; and another, of always advancing life in the union with God, in which the man’s work is replaced by the work of God, the man giving rather his receptivity, or his openness in order to be filled up with increasingly more godlike life.” (Stăniloae 1992: 6)

“If the target of the Christian life is mysterious life, of union with God, the road towards will comprise the ascension towards this peak. As such, this road, on one hand it differs from that peak, and on the other hand it stays with that peak in an organic bond, like climbing the mountain it stays with the mountain’s peak.” (Stăniloae 1992: 7)

“The mysterious union with God, which the ascesis will lead us to, it doesn’t stay at somebody’s will on anytime. The union with God is something totally different from the states of confuse affectivity, which someone can transpose into whenever he likes, or which can come upon someone randomly. After walking the ascetic road, in which each moment is placed, not without rationality, at its place, the mind must cross through the stage of knowing the “rationalities” of the created things, as Saint Maximos the Confessor said, and only after he has crossed through this phase too, impropriating the created rationalities and surpassing them, he enters the light of the mysterious union and knowledge. For this phase of knowing the real rationalities and of surpassing these rationalities it is strung out too on the ladder of the ascesis, it is obvious that the mysterious union with God, placed at the end of this ascension, it isn’t something irrational, but it is something supra-rational, or it isn’t a state achieved consequently to a debility of the rationality and of ignoring the things’ rationalities, but it is achieved consequently to exceeding all the rationality’s possibilities, which is brought to its supreme force and nimbleness, as also consequently to completely knowing the rational meanings of the things.” (Stăniloae 1992: 11-12)

“The Christian union with God it accomplishes the true meaning of this union. But this meaning it is perverted where one tends to identification between man and God, respectively to an actualizing in conscience of an identity which would have existed previously, as substance, as in case of all the pantheistic religions and philosophies.” (Stăniloae 1992: 13)

“The Christian teaching though, it is totally stranger to any tendency of the pantheistic identification of the man to God. Despite all of these, the Christian teaching courageously affirms the possibility of a man’s “union” with God, of an unmediated “seeing” of God, of “participation” to God, by grace.” (Stăniloae 1992: 14)

“We must insist upon the Christian meaning of the “union” with God and of “seeing” Him in an unmediated manner, as also upon the possibility of this mysterious fact. Of course, we aren’t going to analyze here the culminant moment of this union, but for this moment is anticipated also in less intensive degrees also on the previous levels of the Christian life lived in awe ghost, we are going to only highlight here mainly the meaning and the possibility of a unmediated contact with the godhead. This is for once being proven the possibility, in principle, of such a union, no matter the contact’s intensity, it is implicitly proven also the possibility of the “union” with God on the peaks from beyond the limit of the human powers.” (Stăniloae 1992: 14)

"The Christendom considers any other union with the godhead, namely a union not accomplished through Christ and into Christ, it is an illusion. This is for Jesus Christ is the only "Mediator", Who has given God to the people, as ladder towards Himself. "Through Himself he deigned to reconcile all the things with Himself, either those on earth or those from heavens, making peace through Himself, through the blood of His cross" (Col. 1: 20). For in Him we have, all of us, closeness to the Father" (Ephes. 2: 18)." (Stăniloae 1992: 38-39)

"One cannot reach the union with God except through the clean prayer. "The virtue of the prayer works the mystery of our union with God, said Saint Gregory Palamas; for the prayer it is the bond of the rational beings with their Maker" (*About Prayer*, G.P., 150, 1117). But the union with God is above even the clean prayer. The union with God means perfect love. And this perfect love cannot be given by the man but it comes from God." (Stăniloae 1992: 254)

"Even before being in state of clean prayer, the man must have cleaned himself of passions. But the cleaning of passions is one with the growing up of the love for God. Thus, the love from God by dripping in advance in our soul, it strengthens our soul in the quietude of the dispassion and in the clean prayer. And by these there comes within him even more love. Better said, now is working within him only the godlike love, or the Holy Ghost." (Stăniloae 1992: 254)

"The great mystery of the love it is the union accomplished amongst themselves by the ones who love one another, without being they abolished as free subjects. The connection established by love it doesn't consist only of the fact that the ones who love one another they think at each other with pleasure - namely of the orientation of each ones' intention towards another - but in the fact that each one receives the other one within himself." (Stăniloae 1992: 260)

"We will be partakers to the perpetual ecstasy only in the eternal life. Only then we will exist the discursivity, only then we will be partakers to that uninterrupted essential penetration of us by the divine subject, as also by the human subjects, and we will be partakers to an eternal substantial knowledge, to a union with the intimacy of the divine and human reality itself." (Stăniloae 1992: 273)

"We have to clarify what - through our union with the Absolute Person, or with one or another of the human subjects, union obtained through love - it is achieved the union of the whole human nature like, obtained through love, amongst all the individual, and the union of the human nature with God? This is for it was affirmed by the Holy Fathers. Saint Maximos said

that firstly the love unified the individual man, by removing the anger, the cunningness, the greediness, and all the other things which the man has been divided in, through the bodily love for the self. This is for no longer being those, there cannot last any trace of evilness; they are replaced with the virtues which make the love's power whole again. And, through this unification of the individual man it is accomplished the unification of the human individuals as well." (Stăniloae 1992: 273)

"How have we become through love as "a sole man", united with God? At least as long as we live on earth, we cannot experience directly in time the love as short ecstatic state, except in relation either with God or with one of our fellow humans; and such it is the consummate union achieved by it. Especially the ecstatic love for God in the mental prayer absorbs us so much than we forget about people, a thing that doesn't happen so exclusively on the moment of the ecstatic love for our fellow human. This is because in the last case, in the absorbing contemplation of our fellow human, we realize that in connection with his subject's indefinite it stays the divine indefinite. So, it is directly achieved by this the union between us and God as well. But we do not experience on the moment of this ecstatic love for God, or for one of our fellow humans, and actual union with all the people." (Stăniloae 1992: 274)

"The positive role in the experience which the mind receives after the stopping of the mental activity, it is presented by Saint Gregory Palamas and by Dionysus the Areopagite, by the fact that they attribute to it, in addition to the power of the natural activity directed towards the created things, also the power of entering the union with God, of accepting the union and of feeling the spiritual union with God. Of course, the feeling of this work is owed by the mind to the godlike work dwelling within mind. But an object couldn't impropriate this spiritual feeling operated by God. The mind has the capacity of impropriating the godlike spiritual work as it would be of itself, namely the mind is *capax divini*, and this capacity has become actual out of virtual, through the cleaning of the passions." (Stăniloae 1992: 278)

"Even within mind there is a tendency of surpassing itself, namely of being surpasses the mind's natural activity directed towards the real things and of being united with the One Who cannot be understood through this activity. Even if achieving this surpassing or this union it cannot actually be done by the mind by itself, because of not being able to have by its nature both a natural and a supra-natural activity, God, by elevating the human mind to the union with Himself, he still uses this capacity of the mind. (An icon: the human organism need air, but the air isn't produced by this need of the human organism; but without the organism's need for air, the air will vainly attempt to penetrate the man)." (Stăniloae 1992: 279)

“While the created being irradiates light, how much brighter will be the light irradiated by the divine being, inexhaustible in existence and in perfect Trinitarian communion. His perfect union and His infinite being, lived by the perfect love amongst the three Persons, it irradiates light not only amongst Them (“light out of light”), but also towards the conscious created beings, but this is a light that can be seen only by the ones who, through the prayer and through the cleanness of the love, they ceaselessly ask for Him to unveils Himself to them in love; this is for this sight means also the culminant union in love with the Trinitarian communion.” (Stăniloae 1992: 294)

“The coming back of the human being, through love, in the report of intimacy with God, based on the original kinship, it takes place in the same time with the unification of the human being in himself. And this fills the human being too, with light.” (Stăniloae 1992: 294)

“The smile of God and the smile of man, when God and the man encounter one another in the love’s ecstasy, these smiles fill everything up with light. That’s why the encounter with God is experienced as light. Only when we do not have this unmediated experience of God, our mind conceives concepts as surrogates to this experience. But the one who takes a concept of God as the reality of God, he makes an idol to himself. And the result is his spiritual death, as Saint Gregory of Nyssa interprets the word: “Won’t the man see My face and to be alive” (Exod. 33: 20).” (Stăniloae 1992: 294-295)

“In the resurrected Christ won’t be united only the human persons into light, but the whole space will be enlightened by Him. This is for, if Christ makes the ones who believed in Him close not only to Him but also amongst themselves, having Him in their middle, how couldn’t Him be in the future life in maximum closeness to each human person who believed in Him and how couldn’t Him bring close, to Him and to one another, all the ones who believed in Him?” (Stăniloae 1993, 3: 197)

“Who could have made me to totally have the one whom I love and who loves me, with the whole his transcendence towards others, if That One hadn’t been God, Who I find united in a total and unique manner, with each human being?” (Stăniloae 1995: 102)

“In the endless advancement of this living of the union with the Person-Absolute, it is again implied the fact that the human being is made for eternity. The human is the being who becomes increasingly aware of the presence of God within universe, who ascertains and makes increasingly real and increasingly visible the presence of the infinity of His power and love within universe, starting from seeing and from intensifying them, within himself.” (Stăniloae 1995: 144)

“Now the creator Word Himself Who has in Himself His creator power too, He has made Himself man and He has entered the dialogue of the direct and deifier communication, with the human beings, which is by that also a communication of continuous power. This is for He remains in this communication even when he is not seen, by being forever man of the same being with us, according to humanity, but He is ubiquitous God. By taking our humanity in His Hypostasis forever, He intimately connected Himself with the people, as any man with his fellow humans. By that, God unites the whole creation with Himself in His Hypostasis.” (Stăniloae 1995: 164-165)

“The death of Christ, borne within us, it is a transcendence of ourselves towards the Person-Absolute, and it means our liberation from slavery. The higher transcendence has been accomplished in Christ’s humanity. This is said by the words: “And He sat on the right hand of the glory’s throne” (Hebr. 7: 1) in the Holy of the Holies. And only in the union through the faith in Him, union made possible by our union, according to the nature, with His humanity and, therefore, also the brotherly love communicated to us, we too have, the possibility of a full transcending.” (Stăniloae 1995: 195)

“Saint Gregory of Nyssa affirmed, on the other hand, the unchangeability of the movement from good, when he spoke about the stable movement or about the mobile stability of the ones who are advanced in consummation. And if there is an eternal stability of the consummate ones, why wouldn’t be there a motionlessness in the agitation in evil, of the ones who remained callous in evil? That is a motionlessness that isn’t, though, a resting. This shows us the resurrection into happiness as a peak of the human whole, as a raising from the relativity of a continuous discontent and as a fulfillment of the fundamental aspiration that dominates the human being. And the resurrection into unhappiness, it is shown us as a dissatisfaction, without the hope of getting rid of it. But the resting in the real peak of the happiness, it isn’t a petrification, but it is a mobile stability, as also a continuous joy in tasting the same infinite love, or in the happy love of the same infinitively loving Subject. The consummate love is both eternally stabile and eternally mobile, for it is alive and it gives life, for the ones who loves he is continuously alive in manifesting his love for another, and he is increasingly alive in the plenary communication with the beloved one and the beloved one is always alive in the endless love shown to him.” (Stăniloae 1995: 199-200)

“This culminant happiness in communion with the embodied and resurrected as man forever Son of God, and with all the human being united in this communion, it cannot take place without the maximum and all-clean spiritual transparency of the bodies, namely without their consummate spiritualization, which the bodies’ transparency is an effect of. The love, the

spiritual transparency of the bodies, transparency providing in the same time, the complex integrity of the human being a life, and the spiritualization equal to an untold spiritual enrichment and deepening, they all belong together.” (Stăniloae 1995: 199-200)

“Into Christ, the humanity has accomplished and it is accomplishing its aspiration to transcend to the fullest union with God, the Person-Absolute. For this, it was necessary that the union with Him to be accomplished in three modes:

- a) For the fact that the human had been united with the humanity in a sole Hypostasis, the Hypostasis of the Son of God, the human being, by uniting themselves with Him as with a man too, they united themselves in Him with the Son of God Himself, becoming, forever, sons of the heavenly Father;
- b) The Son of God united Himself with a Virgin, taking His humanity as clean of sin, and totally open spiritually, to God;
- c) The people unite with the Son of God made man, as distinct persons, as they have been created by God, non-confounded either to God or amongst themselves.

These are the three modes of human’s transcending to the union with God, the first two being preparatory conditions to the third one.” (Stăniloae 1995: 202)

“By advancing into Christ, each of us, endlessly, in the communication with the others and in the endless communion with the Holy Trinity, the man advances, as well, in his own unity, but without annulling his contrastive components. The supreme model for this unmixed and unconfounded unity, we have it in Christ in Who the humanity is united with the godhead in a single Person and without being confounded. Christ is the attraction center of the union, an ever-fuller union of the human components, of the people with one another, and of the people with God. This is the direction of man’s continuous transcendence, which tends to an ever-tighter union amongst all the human components: soul and body; created being and united with the uncreated God; person taken individually and communion; limited and undefined person; human being and nature; and human being imprinted by the passing temporality and also destined to eternity, having right by now the earnest of the eternity. The full unity consists of the unconfounded unity of everybody in God, having at the basis the faith in a God in Trinity, creator, upholder, and guide of everyone, towards Himself, through One from Trinity Who has made Himself man.” (Stăniloae 1995, I: 37)

“To Christendom, all the existing things are created by God, namely they are brought to existence by the will and by the power of The Uncreated God and as such, they aren’t created in order to be in an opposition to Him, or amongst themselves, but they are created in order to be united, in freedom, increasingly more, amongst themselves and with God. If there appears the

fight amongst them, and if some of them really oppose their Creator, this thing will be contrary to the good and to the truth. The good and the truth consist of everybody's union with one another and with their Creator. All the things created tend towards union amongst themselves and with God. The conscious beings must tend towards this, by recognizing their eternal value, for they are made out of the love of the same God, and they are summoned to consummate themselves during this life, in their love for God and for one another, each human being bringing a contribution to the reciprocal enrichment and they being maintained as unconfounded unique beings. Their union with God and amongst themselves it is a double union which one cannot advance except simultaneously in. Not the fight stays at the origin of the things and of the persons, and not the fight is our eternal way of existence, but at the origin of all things there stays the love God-Person for all of them, and this is seeded within their beings as a target to be aimed by them. Such a movement of continuous transcendence it has been reckoned by Saint Dionysus the Areopagite as characteristic to the angelic groups. But he didn't see in their continuous ascension towards God also an ever-tighter closeness amongst them, but still without being confounded to one another." (Stăniloae 1995, I: 37-38)

"The Christendom recognized the necessity for a struggle, but it is about a struggle for unity, for convergence, for transcending together towards the spring and the center of everybody, a struggle against the locking-up in pride, in egotism, in the bodily unilaterality, or in reducing the experience to the material and bodily things. We admit the necessity of the struggle against the tendency of eliminating some components of the existence, the need for a struggle in order to embrace everybody. It is the necessity for a struggle mainly against the own egotism. By this it is promoted the true good, namely the good which promotes the everybody's existence in harmony." (Stăniloae 1995, I: 38)

"The true transcendence cannot be without convergence or without communion. Only through both of these, the man advances towards the Absolute Trinitarian Persons, Whom the man is thirsty for. By both of these it is accomplished the plan of the God in Trinity Who created the pluri-personal mankind not for fighting in itself, but in order to be accomplished the increasingly fuller union of the mankind, and of the mankind with God, with the will of the mankind too, and by this in order to actualize the mankind as a pluri-personal deified mankind, not being like that the mankind by itself, but by grace, in order God to be Unifier in all things." (Stăniloae 1995, I: 38)

"The mankind cannot raise to its quality except by continuously transcending towards the Person-Absolute from Who are coming and in Who are called to gather together all the contrasts which constitute the human

being and the creation. Transcending towards the Person-Absolute brings the man to an ever-higher spiritual height and, together with that, to an ever fuller peace and unity and to an ever-brotherly peace and unity between him and his fellow humans. This is for to the extent that transcendence takes place, the creation becomes increasingly transparent to God and God is increasingly seen and increasingly efficient through creation and, by that, it unifies the man, and the man with his fellow humans in Him, as creator Source of all things.” (Stăniloae 1995 I: 56)

“The self-transcending of each person it is the only one that can lead to stopping the fighting amongst people. But this is equal to the cross of the restraint.

Only through this transcendence, the man is increasingly more elevated in his quality as true human being, exceeding the inferior contrasts with the superior ones, and making everything shining in the first contrasts too, the unifier light of the Absolute. The target which the man is called at, it is the endless transcendence, this being his internal and essential requirement of the man. This makes the man increasingly unitary, but it also keeps him as multiple and it makes him increasingly richer. Through grace and effort, the man is elevated increasingly higher, towards the true man. This is for these things make the man to be increasingly transparent to the beauty of his Prototype. The created human increasingly becomes spirit, and it becomes increasingly transparent to the Uncreated, and the man’s body becomes increasingly transparent to his spirit, instead of becoming dark and opaque cover to the spirit and against God.” (Stăniloae 1995 I: 56)

“Like the limitless existence gives His conscience the limitless joyfulness, likewise the limited existence is reflected in a limited joy. And that’s why, the limited existence continuously tends to a greater joy, in union with the plenary existence. Even this aspiration shows the created beings’ awareness about the existence of a plenary existence united with a plenary joyfulness.” (Stăniloae 1995: 8)

“The fact that the human nature didn’t constitute within Christ as a human person, it is very significant. The Son of God, by making Himself as hypostasis of the human nature, he has given the human nature the function as environment of the love of God, love directed towards all the people, and love of the Only Begotten Son, in human form, for the Father., the Son making Himself the most loving man of the heavenly Father, and from within Christ this love can irradiate towards all the people, in order to make them too, as able of His godlike love in human form, for the Father, and amongst themselves.” (Stăniloae 1995: 71)

“Christ’s words, by expressing His state of consummate man, they are also meant to help us to elevate ourselves on a spiritual level resembling to His

one, corresponding to His state of Resurrection. For in Him it is shown the consummate connection between the highest spiritual level and the superior level of the nature's laws which lead to death. The Resurrection is the effect of the supreme spiritual level reached by the mankind into Christ in union with the Godhead." (Stăniloae 2003: 37)

"Where Christ is, there is unity; this is for, where Christ is, there is the love that wants to embrace everybody in Himself and to present them to the Father. That's why the unity cannot be achieved except through the rooting into Christ Who is the Word of God Who has become accessible to us through embodiment, in order to gather us again into His unity. The division is the sign of the getting out from this unchanged and unitary foundation, and it is the sign of the attachment to the changing and various temporality as it would be the sole reality. The division is the struggle of everybody against everybody, or the fight of each one against many, in order to grab as many as possible of the things due to them. Who feels himself in God, still being in this life in the world, he doesn't feel lonely, for he know the world as being of God and the world has become transparent to him and he sees God through the world's transparence, and he sees the things' rationalities gathered in an undifferentiated unity in Christ - the godlike Logos Whom he is united with." (Stăniloae 2006: 107)

"The Church's unity isn't a unity of institutional order, neither is crumbled in individuals with different beliefs, or with different interpretations of the faith, but it is a unity of ontological-spiritual life in Christ and in His Holy Ghost. This unity with Christ and into Christ, it is not bases only on affirming a common faith, which can have a subjective character, but it is experiences in the identical power that comes to the believers and to the Church from Christ, Who is within the Church." (Stăniloae 2006: 109)

"The Church is *unitary* for, by having Christ working within it, the Church truly is His extended body, and namely the Church if fully united with the Head and it is fully united in itself. If a Church doesn't have Christ within, in this integral and intimate mode, and which reckons the Christ is so diluted within it than it is necessary to have a vicar, that Church won't be fully united with Christ and neither will be one in itself and in its interior. Let aside the total lacking of unity of the Church, where Christ is even more absent from within it, not existing there a experiencing of the whole Christ, and therefore not existing except a faith mostly without consequences for life and interpreted in all sorts of forms as many individuals there are; there is no longer confessed a seen Church, and if there is not a seen Church there won't be possible to exist either a real Church. This is because if the Church's members do not know one another, it won't be possible to be consciously united and they won't be able to develop this unity. But the Church is the union of the ones who believe in Christ, and not only the

union with Christ of some individuals taken individually.” (Stăniloae 2006: 111)

“The Church is *unique* in the full meaning of the word *Church*. This is for the Christian formations, which do not have Christ intimately dwelling within them neither they can be the body of Christ nor His bride. Besides this, Christ cannot have several bodies organically extended out of His body as person, and neither can He have more than one bride. Any full union of the believers with Christ cannot mean but an intimate, integral, and working presence of His, within their bosom. And only this union is the Church in the full meaning of the word.” (Stăniloae 2006: 111)

“If the ecumenical movement tend to reestablish the church’s unity, it will be necessary to tend towards the most intimate presence of Christ in the believers’ bosom. But the degree of the most intimate working presence of Christ in its bosom it is confessed and experienced by the Orthodox Church, which has preserved the life tradition of the early Church. The Christianity cannot reach the unity of the Church except by reaching the unity as body of Christ, at maximum united with the Head, or by reaching the supreme love relation with Christ, characteristic to his bride. Without accepting the intimate unity with Christ, one won’t be able to reach either the unity of the Church in itself, as unitary body and as unique bride of Christ.” (Stăniloae 2006: 112)

“Even more than this, the meeting moments of the two intimacies, also made the fellow human to withdraw from sin. The meeting of the two intimacies it is accomplished just through this: that this meeting makes the fellow human also to detach himself from the confusion of the sin. Somehow, the intimacy of the man, his center, it remains outside sin, but the sin throws the forgetfulness over it, and it covers it with fog²⁵⁵. Even if it would not be so, in any case, the retrieved intimacy of the man it removes the sin from over it and it doesn’t feel anymore, upon itself, the impulses towards sin.” (Stăniloae 1993)

“We are together amongst us and with God through the faith, during our existence within the material bodies. We are together with our souls when we love one another in a sort of “reciprocal interiority” (Gabriel Madinier, *Conscience et amour*, Paris 1954). But the “reciprocal interiority” can take place even if we are separated from bodies. This is for the “reciprocal interiority” is reconciled with each person’s individual existence. We continue to be together with all the persons whom we have ever been together with, by communicating with our souls, even if we are physically

²⁵⁵ B. VISESLAVTEV, The importance of the heart in religion, in Puti, Paris, 1025, p. 79, translation by D. Stăniloae in Theological Magazine, Sibiu, 1934, No. 1-2 and 3-4; V. Zencovski, The evil in man, Puti, 1938, May-June.

separated. We see the beloved ones within us and nigh to us, to the extent we have been close to them with our soul. I go, through my thought, in a real manner, to the one whom I love, and He comes to us in his thought, even if neither I or him see this real closeness.” (Stăniloae 1995: 208-209)

“All the man’s and history’s dramas, are because the man doesn’t take heed to their quality of unities of all components and form the fact that, in this unity, the elements cannot be maintained except by continuously strengthening their unity, in their quality as components of the synthesis of their being. The unity in man and the brotherly union amongst people, it cannot be maintained or strengthened except by continuously elevating their quality as components of the whole human, tied to God, towards God.” (Stăniloae 1995 I: 56)

“The unity of the wholes-persons, and of them with the universe, in one and the same whole, it cannot come from itself. This unity is created and upheld by a superior Subject Who doesn’t only spiritually speak to the persons, but He also has created the persons and He upholds the persons in unity amongst themselves and in the universe’s unity, through His work as supreme creator and upholder Word, and that is reflected in the transformative power – but not also creator – of the peoples’ words. In the supreme Word-Person it has, as in a spring, its origin, the whole rational universe, and all the unconfounded rational wholes, which are parts of the universe’s unit.” (Stăniloae 1995: 48-49)

Virtue

“The work, led by thinking, is a main virtue which creates the communion amongst people. Thus, the human subjects become transparent to one another through nature, through their thinking and work applied in solidarity, as mutual help, to the nature. And for the communion amongst people is maintained by the responsibility towards the supreme Subject, he becomes, at His turn, transparent through the nature He has given, for the people to increase in communion through their work.” (Stăniloae 2003: 340)

“By bringing within Church the sacrifice of the virtues, or of our openness towards the infinite God – the Church as “the place” of our openness towards the infinity of God into Christ and towards the unity of the other believers in God – we accomplish by this, concretely, the unity of extended body of Christ, within which moves the endless love of the Persons of the Holy Trinity, unity to which the Word has laid down a beginning, through embodiment. The virtues are the forms and the degrees of our endless openness towards the Father and towards our fellow humans, through love, into Christ, for into Christ it has been made and eternally remains this openness. We open, on ourselves, to the Father, at the beginning through faith, and then through obedience, through restraint, through patience, through humbleness, all the virtues being degrees of surpassing out limits; the virtues are carries by love and they reach the culminant love, which has no end. But, through all of these we open, on ourselves, also to the infinite of our fellow humans, and we increase in the unity with them, in the infinity of the godlike love, which is put at our disposal into Christ, the Son of God Who has made, on Himself, available to us, as man.” (Stăniloae 2006: 94)

“Each man must cultivate all the virtues, because the total absence of one of the virtues (as for instance: the humbleness, the patience, the gentleness) it alters all the other virtues; but, for the possibility of progressing in good is endless, no man won’t ever reach the end of the virtues. Each man must strive to advance ever higher. All the virtues are related to a degree of love, which comes, on one hand, from the Ghost of love Who dwells within the man’s heart, and on the other hand they are an answer the man gives to it.” (Stăniloae 2006: 149)

“Practically, the virtues separate the meanings of the things from their passionate meanings, which darken the things; the virtues behave as such related to the things. That’s why the virtues areas well a seeing of God as transparent through persons and through things. The virtues do this by no longer seeing the things reduced to their simple material opaque thickness, for they have separated the mind form the passions aroused or produced by this thickness that doesn’t stirs up but the body.” (Stăniloae 2006: 150)

“To the clean one all the things are clean. To the clean one all the things are transparent to God as he is as well transparent to God. The clean one sees

God through all the things. "Blessed are those who are pure in their heart, for they will see God". Thus, through the cleaning of passions and by achieving the virtues, the man is elevated to the knowledge of the rationalities of God, by contemplating the things in God and, by this he is elevated to the knowledge of God Himself. Knowing God it doesn't have a purely theoretical basis, but it has a practical one. Knowing God requires an effort to cleaning of passions and it required the achieving of the cleaning through virtues, it requires the clean love for all the things, in order the man to see God in all the things. Within the clean man, the whole cosmos regains its shininess in God, a shininess that is being spread through the man, from God." (Stăniloae 2006: 150)

"The bridge between our earthly life and the heavenly life it is our strengthening through virtues, which are openness towards God and towards fellow humans, helped by the godlike grace. The ladder from earth to heavens it is the progress in good, if the consummate good is God, the consummate existence. The firmness we have gained in virtues, it leads us to the firmness of the heavenly life, or to the firmness in the committed good. For it in it is shown the solidity of the existence and the harmony of the existent things, in the universal existence. The good, with his endless possibility of developing, it unveils in the same time the infinite depth and the always greater beauty of the existence, unlike the spasmodic repetition of the evil. For the aiming to good it is inscribed in the nature itself created by the good God, the heavens are potentially given within heart, though it need the help from God in order to consciously be actualized, being actually communion. The virtues as forms of the good aren't but the human forms of the God's features." (Stăniloae 1997: 199)

"The presence of Christ as an unseen force it is indicated by Holy Fathers as Mark the Ascetic and Maximos the Confessor, when saying that Christ is the virtues' being. If the virtue means manhood, and strength, and the being of this strength is Christ, it is obvious that in our ascesis it works the Christ's force." (Stăniloae 1992: 11)

"The activity which we help to forming our fellow human and ourselves through, it is crystallized in virtues which culminate in love. And these are actually the necessary stage which our being must cross through, before reaching the illumination and the mysterious union with God. But one cannot do a total separation between virtues and the activity oriented upon nature. We must prove to our fellow human our love also through our work done for him, and not only through words. You cannot give him a present, or alms, you cannot help him, without a productive activity upon nature. And on ourselves too, we couldn't completely form and we couldn't harmonically form if we do not participate at least once to a physical activity

directed upon nature; and by this we achieve certain virtues of patience, of discipline, and of abnegation.” (Stăniloae 1992: 27)

“Amongst the three levels of the spiritual life, the first one is the level of the beginner, who must strive to accustom himself to virtues. There are seven virtues. At their beginning there is the faith; at their end there is the love, which is preceded by dispassion. The love concentrates in itself all the virtues and it passes the man from knowledge to contemplation. The target of the virtues or of the endeavors from the first stage is the liberation of passions or the dispassion. The virtues combat the passions and thus they indirectly serve the spirit constituting a level towards the ultimate goal, which is the knowledge.” (Stăniloae 1992: 52)

“If the restraint and the watching upon thoughts, usually done in moments of loneliness, it aims especially the passions of the lust (the covetousness of the belly, the fornication, and the love for money), the patience towards the discontents caused us by people and suffering the diverse troubles coming upon us, they are meant, especially to weaken the anger’s passions (the sadness and the upset), though they too contribute to an even fuller withering of the lust’s passions. That’s why this virtue has its place after the virtue of the restraint.” (Stăniloae 1992: 134)

Vision

“Palamas rejects the blasphemy which indirectly come out of the Barlaam writings, that all the prophets and all the saints had demonic and phantastic visions, because of any such vision is inferior to the cogitation.”
(Stăniloae 1993, 2: 77)

Weakness

“The nature’s weakness is shown – according to the Holy Fathers – in the nature’s lack of firmness, namely in the nature’s fickleness. And this fickleness is proven by the easiness which the mind is attracted by pleasure with and it is pushed away from pain. The nature hasn’t the strength to stay upright when facing these ones, but it reaches instead to a very unmanly vibratality, as a reed blown by wind. The nature’s will and righteous judgment, two of the essential nature’s elements, they totally lose their power. The nature reaches to be like a ball in the passions’ hands, tossed here and there by every circumstance, by all impressions. The nature no longer stands strongly in its freedom, but it has reached to a spiritual weakness which bears all the signs of the corruption; the nature proves by no means an incorruptibility ensuring it the eternity.” (Stăniloae 1992: 10)

Will

“Saint Maximos the Confessor showed how the human nature’s weakening by sin it has brought with it the affects which almost always are activated in association with the sin. It seems that in some extent, these affects existed also in the man’s primordial state, but they, instead of being overcome by the intensification of the work of the Lord in the human nature, they have grown up through the weakening of the Ghost’s work and by the weakening of the human nature. On the other hand, the human nature’s will, which is being activate by the own hypostasis to the average man, it takes in this man the form of some decisions chosen by the free will. And in this free will it is given the possibility of the sinful activation of the affects, or of not-resisting against their impulse to be activated in the sinful form. *Saint Maximos the Confessor reckoned that in Christ there was no free human will, for there wasn’t a human subject who to decide differently than God did*, but there was only the natural will of the human nature that was passing into concrete decisions through the Hypostasis of the embodied Word, and the human will had not a free will that could have chosen the sin. And the Hypostasis of the Word was activating always the according to the nature will, which was also conform to His divine will.” (Stăniloae 2006: 41)

“Without enduring the affects, one cannot overcome them. This is for, only by enduring them without allowing them to bring forth the sin as their fruit, they have lost their power. In a body that wouldn’t have needs, or that wouldn’t have any sensitivity to pain, the will wouldn’t strain itself in order to endure them without committing sin, and such a body wouldn’t empty itself, by will, of their power. Who doesn’t need to eat, he won’t have the occasion to overcome the pleasure and the covetousness which occur with the hunger; the one who doesn’t have the sensitiveness for pain, for the fear of death, he doesn’t have the occasion of overcoming them by straining his will. By the fact that in Christ the will has been hypostatized in God-the Word, Christ has had out of Himself the power of keeping undeveloped into pleasure of the satisfying of His bodily needs, and the pain caused by beatings, or the fear awakened by the perspective of the death, he has been able to keep them under His control, in order not to end in acts of cowardice, of betraying the will of God and the values He wanted, because of these affects.” (Stăniloae 2006: 42)

“The secret of the lack of sins and of the impossibility to commit sins, in stood in Christ in the power His human will was receiving from the Hypostasis of the Word Who was its subject; it stood also in the fact that He has been born without bearing the ancestral sin. Also, it stood in the fact that His will wasn’t configured in the free will of a human autonomous person, being alone under the pressure of the human nature’s impulses and having at its disposal only the powers weakened by sin. But the fact that it could have wanted more firmly, it didn’t spare it from the need of truly

wanting, of truly applying the power of wanting more firmly. On the other hand, Christ, by kenosis, he didn't give His human nature so much power so to make the effort of His human nature's will as inutile. This was for He wanted that any man to be able to keep, as he did, his affects within the limits of the strict needs of the nature. He has given, consequently, His human will too, often, only that much power that followed to be necessary also to the other people in order to keep this affects within the limits of the nature's needs. In the other people has been created the habit to slip away from the occasion of satisfying the natures' needs, beyond the strict satisfying of these needs, namely to slip into sin. These habits didn't exist in Christ. The ones who have Christ within them, they have Him with His lack of sins, and they are able to overcome, with His help the sinful habits. But they can also do it, if they will use their own will - as Christ did it. For they are communicated the same will of Christ an-hypostatized in God-the Word. And by keeping their affects in the same strict satisfying within the borders of the natural needs, they empty these affects of powers, and they prepare to themselves the resurrection to a life which to lack the sufferings and the corruptibility, as Christ had it." (Stăniloae 2006: 42)

"If the people do not always succeed in avoiding the sin, in the union with the Resurrected and All-Clean Christ, they will still be partakers to resurrection, with Him, to the free of suffering and free of corruptibility life. The ones who believe in Christ, they can overcome - at their turn - the sliding towards the sin in satisfying the human nature's will, for the root of the sin within their nature is abolished within them by the presence within them of the body of Christ, which is without sin. In fact, the same will of Christ is, within them too, united with their will, in order to overcome the habits which remained in their human nature." (Stăniloae 2006: 42)

"We mustn't understand our will as a force staying within us as detached from the ensemble of all the tendencies composing the dynamism of our being; but our will, as general tension of our being to exist, it must be will, all our aspirations, it must want all of them, it must be in all of them. Of course, that our will must want each of them, and in each of them our will must be as a force of accomplishing, for each of our tendencies it is framed in the general purpose of our whole being, for it collaborates to the wellbeing of the whole." (Stăniloae 1992: 79)

"The fact that the will, as function of the entire being, it is with each of the tendencies of this being, it gives to all tendencies a justification in front of it. All tendencies are legitimated, all of them have rationality for the will, and all of them are imparted in some measure with the will of existing of our being, as ensemble. The rationality and the will from within our tendencies, they stay in their justification and in their power of existing, which they are

conferred with by their appurtenance to the ensemble of our being.” (Stăniloae 1992: 79)

“The will and the rationality from within our tendencies, either they deceive the general will and rationality of our being, in order to join them, or they cause these general will and rationality to weaken in their function as sheltering and promoting the interests of our being’s whole, facing the force which some singular tendency bursts off with, and the sinful tendencies remain the only one keeping their ground and they take the role of guiding rationality and will, and they act, by substituting themselves for the general will and rationality, or by working as they would be the general will and rationality.” (Stăniloae 1992: 79-80)

“We still feel within us the presence of the general will and rationality – even if they have been replaced with the sinful tendencies – which disapprove everything is being done. That’s why, most often, we feel within us two will and two rationalities. Only to the ones who have totally fell under the power of a passion the whole rationality can be totally perverted, in order to justify without reserves the justification of the tendency from within that passion in order to dominate upon the whole nature. And only in those one the whole will is put in the service of the passions. To the most of the people, making abstraction of the moments of the passion’s fury, of the moment of total “blindness”, there still remain a reserve of rationality and of will pleading - of course, without an effective force – for the rights of the being as a whole, and which ascertain that the rationality and the will which have been put in the service of the passion they do a wrong thing, that that will is “an irrational will”, a will that doesn’t fully bear the characteristics of the freedom, as the rationality serving the passion is a “reckless rationality” too. In such a case there has taken place a rupture in two of the will and of the rationality, or it has taken place a ramifying of their function, in a perverse action and in a healthy action. We work in this case, “willingly against our will”. (Blondel, *quoted work*: 195)” (Stăniloae 1992: 80)

“The affect has become sin only through the partial or total solidarity between the rationality and the will and the sin. But the role of the rationality and of the will it doesn’t stop here. But, after the respective partial tendency has been satisfied by attracting the rationality and the will on its side, these ones strive to justify the adhesion which they have manifested, maybe, somewhat unwillingly”. (Stăniloae 1992: 80-81)

Woman

“This knowledge about the simple meanings of the creatures – simple, yet endlessly deep – it is the fruit of a love that is superior to loving them due to a perishable material interest. Even the love for woman, which overcomes the sensuality, it is a superior love, for it is durable, loving and respecting the woman in her eternal mystery and in her undiminished spiritual dimensions, known through this clean love in God. In this sense, to the ones who are advanced into Christ, there is no longer man (to the woman) or woman (to the man), but they all are one into Christ (Gal. 3: 28), for the man and the woman meet in their spirit which is identical in his depth and cleanness.” (Stăniloae 2006: 151)

“The conditions the receivers of the Ordination are requested, they have a spiritual signification. The members of the hierarchy cannot be but men, for they are called to be the seen organs of Christ, the unique unseen committer of the Mystery; and Christ was a man. The women give birth and can raise their children for priesthood, like the Lord’s Mother did. The women are the mothers of the priests and of the bishops, God exercising through them the greatest spiritual authority upon priests and bishops.” (Stăniloae 1997: 114)

“The woman has in her quietude a surety and a capacity of giving trust to the man, who, beyond the power demonstration need to be sustained by a mother. John, the apostle, he was entrusted by Jesus to His Holy Mother, as to his Mother. “Woman, behold your son”. The bishops have, at their turn, their mothers, who advise them with their wisdom and with their strength of faith. (...) The man who doesn’t have a woman, he gets lost in abstractions; his woman keeps him connected to life, a life having its basis in the godlike life, in the Holy Ghost.” (Stăniloae 1997: 114)

Wonders

“The wonders seem to totally overcome the nature’s laws. But on the other hand, in most of the cases they do not do but to show the nature an opening towards the nature’s most characteristic target, to which the repetition’s laws do not allow the nature to reach at, because of the spirit’s weakening. This is said by Saint Maximos the Confessor when he expresses the idea that the wonders represent a renewal of the mode the rationality of the human nature it being fulfilled in or the rationality of the nature’s by and large, and the wonders aren’t an alteration of it. This is for between the created nature and the powers of God Who consummates the creature He has created, there is no contradiction, as there is no contradiction between nature and what is superior to the nature.” (Stăniloae 2003: 388-390)

“When the wonders totally overwhelm this established order, this phenomenon doesn’t take place on a general plan, but only to the respective object or subject. The world as a whole it allows such moments in the immense ocean of its reality. The wonders do not destroy the general fabric of the world’s order, like the pores do not destroy the body’s skin, and neither the more transparent points of a fabric destroy the continuity of that fabric. These points attest the presence of a fundamental order which maintains the world’s order and towards which the world is summoned. And in its resurrected state, the whole fabric of the nature will become transparent. This transparency will be in the same time of a great elasticity, because of the rigidity from now is maintained by the fact that all the things are towards death. The absence of death it will mean elasticity and freedom, or maximum contingency, though the images from now will be maintained in their identity; they will maintain their identity through the profound variety of their spiritual rationalities. The varied communicability amongst them, it won’t cause any prejudice to their freedom, but it will accentuate their freedom.” (2003: 391)

“In wonders, the human spirit strengthened by the divine spirit or the divine spirit Himself crosses more visible with his power through the nature. And on the measure the spirit would be strengthened within people, the spirit would increasingly more cross through the whole environment of the nature, and in the first place, through the people’s bodies.” (2003: 391)

“The mastery upon the human nature assumed in the act of bringing it to existence, through and in His Hypostasis, as also the mastery upon the human nature’s irreproachable affects, it didn’t mean enslaving the human nature, but it meant elevating the human nature to the condition as nature of free His hypostasis, by infusing the freedom to the human soul too. This is for He has taken our nature “without passiveness”, as Saint Maximos the Confessor said (G.P. 91, 532). By this, Christ has brought a fulfilling to our aspiration for controlling our affects and for a freedom from them and even from the nature’s laws, a state we will be found worthy of too, if we attach

ourselves to Him and if we communicate with Him, and we can either shape, and sometimes even defeat these laws through wonders, a victory which we will fully share at our resurrection.” (Stăniloae 1995: 146)

Word

“In the Orthodox vision, the Revelation’s word also indicates a communication of mysterious nature between God and man.” (Stăniloae 1992: 19)

“Somehow, God stretches through His power, to where a prophetic organ utters His Revelation’s word. But in order the listener to receive the certitude of the godlike character of this word, the godlike power steps even further, namely to the listener’s soul, as an irradiation out of the word itself, which is different to the listener from any other human word, and as a power making the listener able to notice what others, who haven’t received this power, or who don’t want to receive this power, they cannot notice it. Anyway, the power of the same godhead that speaks through its Revelation’s organ it reaches also the listeners’ souls.” (Stăniloae 1992: 21)

“If the revealed word of God, taken in itself, it cannot be only a pure meaning, but it is also a bearer of the dynamic interest of God in the man, it must bring within us a prolongation of godlike power. The faith’s phenomenon, awakened within us by this word, namely the fact that we are created in order to be able to receive this word, it is at its turn a sign of an unmediated bond which it has established with us. In the faith’s phenomenon the attention of God encounters the attention awakened by Him within us. But the encounter between two persons through their reciprocal attention it is an encounter through something that is characteristic to each of them: even the fact that somebody’s word compels me to answer him it implies my bond with him. But in this unconditional necessity of addressing myself to somebody and of answering him, it is shown the fact that, through all the words and answers, I am in connection with God.” (Stăniloae 1992: 21)

“The word can also be used in order to darken the major meaning of the person, by being the word used for dividing the fellow humans, in order to be impeded the exercising of the responsibility for one another, and thus the word can be used in order the human being to advance towards an eternal unhappiness. The word loses its purpose when uttered with pride towards other people. Such people make of their word a “resounding cymbal”, a pompous sound without a content. In such form the word is no longer a *conventus* (Latin: assembly), a place for real communication, namely towards the real reciprocal strengthening in the true life.” (Stăniloae 1995: 99)

“Each human being searches for his fellow human, through the material universe, for he feels himself as driven by an impulse from himself, an impulse which he hasn’t given it to himself, not to his fellow human. Thus, the human being transcends the material universe, for God, for God has given the universe in order the human being to cross through universe

towards Him, namely in order the human being to do God's will. Sometimes it is communicated more, through some useful things, through some helping deeds, namely through deeds representing a sacrifice of the human beings, or, some other times, by using sign of symbols (for instance, a flower). These are, in themselves, thing of a minor importance, or words, as expressions of the things. Therefore, the French poet Pierre Emmanuel could say: "*Dire c'est aimer*". The words are too, limited in their meanings. They only can suggest the unlimited. The words, by and large, they are finite means which is expressed through, the indefinite, or even the infinite. That's why, also through the words limited in meaning, which the people communicate to one another, they experience a transcending towards infinite, or towards the infinite God, showing by that that they feel Him as actively present in their spirit, either when they utter the words or when they joyfully hear the words. Even in the increasingly greater multitude of words, socially determined, used by the today's human being, he feels himself, on one hand, as expressing a limited meaning of him, but, in the same time, the occasion of using these words makes him to live "his indefinite, even in the details of his daily life... this dialectic... constitute the dialogue between finite and infinite. I sometimes rejoice of the fact of being indefinable, that is the best gift given me by the One Who is, namely the gift of being open to what is inexhaustible; but I also rejoice of the limit, of what is average, of the common place in its inexhaustible poverty" (Pierre Emmanuel. 1950. *Le Personnalisme*, P.U.F. Paris, 161). This is for I see, also in what is limited, beyond its limit, the infinity. Or in the word having a limited meaning, expressed in sound, and conveyed by the air waves, I introduce the indefinite from above that meaning. This can be done, by the human being, with any part of the universe, no matter how small, when he gives that as a gift. This is for in the limited thing and word, the human being places a feeling of unlimited love, of his." (Stăniloae 1995: 123-124)

"Properly-said, the words as expressed rationalities, they reflect the rationalities which the together people discover within things, out of the correspondence of their rationality with the things. Each human being, but also together with others, he has in his mind the whole universe in the meanings noticed in collaboration. Each human being it has the universe as explained in these meanings, together with others, in order they to be able to communicate the universe through common words. Each human being is a spiritual bearer of the cosmos and he communicates the cosmos out of his own perspective, in order the human beings to be enriched together; thus, the universe proves that it hides in itself as many modes of being understood as many human being exist, but all those diverse modes must be united in each one's understanding, in order all the human beings to become richer spiritually, and united on an increasingly higher level, in discovering the increasingly deeper meanings of the universe and of their understanding." (Stăniloae 1995: 126)

“The words’ transfiguration isn’t only a filling up of theirs, with a higher meaning, but it is also their filling up with a power that elevates us, and which we transcend through. God Himself elevates us, through this power, above ourselves, from the created universe that is submitted to the laws. The words, by and large, are transfigured when are addressed to a respected or to a loved person. All the more is that when the words are addressed to God. The words catch up, like a lightning rod, the God’s power from above. The loving relation amongst persons it transfigures the words, it fills the words up with a power and with a meaning that are above the natural ones. The persons give the words always new meanings and powers. When I meet you in a communication of a request and of a gift, I cannot draw a border between what I give and what you give, as power and as understanding, namely between what I given even by asking for and what you receive even by fulfilling my request. Likewise, it is not possible to draw a border between the work of the one who prays and the work of God in that one’s prayer. Even the warmth of the request that impresses God it still is from God. God have made me as partner to the common work with Himself. But what I give it actually comes from God. When I feel myself weak in front of Him, I am made by God as His partner. “When I am weak then I am strong” (II Cor. 12: 10). All the things are here under the power of God, a power that has become mine, for it is a power of our united love, or a power of His love that has given birth to my love.” (Stăniloae 1995: 162)

Work

“The work bears the sign of the love amongst the people; and through its tiresome, ascetic character, it spiritualized the people and the fruits the nature gives to the people, or the sensitive nature which, if used without work, it would become the sum of means of a live of pleasures, lacking the force of the man’s spiritualization, and without the influence of the freedom upon it.” (Stăniloae 2003: 340)

“The man’s power of processing the nature through the thought deed, through work, by meeting the nature as a gift, it is at its turn nourished out of the incomparable power of the deed of The One Who has created the gift of the nature, or the One Who didn’t process at His turn a given nature, but Who has created the nature out of nothing. The work with limited effects, done by the man upon nature, in order to make it at his turn a gift to others, it hints thus towards the creative deed, Whose complete gift is the nature. Out of the creative power of God Who has created the world out of nothing, it takes its origin the limited creative power of the man upon nature. The limited creation of the man it is founded on the God’s creative act out of nothing.” (Stăniloae 2003: 340-341)

“The road towards the Christian consummation it doesn’t exclude any kind of work, but it requires that through each work to pursuit the achieving of the virtues. Nobody must imagine that the work he does it is a purpose in itself, but that work is meant to beautify his nature with the virtues of the patience, of the restraint, of the love for his fellow humans, of the faith in God, and, gradually, to open his eyes regarding the wise rules placed by God in all things. By this, the worker doesn’t let himself to be carried away by a random flowing of his life in time, but he strives to guide his life’s development towards its true targets. The ultimate goal of the work and of the participation to the world’s life it is not so much the unfolding of the nature, but it rather is the normal development of the latencies from within man and from within his fellow humans. Even in enduring the troubles, which is one of the most important means of the Christian asceticism, we do not have a running away from the world’s life, but we have a persevering within world. And the care for the fellow humans’ forming, by adorning them with virtues, it doesn’t mean non-participation to the world’s life, but it means the fullest collaboration, if the man is part of the mankind, and his forming is the ultimate target of the creation.” (Stăniloae 1992: 28)

Word /

Universe /

Cosmos

“On the other hand, the cosmos itself had been meaningless, despite its rationality, if there would have been given the human rationality which to know the cosmos on the basis of cosmos’s rationality.” (Stăniloae 2003: 10)

“(…) the world has a rationality in order to be known by us – rational beings. That’s why it must have its origin in a Being Who aimed, by creating the world – and He continues aiming, by preserving the world – to be the world known and, by being the world known by the man, he aims also to be known Himself.” (Stăniloae 2003: 11)

“(…) the world is necessary (...) The world, existing as unconscious object, it exists for the man.” (Stăniloae 2003: 11)

“The fact that world is lightened within man and for man and through man, it shows that the world is for the man, and not the man for the world (...)” (Stăniloae 2003: 12)

“The world is created in order to be humanized, and not the man to be assimilated to the world, to the nature.” (Stăniloae 2003: 12)

“The whole world is created in order to become a big man, or the man’s content which has become all-comprising within each person (...)” (Stăniloae 2003: 12)

“(…) through the world’s assimilation within man, the nature itself wins, by being elevated on a totally new plan, without being, properly said, lost. Our lost within nature it doesn’t represent any progress for the nature, whilst the continuous or eternal humanization of the nature it represents an eternal progress (...)” (Stăniloae 2003: 12)

“(…) the world is called to be humanized whole, namely the whole world to receive the seal of the human, to become pan-human, being actualized within the world a need implied by its purpose; to become whole a humanized cosmos (...)” (Stăniloae 2003: 13)

“(…) the whole cosmos, practically, it serves to the human existence.” (Stăniloae 2003: 13)

“The different structures are strictly preserved, though they become internal to one another; or, they are preserved just because they are reciprocally internal. This fact is characteristic also to the world in the unity and in the variety of its components, or in its eternal and consummate report with God. This is the deepest signification of the transcendence of God.” (Stăniloae 2003: 97)

“The fact that in the apophatic knowledge the soul is absorbed by the noticing of the presence of God, it determined the Oriental Fathers to speak sometimes about a forgetting of the world during this act. But this doesn’t actually mean a withdrawal from the world. Even being in the world, somebody can contemplate God as being the One Who is totally different from the world, either be God transparent to him through the world or apart from the world.” (Stăniloae 2003: 117)

“(…) getting above the world’s things it doesn’t mean the disappearance of the world’s things, but elevating somebody through them beyond them.” (Stăniloae 2003: 117)

“(…) without the existence of the human persons, the world as creation it would seem purposeless, or as a simple showing up of unilateral – and therefore limited – power of God, for Himself. And a God Who would need such a demonstration of power, he would bear within Himself a weakness. The nature’s world is created for the human subject, namely not for the human subject to have the possibility of manifesting through the world a creator power, like God does, but in order the world to be a means of communication between the human person and the divine Person, in order the world to be framed through the human person in the plan of the divine-human personal relation.” (Stăniloae 2003: 120)

“(…) this limited content of the created realities it cannot exist without the power and outside the Trinitarian infinity. By existing from the beginning through participation to that infinity, the Creation is called to reach an increasing participation to the Trinitarian infinity. From here it is explained the possibility of the ambiguity that the Creation can be regarded not only as finite, but also as infinite.” (Stăniloae 2003: 168)

“Each world’s element and each divine light referring that element, it has at its basis a thought and a unitary work of God, and therefore the world’s composition has, in the same time, a unity at its basis, the world being maintained in its mysterious unity by a unitary work, and in the same time a diverse work, He Who is One in His essence, as unitary origin of all His thoughts and works.” (Stăniloae 2003: 172)

“The ontological unity of the world in God, it is firstly shown in the fact that all the unities existing in its frame are in relation with one another, and with the Creator and the All-Keeper, Who, on the other hand, He is above any relation which would determine or differentiate Him. Then the ontological unity of the world in God is shown by the fact that all the differentiated things are united too, through the realities existing amongst them and, in the last analysis, they are united through the efficient general rationality of the created world. This is for the general rationality of the world it is not

divided in the genres from it. And the rationality of no genre is divided in its subspecies, and the rationality of no species is divided with the individuals of the species. Therefore, there exist a general rationality of the world, with the whole its variety of genres, a unity of each genre with the whole subordinated species, and there exists also a unity of each species with the whole variety of individuals belonging to it; but there is also a unity of the individual, with the whole variety of component elements and of accidents. And the most accentuated and the most mysterious unity, it is that of the human subject, through his fundamentally spiritual character.” (Stăniloae 2003: 173-174)

“Only because God is through Himself the plenitude above any determining and becoming, and above any growing up or decreasing, God was able to create a world destined to be imparted with His eternity, an eternity understood as plenitude of the interpersonal communion. This is because the creation of the world wouldn’t have any other purpose. And a world that exists through itself as an impersonal reality, which grows up and decreases in a closed circle, it wouldn’t have any reason and it would be totally inexplicable.” (Stăniloae 2003: 182)

“God has created the world in order to make it partaker to eternity or to the communion with Him, not by the world’s being but by grace, by imparting the world with the eternity. This is because the eternity, by being transcendent to the temporal creature, it cannot come as temporal additions but only as a gift from another plan.” (Stăniloae 2003: 183)

“The dynamic factor of increasing the unification of the world and of unifying the world with god, or of exceeding the space: it is the man. The man is from the beginning the connection ring between the world’s parts and the space’s parts. But the man is called to gather all these parts within him, in a maximum manner. That’s why Saint Maximos the Confessor prefers to call the man not as “microcosm” but as the true “macrocosm”. According to our faith, the man is the world’s ring by the fact that it is connected through his parts, but especially through his rationality, to all the world’s parts. This is because the entire world is a system of concretized rationalities, a system that the human rationality gradually gathers it in itself, in collaboration amongst its subjects.” (Stăniloae 2003: 215)

“The plan of God regarding the world it represents also a kenosis of His. This plan is a descending of God to the dimensions, to the possibilities, and to the necessities of the world. Through wisdom, God creates and upholds a harmony amongst the world’s components, through which he preserves all these components unmerged and not-separated. Even though this is a reflex of the intrinsic discernment of God. But by pursuing the maximum and definitive good of all the world’s components, and of the world as a whole,

He cannot see this good, as maximum but unmerged union of theirs, except in their maximum dwelling in Himself. That's why the wisdom of God isn't only a descent of His to the world, to all the things, and to all the people from within world, but it is also an ensemble of adequate actions for the continuous elevating to the common and harmonious impartation with the godlike life and happiness. The culminant wisdom of God regarding the world is concretized in "the eternal counsel or plan" regarding the world's salvation, regarding the world's consummation through Himself, and regarding the fulfillment of this plan." (Stăniloae 2003: 253-254)

"The wisdom of God unveiled in revelation and in a culminant manner into the resurrected Christ – opening to us too, the perspective of the resurrection – it doesn't contradict, therefore, the essence of the world's order, but it restores it, and it completes it, and it elevates it on a higher plan. But for it corrects the state we are fallen in, it often appears as contrary to the essence of the world's order." (Stăniloae 2003: 254)

"To a judgment that only sees the rigid origin of the nature, the wisdom manifested in nature it seems to be superior to the wisdom unveiled in the Revelation that culminates into Christ; or, it seems to be the only true wisdom. But, according to our conception, it is more profound, in reality, a wisdom that reveals the world's order as basis for the development of the human being towards an eternal existence. This is because only this answers the value and the desire of the human being; it is more profound a wisdom that reveals the world's order as basis for a superior and eternal dialogue with god and with the fellow humans; it is therefore more profound a wisdom that reestablishes the human being in the superior and complex order of the normal interpersonal relations, upheld by the dialogue of endless exigency, finesse, and complexity, with God, a dialogue that can shape in a superior sense the nature's order too." (Stăniloae 2003: 254)

"The dependency of the human on the nature, which doesn't mean his descent to the nature but vice versa, it is so deep than one can say that the nature is a part of the man's nature, it is the source of a part of the human nature, and therefore it is a condition of the integral existence and development of the man on earth. The man cannot be conceived outside the cosmic nature. This can mean that neither the nature fulfills its purpose without the man, or through a man who works contrary to the nature. Thus, the nature isn't only the condition of the existence of the singular man, but it is also the condition of the human solidarity. The nature appears totally clear like the environment through which the man can do good or bad to his fellow humans, developing or ruining himself from ethical and spiritual point of view. The nature is intercalated with full evidence in the inter-human benefactor or destructive dialogue, a dialogue without which neither

the singular man nor the human community can exist.” (Stăniloae 2003: 337-338)

“The impossibility of separating the human person from the cosmic nature it makes the salvation and the consummation of the person to be projected upon the whole nature and to depend on nature too; also, it determines that the singular person, through his own diligence, to be able to help also others, or to be helped by them. The entire nature is destined to the glory the people will be imparted with in the Kingdom of Heavens, and even by now is influenced by the serenity and the light which irradiates out of the holy man. The glory of Christ, on Mount Tabor, it covered the nature too. But it can remain hidden from the eyes and from the feeling of many, and the nature can be disregarded and affected by the evilness of some of the people. At its turn, the nature can become the environment through which h the man who believes can receive the godlike grace or the benefactor uncreated energies, but also the place where influences are exercised upon the man pushing him towards evil.” (Stăniloae 2003: 338-339)

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“The nature proved to be a means through which the man grows up spiritually and he fructifies his intentions towards himself and towards his fellow humans, when the nature is maintained and used in conformity with itself; but when the man sterilizes the nature, when he poisons the nature, and when he abuses the nature in huge proportions, he actually impedes his others’ spiritual growth. This confirms the fact that the nature is given as necessary means for the development of the humanity in solidarity, that the nature is a gift of a superior Person, Who has created the nature and the people, in solidarity. This solidarity hasn’t been produced by man, but he can develop or weaken it, towards the good or towards the bad of his and of his fellow humans. Its origin transcends the man’s powers, likewise the origin of his being. But getting adequate to the gift of the nature that

transcends, in its origin, the man's powers, it becomes obvious their common origin in the exclusive act of God, in their creation by God, out of nothing. If in their essence they had pointed towards themselves, our responsibility towards God, regarding our behavior towards nature and towards our fellow humans, it wouldn't have been so total." (Stăniloae 2003: 339-340)

"Understanding the nature as gift from God, it doesn't mean that the nature mustn't be processed. The nature is made thus than many of the things necessary to the man are obtained through a processing of the nature by him, and in this processing an important place is held by the continuously creative imagination. Only the animal is totally framed in what the nature gives invariably to it. The man proves to be by this the 'master' of the nature; and the nature is a malleable and contingent reality, adequate to the man's imagination. Here it is inscribed the great role of the thinking, of the imagination, and of the human work, through which are accomplished the man's creative thinking in nature. By his work, every man obtains the necessary means not only for himself but also for his fellow humans. The people must work and think in solidarity in order to process the gifts from the nature. Thus, it is accomplished a solidarity amongst people through the mediation of the nature." (Stăniloae 2003: 340)

"On the other hand, in the human conscience and in the love for the fellow humans which is manifested in any work upon nature, there is a thirst of knowledge and of unlimited processing of the nature. The nature itself proves to be made for conscience, and not the conscience is made for nature. The nature proves to be a rationality brought to reality, which can be, in principle, endlessly shaped by conscience, and it can be completely transferred in the contents of the inter-human loving conscience." (Stăniloae 2003: 341)

"Both the conscience and the nature hint towards the existence of an eternal conscience, which comprises from eternity not only the whole rational fabric and possible to materialize in countless forms, of the nature, but also the power of actually materializing it and, through this, the power of creating it out of nothing and to shape it to its totally overwhelming by the spirit. By this it satisfies the thirst of the human conscience for this full overwhelming of the nature by the human spirit in communion, or of its gathering into spirit, state towards which the matter itself proves to be destined, as objective materialized rationality. This work is accomplished by the Creator Spirit through the human spirit." (Stăniloae 2003: 341)

"The rational fabric of the world must have a subject who thinks at it, a subject who is truly knowledgeable and master of the created world and this subject can operate also through the created conscience, in communion, the

gathering and the transforming of the matter into spirit. The Creator Spirit Who is the origin of the materialized rationality of the nature and of the conscious subjects related to it, it is their target, a target the human subjects find their full unity in, together with the nature their communicate through, a nature elevated to a fully overwhelmed by spirit state.” (Stăniloae 2003: 341-342)

“The creation of the world out of nothing, by God, it becomes obvious today in its limitations too, through which Himself limits us. But even through this limitation He helps us to grow spiritually, by putting a brake to our egotism, through the care of brotherly share the limited resources of the world, of giving also others the possibility to develop themselves. God makes us today to be more solidary amongst us, and through this to grow up spiritually through work and sacrifice. This is a new asceticism, a positive asceticism, generalized and mandatory, which isn’t through in a contradiction with its older forms but it can find in them a power of sustaining. Our responsibility towards the nature given us by God it appears today as a duty to spare the resources and not to alter the nature by polluting it. This protects us from passions and from searching for an infinite satisfying into world.” (Stăniloae 2003: 342)

“A world that had existed from ever, in evolving forms, identical in their essence to the present world it would be itself the absolute, namely the sole reality. But the absolute cannot wear the mask of the nonsense and of the limitations, the present form of the world has it in itself, considered as the sole reality, or they essentially identical things, in which all the things compose and decompose themselves. Even if there had been a superior, unknown meaning in this relativity, it should be somebody to be conscious about himself in an eternal manner, and in such a case he would have been the absolute truth, superior to this relativity. And if nobody had been conscious about such a meaning, such a meaning wouldn’t have existed. But our conscience, though, the highest form of existence in this world, it requests that this world to be saved from the relativity within it; this world must find its meaning on a plan of existence superior to the world.” (Stăniloae 2003: 343)

“If the one who has created the world isn’t superior to it, he cannot save it either. The salvation of the world by God it presupposes its creation by God. If the world it has been created, it has had a beginning.” (Stăniloae 2003: 343)

“The world isn’t contrary to eternity, as Origen reckoned; neither the world is a linear eternity in itself. The world it has its origin in eternity, it is sustained by eternity, and it is destined to become eternal in a kind of

eternity that isn't the same with the eternity of God. This is because the world isn't eternal by itself, but through God." (Stăniloae 2003: 349)

"The fact that the man feels together with the world as totally depending on the will of God it shows that the man and the world do not have their source in an eternal self-potency, and neither they are out of the being of God. The world is created by God out of nothing. The world's concretized rationalities, but they have as model and as sustainers the eternal rationalities of the Logos. If the world had been out of the being of God, it would have been, by its being, partaker to the plenitude of God, and the man, connected to the world, he would have been eternal and equal to God, and the man's responsibility towards God and the man's thirst towards an absolute that is superior to the world - they couldn't have been explained. The world neither is out of an eternal substance, a substance that would be coexistent to God. This is because of in this case too, the world would be equal in eternity to God, and both God and the world would limit reciprocally, not having either God or the world the plenitude. If that had been the case, God wouldn't have been better than the world and the world couldn't have been saved from its absurd relativity. If that had been the case, there wouldn't have been existed an unconditional human responsibility and a norm of this responsibility. God couldn't have imposed to the world the form He wanted for the world, neither God could have imposed to the man a direction towards Himself, through the exercise of a responsibility." (Stăniloae 2003: 350-351)

"According to the Christian faith, God has created the world for a motif and on a purpose. This fact gives the world a sense. The Holy Fathers highlighted the kindness of God as motif of the creation, in order to oppose it to the idea that God has created the world out of an internal need of His, an affirmation that leads to pantheism." (Stăniloae 2003: 352)

"According to the Christian faith, the world has been created by god as a gift for people. The life is a gift from God. Everything the man eats and drinks 'consequently to his work is a gift from God' (Eccl. 3: 13). The wisdom, the science, the joy, all of them are gifts from God (Eccl. 2: 26). Even if the world had been given to the man only towards knowledge, it still would have been a gift from God. But the world is given also for the man's bodily life, and for the man's spiritual forming for the eternal live. In this it is shown the love of God for the man. The world is also from this point of view: a word, or a coherent speech of God towards man, in a continuous advancing. The world proves also in this, its sense." (Stăniloae 2003: 354-355)

"God shows us His love through the world as gift, in order to accomplish in love a progressive dialogue with us. But for this we must also to turn to God a gift. But the man has nothing to give from himself to God. God rejoices when the man renounces to some of the gifts he has received from God, by

giving those gifts back to him. This is the man's sacrifice, for he could consider in his greediness that all the received gifts are necessary to him, he though renounces to some of those gifts. By doing this the man recognizes that he has everything from God as gifts and everything belongs to God. The world shows in its character as gift from God, that it isn't the ultimate and the absolute reality. The world is necessary to the man not only for the man needs the world to be given to him, but also for he needs the world to give it back, at his turn, for his spiritual growing up. By this, the world proves its educative character for the man. The man uses the world also by the fact that he gives the world at his turn. And the man doesn't totally lose the world by the act of giving, but he adorns himself even more by the fact that he gives the world: "It is happier to give than to take". The man truly enriches himself not only through the gift from God towards him, but also through the complete dialogue of the gift, namely through receiving and through turning back the gift. The paradox is explained by the fact that the received and turned back gift brings the persons close in such a measure that the object of the gift it becomes common and it becomes the transparent means of the fullest communication between persons. And the gift becomes not only common but also increased through the life the persons communicated to each other through the love manifested in the gift they make; through this the persons give themselves, and through this giving they increase spiritually." (Stăniloae 2003: 355-356)

"The things given us by God, they can become our gift towards God, by the fact that we are free in turning the things back to God. We transform the things in gifts from us, through the act of our freedom, and through the love we show towards God. Towards this we can transform and combine the things endlessly. God has given the world to the man, not only as a gift of continuous fertility, but also of a great richness of alternatives possible to be actualized by man through freedom and work. This actualizing as multiplied talents, initially given us by God, it is the man's gift towards God." (Stăniloae 2003: 356)

"Essentially, through the gift of the world God wants to make Himself, and His love, known to the man. That's why the man too must elevate himself above the received gifts, towards God Himself Who has given him these gifts. The gift, as sign of the love a person has for another, it has imprinted in itself the destination of being surpassed by the one whom it has been given to. In a way, the gift is thing the person who has given it he renounces at, for the sake of the person whom he has given that thing." (Stăniloae 2003: 357)

"The world as nature, it proves to be a unitary rational reality, existing for the inter-human dialogue, as a condition for the man's spiritual growing up, for the development of the humanity. According to the Church's Fathers, all

the things have their rationalities in the godlike Logos, or in the supreme rationality. If the world had been destined only for being food, it wouldn't have been necessary its rational character. It is true that the animals too are using the rationality of the physical-biological processes of the nature, though only for the biological and unconscious growing up. But if the animals hadn't had the purpose of serving the man, their growing up would have been even more meaningless." (Stăniloae 2003: 360)

"The rationality of the world has multiple potentialities. It is malleable, it is contingent, and the man is the one who uses and brings this character to light." (Stăniloae 2003: 360)

"Even the analytic knowledge of the things opens new perspectives in unveiling new meanings of the things. Thus, the world proves to be the inexhaustible 'light', according to the Romanian word 'lume', which comes from the Latin word 'lumen'." (Stăniloae 2003: 362)

"If between the human subject and his content composed of the rationalities of the things one cannot make a separation, or the subject himself develops through their content, the things as content of the subject will be necessary to the subject's development. At the core, the subject, by his thoughts about things and by words, he expresses himself. He is the 'truth'. When the words do not express him, they are liar words. And the things serve to the unfolding of the subject who remains without them a pure potency. Equally necessary though, for actualizing the subject, it is the relating to the other human subjects and to the absolute Person. Without this relating the man doesn't manifest any interest in unfolding his subject. Thus, the righteous truth the words express, namely the true subject expressed through words, it includes a positive relating of the man to his fellow humans' persons and to the absolute Person. But by accomplishing by words this relating the man actually accomplishes it through things. A righteous attitude towards the things it is a righteous attitude towards the fellow human and towards God, and vice versa. And on this it hangs our righteous development." (Stăniloae 2003: 371)

"The natural rationality of the things it is only the first step of the ladder we are ascending on, towards the increasingly higher meanings of theirs, that equals to ascending in knowing the thoughts of God regarding us, and in knowing and forming ourselves, forming that, at its turn, it elevates us to new meanings of ours, to an increasingly higher knowing of the things. If we had been able to detach the rationality of the things' repetition from their deeper meaning, the responsibility to know the things it would have been only the responsibility of knowing the bodily utility of the things. But because we cannot separate their rationality, which repeats itself, from their meanings, the responsibility of knowing them in their true meanings coming

out of their rationality, it is also a responsibility of spiritually forming ourselves in connection with the things, according to the will of God, by not imprinting any passion or any narrowing in their meanings and, by doing so, not darkening the things.” (Stăniloae 2003: 373)

“To God the world isn’t only malleable, and flexible, but it is also totally contingent, in the sense that the world isn’t necessary to him. Only thus, the world is the work of His liberty and love. To man, once the world is given as condition of the man’s existence, the world’s contingency is limited, or the world is much more malleable, for the man, endowed by God with freedom, he can use the world in some measure in various manners, but the man cannot do without the world. Namely, the man can change, in some limits, the modes he can use the world, or the world allows the man to use it in various modes. The total contingency of the world to god it is shown out of the fact itself that the world has been created, freely, out of nothing.” (Stăniloae 2003: 374)

“The nature is thus structured then gives place to the human interventions, intervention which do not take in account the totality of the nature’s exact laws, and that these laws aren’t meant to give the most useful results by themselves, but they are completed through the human liberty. The meaning of the existence the people have it at a time or at another, the kind of their spiritual life, in their social interdependency, the nature of each one’s sentiments, it is combined with the exterior nature, or they make it whole in a way that makes impossible a real separation of their; or, that makes the separation to be rather on the abstract, imagined plan, a plan that is chosen also by the man’s spirit. The human imagination and creative freedom, it doesn’t move in the same way with the nature, although they do not contradict, in the majority of the cases, the effects produced by the nature’s laws, or they do not suppress the nature’s laws, but they use them in a way or another.” (Stăniloae 2003: 377-378)

“According to our faith, the materialization as real world of the rationality of the thought world, it is due to an act of creation from a supreme subject. This act equals the creation of the world out of nothing. That’s why, this materialization it always preserves in itself the mark of this nothingness and of the dependency on the supreme creator subject. Out of the mystery of the materialization are explained several mysteries: the birth of Jesus Christ without breaking the virginity, the endowing of the resurrected body with a soul, and some involvement of our body in our soul after death and before resurrection. This is because the materialization can be thinned and it can be thickened, depending on the spirit’s will which gives his rationalities the materialized form. We mention here that the creation of the souls it cannot be understood as a materialization of the souls out of God, as in the case of the material things. Because of this, the souls receive a real being of another

rank. Relating to this, we must also specify that the rationalities of the things also receive a real existence, different from their thinking by God, when the things are created a materialization of their rationalities.” (Stăniloae 2003: 385)

“This insertion of the conscious and free in nature spirit, it cannot be but the work of a free Creator Who is above world. If the world as nature could have been the emanation of a non-free source, the world created for the embodied man – who is therefore a free and conscious factor who can make use of the world in a contingent manner and who can bring the world towards the state of a totally transparent and elastic environment for the dialogue amongst the human persons and between them and God as supreme Person - it cannot be but the work of an almighty, spiritual, and free Creator.” (Stăniloae 2003: 403)

“God freely creates the world in order to spiritualize it, to make it transparent for Himself. But God can do this through man, for he has inserted the free spirit within world through man. Through the human spirit inserted within world works the divine Spirit Himself in order to spiritualize the world, by His work in the man’s soul, but especially by His embodiment as man.” (Stăniloae 2003: 403)

“In a way, the common human nature is prolonged in the cosmic nature which is also common. That’s why, if the developing of the human communion means actualizing the character of human nature in the common nature, it must mean also actualizing the cosmic nature as common reality.” (Stăniloae 2003: 427)

“The world makes sense only by the fact that it can be led, being malleable, towards a mode of superior and eternal existence, towards the consummate truth of good, consisting in the love and in the union between world and God, between people and God, and amongst the people themselves; namely only if the world it is seen as a transparent environment, in a process of thinning towards the relation of full love between God and people and amongst the people themselves.” (Stăniloae 2003: 495)

“The world was created with the qualities corresponding to the purpose of being the basis of the superior gift of salvation. By falling, the world has become, though, mostly opaque, the withdrawal of the godlike Ghost out of it weakening the world’s feature of being a transparent environment between God and people and amongst the people themselves. Through the withdrawal of the ghost out of the world and out of the man, the world no longer has the original malleability, neither the man has that force of the spirit which to enable him to lead the world towards its full state of communication environment between God and man and between man and

his fellow humans. The world still allows on each point of each causal series the choosing of some causal directions, and even the accomplishing of some effects, which overwhelm the effects staying in the power of the natural causality. But the world no longer gives the possibility of an easy using of its entire malleability, and amongst people rarely can be found some who can gain through effort so much spiritual force through their connection with the divine energy, than to overwhelm the natural causality itself, and who to open an exit and a view towards the future horizons of the full meaning of the existence, of the life's plenitude, of the good, and of the true spirituality." (Stăniloae 2003: 495-496)

We see the envious people make ugly the faces of the human persons and their things. They do not see the light coming to them from another plan. The persons' dimension towards infinite it remains hidden from them, likewise the transparency of the things towards the infinity of their ultimate Cause as Person. The big envious, satan, he cannot stand the world as beautiful and ordered work of God, and he brings only disorder into the world, and he is the embodiment of the ultimate ugliness. He hates not only the people but the entire world too, and he tries to impede the people to see the world's beauty, by trying to reduce the world to a simple object of inferior lusts and to a motif of strife. He attracts the people too, towards this image of the world, in order they to forget about God, about the depths of the spirituality and of the kindness." (Stăniloae 2003: 499)

"The people who do not let themselves to be tempted by satan, they finally discover the real greatness and beauty of the creation, in the same time with the unveiling of the godlike Ghost Who has turns back within them and within the world." (Stăniloae 2003: 499)

"Of course, either the good, or the light, either the connection with the source of the imperishable life, they haven't totally disappeared from the existence of the creation. The light has been continuing to lighten into darkness, the good has been continuing to ask his right in face of the human conscience and it has never renounced to fighting the evil. The kindness, the friendship, the noble aspirations, the hope for the person's immortality it has remained as a sun impossible to be totally covered by the fugitive and actually quite inconsistent clouds of the evil." (Stăniloae 2003: 507)

"By and large, the tragic state the world is in after the falling, it is not the consequence of an act of God, but the exclusive result of the Adam's deed. By no means, this state of pain and death it must be considered as a punishment God imposed it to Adam. God as love, he always works with love. The love doesn't create any evil. The slavery of Adam is the natural consequence of his defeat, his pain is the physiological result of his own

traumatizing by deviating from his path and death is the result of getting far from God. Reckoning that God is the cause of the pain and of death it is an essential straying, it is a real insult addressed to Him. On soteriological plan it is a real heresy, for it deprives the Cross of Christ of its real historical and anthropological content, that of the victory upon satan, and it transforms the Cross in a simple instrument of pain and of taming the 'anger' of God." (Stăniloae 2003: 508)

"If the embodied Logos shows in Himself the gathered and transformed world, and he will bring the world to this state within all people who will unite themselves with Him, he can do this for he had a special connection with the world even before His Resurrection, a connection highlighted through people." (Stăniloae 2006: 15)

"What does God want with the world?" He wants to save the world, to bring it to an intimate relation with Himself as person, a fact that is being fulfilled into Christ. An ulterior interpretation of the presence of the Logos within world, through impersonal rationalities, as ontological grounds of the creation, an interpretation that was imposed by scholastics and by the whole philosophy of the last centuries and which depersonalizes the rationality (Kant, Hegel, etc.), it is about to be surpassed today even in the Catholic theology." (Stăniloae 2006: 16)

"God created the world in order to consummate it and not to let it eternally in a relative form. God didn't create the people only in order to consummate them one by one by crossing them through death, or in order to consummate only their soul, but to consummate them all and in their whole being, and therefore also in the body connected to the world's frame. Only thus the man will be fully consummate like man. Of this will consists also the ultimate fulfilling of the purpose of the intimate union with the Son of God with the world through embodiment and through His resurrection with the body, as part of the world. Only by bringing the world to consummation, God accomplishes the plan of the world's creation and of the world's deification in Christ, after through the help given by Him it has been accomplished in the present form of the world everything that was possible to be accomplished on earth in order to make the world transparent to its divine rationalities." (Stăniloae 1997: 237)

"God elevates the world in His eternal Kingdom, to a plenitude of life in which are shown the fully actualized, in a good sense, virtualities planted by Him through creation. But these virtualities cannot be actualized, in a good sense, by a man in isolation, but in collaboration with the other and in a work within the cosmic frame. That's why the human activity it has, as whole a meaning, a signification for the mankind's life on the plan of the eternal plenitude, by taking with it, there, in order to be made eternal,

everything the mankind has achieved good on the historical plan. The faithful mankind isn't transported as a passive mass on the plan of the consummate and eternal life, but God has given the mankind the possibility of valuing through its solidary efforts too, its natural gifts from His and the help He has given the mankind during its the life on earth. Christ Himself has embodied Himself as man in history and He remains with us to the end of time, in order to lead us on this road of being elevated towards Him, in order us to grow up spiritually and to be imprinted by this growth while we are in the world, in an active dialogue with Him." (Stăniloae 1997: 238)

"The world become a consummate environment, an organ transparent to the godhead, it will unveil its untold beauties. The world partially unveils itself still from now, as beautiful, to the ones who, by using the grace received from the Church's Mysteries, they are spiritualized and they purify their sight and they see the things and the persons in a clean manner." (Stăniloae 1997: 267)

"The world will unveil after transfiguration, its full beauty, not only for it will be gilded by a light above any light, but also for that light will show all the world's beauties kept under darkness by the human passions and by the disturbance introduces in the world by passions. Only then the deep senses of the world will be unveiled, and the world's wonderful traits will be lightened. The intelligible world which the sensitive world will unite with, it is only the world of ideas and forms which the last one has been made according to, so that the union of those ones with it, it will make those ones transparent. The entire world will be transparent to its meanings, and to the harmonies of these meanings leading in the infinite of God, more fully than any present work of art. Properly-said, the genius works of art, created in history, are only pale hunches of what the entire world will be then. The whole world with its component will surpass then the state of being opaque. Saint Simeon speaks about spiritual flowers and he calls the entire world as spiritual and intelligible, no longer being a world of objects exterior to the persons. A song fully learnt by a person and long lived, it has become a soul's content, enriching, stabilizing, and vibrating the soul's life. Likewise does any work of art fully impropriated by somebody's spirit. But then the entire world will become an incomparably fuller giant work of art and a soul's content of untold beauty for everyone. It is maybe one of the meanings of the world's character as spiritual world. In the same time with this, the whole artistic creation which highlighted the world's beauties on earth, in which there was nothing to tempt towards sin, but it revealed the beauty of the world and of the persons, namely their authentic nature lighten by God, it will become a truly beautiful content." (Stăniloae 1997: 267-268)

"The human beings have been given to contemplate the godlike beauty in the material forms, by spiritualizing the material forms and by making them

transparent. But in the present, due to the weakening of the spirit consequently to the sin, the human being only rarely can express the beauty hidden in words, in shapes, in sounds, and only rarely they can catch this beauty in artistic achievements, although both the human being and the whole creation are called together to praise the Lord, for knowing and revealing through the world His untold beauty. But as much as they can express in a form not-crooked by the impure temptation towards sin, it is a reflex out of the beauty irradiating out of the godlike source of the beauty, sometimes through the angelic world. (...) Through all the combination of colors, of images, of harmonious sounds, there are expressed the rationalities of the harmonies of the inexhaustible godlike beauty.” (Stăniloae 1997: 268-269)

“We are given the world in the phase of moral and spiritual construction as long as we are on earth in order all of us participating to this construction. But when the world has come to an end, nobody can participate anymore to this building up. Because of everything being finished then. We no longer have inequalities to level up, injustice to repair, or brotherhood to achieve. There we will rejoice of the happiness of the perfect communion.” (Stăniloae 1997: 297)

“This structure of the whole nature, distributed in genres and species, and accomplished through hypostasis, it shows that God created it to form a harmonious whole, chaired by the humankind, like a kingdom of love manifested between its members and God²⁵⁶.” (Stăniloae 1993)

“But there are other features of this world which show this world’s appropriateness to a sinful mankind. The one who wants to maintain himself, and to reach a better situation, he must fight the people. But, in this way, *nolens volens*, he removes others from certain goods. We are not drawing out from here the extremely Protestant conclusion of H. Thielicke, for instance, that, in the actual form of the world, one cannot live without sin. But it is a fact that who wants to live without sin, he must suffer. There exists a certain nonconformity between the life of purity of somebody and the laws of this world.

The form of this world avenges itself, somehow with jealousy, on the one who doesn’t live according to its will.

Here is another cause of the forced death of Jesus. But, in general, the laws of this world grind all the people who live in its arena. It is an evil which consumes itself, manifesting in this too, the greatness of God.

Of course, even like the world is now, it reflects the wisdom and the greatness of God. In it reign a physical fit and a social order, which make the life possible - even the sinless life with some narrowing. The fact itself

²⁵⁶ From the Monotheistic conception or from the one of S. Bulgakov, one cannot draw such a conclusion, if the subject has come from outside into nature and he doesn’t receive his work from the nature. The work, like a transitory tension, it isn’t rooted into the nature of the reality itself.

that its adaptation after the sin it was made in the sense that the sin is punished through everybody's death and through some sufferings, or it is limited through regularly reactions, it shows the godlike wisdom and the greatness, which leads the world.

Though, about a fit of the world for a happy life, without sin and without death, there cannot be the case, and this is the cause due to which the saved ones cannot live in the present bodies forever, neither can they resurrect, in other bodies, until the actual form of the world it doesn't entirely come to an end.

Only in accord with this truth it must be conceived the transfiguration of this Cosmos through the divine grace of the Holy Ghost. It is a transfiguration not into an overtly brightness, but under a veil of humbleness. At the surface, into a seen brightness, there reign all the forms affected by sin." (Stăniloae 1993)

"The world must be a free product of God's will. And, for the more a being is stronger the less He employs an external matter or His being in order to produce something, God, by creating the world, it is understandable that he exercised the highest form of power we can cogitate at, by not using anything external and neither employing His Being, but by bringing the world upfront through the simple manifestation of His will. This means that the world has been created out of nothing through His word, as manifestation of His will, but not as emanation of particles out of His Being. Consequently, in the world's constitution, and therefore in the man's constitution too, there doesn't enter anything out of the Being of God, as supreme reality, for He is not – and the mind cannot admit to be – an object carried away by the torrent of a power superior to Him. And the world's character as created, it excludes any identity with God – be it no matter how partial. *The created reality cannot become uncreated through any evolution.*" (Stăniloae 1992: 15)

"Actually, the world appears to us like being in a process of continuous "eschatological parturition", as Maurice Blondel says, in which each part is determined by the entire universe, and it determines at its turn the whole, and "the relative fixity of the beings implies an unfolding having multiple phases which cannot be isolate from one another, without grave risks" (Blondel, *L'Action*: 316-317). The world's purpose, as the Holy Fathers said, it is to unveil the deified spirit. That's why, this solidary unveiling doesn't take place only in the closed system of the physical order, but it influences also the spiritual existence of the beings as persons, and their deeds too, which are generated by ideas and sentiments, and it influences the physical unfolding of the universe, as those persons influence each other too. In a word, the spiritual and the physical order of the created world take place in a solidary manner, through an inter-influence circulating throughout the whole physical and spiritual universe. Even the smallest gesture of ours, it puts the world in vibration and it modifies the world's state. In the same

time, the existence of each person and of each thing is always depending on the convergence of the factors which are produced by the unfolding of the whole (Blondel, *L'Action*: 414).” (Stăniloae 1992: 24-25)

“The unfolding of the world it doesn’t take place randomly and isn’t lacking a target. One cannot do whatever he wants with the external world. Only by taking in account the possibilities and the natural laws from within nature, the man can subdue the world usefully. Shaping the nature for the human purposes is prefigures in the nature itself (...) This truth was formulated in even more appropriate terms by Saint Maximos the Confessor, when he said that in the created universe are hidden the divine rationalities, and our mission is that, through our action led by the rationality from within us, to fully highlight these rationalities and the harmony amongst them, which subordinates them to a major rationality. The technical civilization, by discovering one by one the nature’s energies and the laws of using them, it highlights increasingly many of these rationalities and increasingly vast connection amongst them, and the taste for harmony and aesthetics of the diverse civilizations, by shaping the nature as man’s environment, it makes these rationalities to be spread upon the things’ faces as a light. But because both the work of the human spirit who invents, and the physical movement from within world, are the wanted prolongation on the created plan of the uninterrupted and eternal act of the divine Rationality (Blondel, *quoted work*), we could say that the world’s unfolding on the line of the discovery of the rationalities from within world, it will last until God wants to keep the world in existence, and only in the harmonious frame which these rationalities are in the divine Logos. By the fact that in the rationalities from within things is reflected the divine Logos, the road we must walk until discovering and understanding - through the rationalities - the divine Rationality, it cannot be defined, for we cannot specify a term for the development of this world in all its possibilities. But if the purpose of this unfolding is that the man to see increasingly more the harmonious rays of the divine Rationalities spread upon the world’s face, as springing up from the things’ bosom, than it will be obvious that the man mustn’t cause amongst these rationalities an impossibility of coexistence (by polluting it, by exhausting the energy sources etc.).” (Stăniloae 1992: 25-26)

“To the work of developing the world in all its possibilities, work guided by the divine Providence, but done through the created conscious beings, everybody ought to participate. The Christian spirituality, far from sparing somebody of this collaboration, it imposes it to each one as a *sine qua non* condition in order to reach the consummation. From Evagrius Pontius, or even from Origen, to Saint Maximos the Confessor and further, the believer who wants to achieve the consummation, before reaching to be a *γνωστικός* he must be a *πρακτικός*. This is for one won’t become capable of seeing the rationalities from the things, and through these rationalities to see God-the

Word, if he doesn't dedicate firstly to the "working philosophy", or to "fulfilling the commandments". (Stăniloae 1992: 25-26)

"Fulfilling the commandments" doesn't consist only of an activity directed upon nature, but in an activity that takes in account also our fellow human and ourselves. We do not have only the mission of unfolding the latencies situated within the physical nature, but also those latencies much more valuable and more spiritual ones existing in each of us. Through the attention, through the advice, through the teaching, through the example we are giving to somebody, by cooperating with him, we help to be actualized the spiritual potencies places in him and in us. And we work upon ourselves by disciplining our behaviors, by paying a relentless attention to everything we do and think, through the good we are doing to others. We do not meet Christ only within ourselves, but also in the fellow humans' beings. Saint Isaac the Syrian insistently asks us to accompany our prayer with the giving of alms and with the help granted to others. He says: "Nothing can bring my heart closer to God than the giving of alms does". Or: "If you have something more than you need for the day, share it to the poor and then come and bring your prayers daringly" (Word 23). Or: "Uphold with your word the sad ones and you will be upheld by that right hand that bears everything" (Word 30). And Saint Simeon the New Theologian says: "The Lord accepted to take upon Himself the face of any deprived man and to unite Himself with everyone, in order everyone by seeing his brother as God, to receive him and to reckon him as That One and to empty his riches in order to serve him, like Christ shed His blood for our salvation". And the Saint says again: "The one who thinks at God he honors every man, and he finds help through the hidden will of God. And the one who defends the oppressed one he has God as ally. And the one who offers his arm in order to uphold his neighbor he receives the arm of God to his help." (Word 23)." (Stăniloae 1992: 26-27)

"The world of the persons and of the things is meant thus to be ladder towards God, support during our ascending towards Him. But through passion the man removed this luminous depth from the world, this transparency going up to infinite. Instead of being a "horizon of mysteries", the world becomes a material consumable content, an impenetrable wall which isn't crossed though by any light from beyond. Actually, the bodily passions – the covetousness of the belly, the love for money, the fornication – they no longer keep from things and from persons except what is material in those, namely what can satisfy our body's lust; and the anger, the sadness, the vain glory are also explained by this reducing of the things to their limited aspect useful only to the body. The things are no longer except something to eat, or something that facilitates other pleasures to the body: they take the body quickly, they give the body pleasant fragrances and tastes, they present to the body a material shiny aspect, and they offer the body a comfortable rest; our fellow human's person is only a body, capable

of offering our body pleasures, or a sum of horsepower, being such useful for producing pleasant things for our body. The things and the persons no longer comprise except what falls immediately under senses, and nothing from beyond senses. They have become opaque. The world has become unilateral, poor, without accents of any order than the sensitive one. The sin against God, against the creator Spirit, it is a sin against the world too.” (Stăniloae 1992: 117)

“This transformation of the things in simple consumable goods and this reduction of the persons to their aspect as objects, instead of making the man freer or more sovereign in the middle of the world, it has made the man the world’s slave, because of making him the slave of the overgrown bodily lusts. The brake which the Christendom urges the man to apply, it is the claiming, by man, of his rights in front of the inferior impulses which have overwhelmed him. Through the restraint that limits the passions, the man restores the leadership and the liberty of the spirit within himself. But by doing this, he awakens in himself the factor that sees in the world something more than simple objects satisfying his passions. Through restraint the man banishes away from him the veil of darkness and the man gives back to the world its feature as being transparent to the infinite. Therefore, in restraint the man doesn’t manifest a despise addressed to the world but he manifests his will of unveiling the whole world’s greatness; the restraint isn’t a total turning away from the world, in order to search for God, but it is a turning away from a world narrowed and thickened by passions, in order to find a transparent world that becomes itself a mirror to God and a ladder towards Him.” (Stăniloae 1992: 117-118)

“Between the true world and God there isn’t a report of reciprocal exclusion. But like a previous method in order to find the true world it is useful the turning away from the world, from the world fallen through the man’s guilt under the spell of the man, from the world that waits at its turn its liberation too.

Here, actually, part from each other the two roads of the Orthodox Christians, the two stages of the faith the Christians have been walking together until here: that of the fear of God and that of the repentance. The monks start walking on one of these two roads while the Christians living within world they walk on the other road.” (Stăniloae 1992: 118)

“No matter how much Saint Maximos the Confessor accentuated that the creation has only a passing importance to God, he some other times grants the creation an impassable importance, for its rationalities would persist also after the plain unveiling of God in the future life.” (Stăniloae 1992: 164)

“We could compare the world to a chamber full of all kinds of things, and the godlike glory to the sunlight. The darker is the chamber, the less are

seen the things from within it. And the more it flows the light through windows the more the things from within the chamber could be seen clearer and more beautiful.” (Stăniloae 1992: 164)

“The rationalities of the things from the world, far from becoming useless after the uncovered seeing of God, they will help us understanding the fecundity of the divine Rationality, and they will even be an exemplification of the divine Rationality, like the sunrays are and exemplification and an manifestation of its light. Of course, then we will look directly at the Sun or the righteousness, or to His light, and only indirectly at the things’ rationalities, while now cannot see the direct gushing up of the sunlight but only its faded irradiation out of things. In other words, when we will contemplate God directly, we will contemplate the things’ rationalities directly in Him, and not in things, as we do now, so that these rationalities will be more illuminated, deeper, and more explained.” (Stăniloae 1992: 165)

“It is a main idea had by Saint Maximos the Confessor that the things hide within them the divine rationalities, as equally many rays of the Logos or of the supreme Rationality. The one who discovers these rationalities within things he ascends on their thread to knowing God and this knowledge must anticipate knowing God directly.

This teaching attributes to Creation and to the cogitation referring to Creation, a necessary role in the man’s ascension towards God. Saint Maximos is stranger to the theory of sight which we could reach at by avoiding the cosmos’s forms and laws. On the road of our getting closer to God it stays the world, which we must cross through the understanding of it. Each man has a mission relating to the world. Each man must know the world according to the power given him, and, because the knowledge cannot come except after achieving the virtues, each man must develop, previously, a moral activity relating to the world. **A principled negative attitude towards the world it hinders our salvation itself.** The world is imposed to each human being as a stone which he to sharpen his spiritual faculties on.” (Stăniloae 1992: 166)

“The Holy Fathers sustained, as the newer Orthodox theologians do too, that the penetration in the spiritual depths from beyond the natural world, it cannot be done on a rational way. To the world’s structure as symbol it relates to a symbolic knowledge, differing from the rational one. The rationality’s categories define, namely they set boundaries, and they discern something from something else. That’s why they are applicable only to the limited realities which differ from one another. By being infinite, inexhaustible, the godhead cannot be object to the rational determinations. The rationality fits only the natural world and not the spiritual world too.” (Stăniloae 1992: 167-168)

“Saint Maximos the Confessor sustained that out of the things’ rationalities “we know that God is the Maker of the seen things, but how God is we cannot understand” (*Quaest. Ad Thalas.*, q. 51). From here and also out of the role attributed by Saint Maximos to the “rationality” in knowing these aspects of the things, which he also persistently called “rationalities”, it would turn out that this contemplation has a rational character. Then, ceaselessly, Saint Maximos asked the man who strives for consummation, to purify and to restore all his soul’s faculties, including his rationality. That’s why we said that the soul’s getting closer to God it cannot be done through a jump outside the rationality, but after a long exercising of the rationality in knowing the things’ meanings. That’s why **the world has been appointed as our road towards God.**” (Stăniloae 1992: 168)

“In its normalness the being is harmony and the harmony irradiated light. But on the normalness of a being it depends its integrity too, in the ensemble of the existence. That’s why we call the ensemble of the things form outside us as world, for the fact that it appeared to our ancestors as light (Lat.: *lumen*, E. l. t.’s. n.). The darkness is caused by non-existence, or by a disorder, and therefore by a weakening of the being. We do not know the darkness except as night. About disorder we know that it is a sufferance in existence, and the existence appears to be diminished, or mixed with the darkness, or as false light. From within that being it seems to flow out a darkness that stings, and it wounds the usual light.” (Stăniloae 1992: 294)

“Through the world the man grows up to the height of knowing God and to the height of being a partner to God. The world is a pedagogue towards Christ. Of course, the world can be a road to hell too. The world is the tree of knowing the good and the bad, the trial tree. If we contemplate the world’s beauty in order to praise its Maker, we will be granted the salvation; but if we think that this tree’s fruit is purely something to eat, we will lose ourselves. The salvation cannot be obtained in isolation but in the cosmic frame. This value of the world as road towards God it can be explained not only by the fact that the man must have an object of huge amplitude with the help of which he to strengthen his spiritual forces, but also out of the intrinsic structure of the world, as symbol of the divine transcendent reality. The symbol (in Greek language: to put together, to unite two things without confounding them) it is a seen reality that not only represents but also makes somehow to be seen through itself an unseen reality. The symbol supposes and shows, somehow simultaneously, two things. The symbol id “the bridge between two worlds”, as somebody said. **The word, for instance, it is the symbol of the spirit, by uniting without confounding and by simultaneously presenting the materiality of a sound with the meanings of a cogitation;** the human face does alike, by making transparent the spirit from within man, through the face’s materiality, and,

in the case that the man lives in God, it will show God Himself.” (Stăniloae 1992: 166)

“God is an inexhaustible reservoir of spiritual energy open to the world and the world is capable of being open in its deep intimacy to this energy. The intimate openness of these two internal to one another realities, it makes them to be, in a sense, as some kind of unity. The world is open to God, God is open to the world, but each of them keeps the own freedom. That’s why, the world can also lock itself to God. But not on all plans. There are channels which God communicated His energy through, to the world. For instance, He communicated the world the energy which the world is preserved through; but only whether the world wants it, He can communicate to the world the transfiguring energy, through the man’s mediation.” (Stăniloae 2005: 11)

“The world and the things from within world haven’t lost for us their function of symbols by and large. A contrary, the coming of the Word into body, it has placed God in an even more intimate relations with the entire world and the things have become even more transparent to the presence of God. Besides that, the unseen Christ communicating Himself to us through some sensitive means, through some things and gestures which have received a special symbolic character, God communicating Himself through them, to us, in a more accentuated manner than through the prophetic symbols of the Old Testament.” (Stăniloae 2005: 74)

“There are two different visions concerning the world, one constituting the basis for idolatry, and another for considering the world it its entirety as symbol or as basis for symbols. Only the Christendom, following to the Old Testament, it sees the world as a symbol and as basis for symbols, for only the Christendom sees the world as relative, only to the Christians the world isn’t an object of idolater worshipping, for to Christian the world isn’t the ultimate reality, but beyond it there is a symbolized by it, world.” (Stăniloae 2005: 90)

“It doesn’t suffice that the seen world not to be the only one in order to be considers as symbol, but it also must the other world symbolized by it to be in a connection with the seen world, namely to resemble to that one, to be an image of it. And the seen world will have this quality only if it dependent on that one, namely if it isn’t in an independence from it. This relation is had by the seen world only as one that is created, certainly, by the other world. Only in such a case the seen world resembles to the unseen world, and as well due to the fact that it is environment for the other world’s manifestation. Our body is like our soul, for our body is the environment which our soul manifests itself in, for the fact that our body, in a certain measure, it is organized, or it is created, by our soul. Of course, the world in

its ensemble, it isn't equally necessary and equally tied to the unseen world as our body to our soul, but the unseen world is freer from the seen world. This is for the seen world is created in an absolute mode, not only according to its form but also to its substance, by the unseen world. But just this, on the other hand, it gives the seen world an even bigger dependency on the unseen world, more than that, the body has on the soul. The transcendence can dispose on the seen world, even more, as its instrument. It is true that our soul by being tied to the body, in the most intimate and necessary mode, it has made of body his most adequate instrument of its manifestations, of his powers. But the soul pays for this through a renunciation to a part of his freedom relatedly to the body, given the fact that the soul hasn't created the body according to the substance too." (Stăniloae 2005: 90)

"Related to the divine transcendence, the seen world isn't an equally adequate environment as the body is to the soul, but, on the other hand, the divine transcendence has the full liberty from the world it created. The divine transcendence uses all the things from the world in order to manifest itself, but it manifests in a much more adequate mode than the soul manifests through the body. Sometimes, God uses the world's matter in order to pronounce through it, words like the human words, or in order to form to Himself a face; those aren't and equally necessary and adequate form as they are to the human sou. But, by and large, God manifests Himself through the world, through the usual forms of the world's existence, way more adequately in order to present the divine life." (Stăniloae 2005: 90-91)

"This report as from creature to Creator, it specifies the connection of our world with the unseen world. Only the fact that the seen world is the creature of the unseen God, it makes the world having also the meanings from God and to serve to express God." (Stăniloae 2005: 91)

"While the world can be also symbol for the divine transcendence and basis for the restricted symbol of religious character, but also divinized reality and basis for idols, the cause which the world receives this last meaning for, and which an image from within world becomes an idol for, it isn't the world itself, or the respective image, but it is the state of the man who has lost his tension towards transcendence, who has lost the momentum of surpassing the material things, which is characteristic to the human spirit. The cause consists of a spirit's falling from the life characteristic to him. In this state was the idolater mankind and in this state is every man who has fallen from the faith in a God Who is transcendent to the world. The Spirit is outside time and space. "The spirit is, in the same time, transcendent and immanent. In the spirit the transcendent becomes immanent and the immanent becomes transcendent, and it crosses over the border". The spirit

isn't ever content with what he is, with what he has become, and with what he has achieved, and that's why the spirit always jumps over the border he has reached, but not through a natural evolution (...), but through freedom, by being attracted by the values which the spirit thinks at and he strives to incorporate them in his life and in the world's life." (Stăniloae 2005: 95-96)

"The whole world is, in its being, and it can become to the man, the transparent environment for the transcendence, so that the man is able to intuit the transcendence through the world. The whole world is, so, in its being, a symbol. But the man must discover this world's character as symbol. This was said by the Holy Fathers and it is said also by the modern thinkers. The Holy Fathers expressed the world's transparency to the divine transcendence, in the teaching regarding the "divine rationalities" irradiating out of all the world's things." (Stăniloae 2005: 96)

"At the Holy Fathers was created a special symbolic vision upon the world, like to the churchly hymnographers and at the symbolist poets was created an own symbolistic language. The theology of the classical writers of the Church it was creative and daring, for in the mood of their mind, in their perceiving of the world, and in their language, they were closer to understanding the Bible and the Gospel, and closer to the Prophets', to the Apostles', and of the Lord Himself way of speaking. Ant this whole way of speaking was crossed through by that symbolism which we've spoke about. The Holy Father didn't see only the surface of the phenomena, but they as well saw their roots, namely their godlike principle. At the Holy Fathers we do not notice objectivation; at them there wasn't abstraction. (...) To this realism of the Orthodoxy it corresponds, fully, the teaching about the uncreated energies, about these traces of God within world. It is a teaching fully clarified by Saint Gregory Palamas. But Saint Gregory Palamas followed, in the conception about the world's report with God, the line of the previous Churchly writers. He said about this: "God built this seen world, as a reflection of the world from above world, for reaching by spiritually contemplating this world, as on a wonderful ladder, that world from above." (Stăniloae 2005: 97)

"The entire world will be a symbol on two ways: a) the way which any object and phenomenon can symbolize any other object and phenomenon in, according to the convention amongst people, and it can also signify God to a rational cogitation, on the basis of the causal reports hinting to that. And this is in the virtue of the fact that "nothing stands by itself, but all of them are reports"; b) the mode which any of the things or any phenomenon can be a symbol in, as a cypher which is contemplated through the transcendence and not another thing of phenomenon. Here the thing is no longer seen in its causal reports, but it is seen in its depth, in its mystery, and that hasn't anything to do with its natural reports with other things, but it is a place of

the transcendence's presence. As cypher, the respective thing is no longer seen as framed in the natural determinism and by that being a natural symbol, but it is seen now as a metaphysical symbol." (Stăniloae 2005: 98)

"The world's life isn't the own life of God." (Stăniloae 2005: 107)

"The whole universe is a light. But the universe's light wouldn't have been known if the human conscience hadn't existed. My world would have been, in such a case, a meaningless light. There must exist the people's consciences in order to know the universe's light. I must know the universe through my conscience. But my conscience needs the conscience of my fellow human too. Their conscience gives my conscience surety, and it enriches it. The child starts knowing on himself since the beginning, and he is helped by the conscience of the people from around him; during the whole his life the man is imprinted and enriched in his knowledge upon the world, by increasingly numerous fellow humans he gets to know orally or in writing, and even by fellow humans from far away, or who live far in the past. Each person knows even on himself, by knowing others or by receiving from them the knowledge, and by knowing increasingly more, the universe, with the help from others. A meaning of the word con-science is this too: I know about myself also by receiving their communicated to me knowledge about myself. In what another says about me, I also find what I live within me, or I find a completion to what I know about me. Or, through both of them, I complete and I correct on myself. Through my sayings towards another, and of his towards me, we actualize, we unveil, and we develop our common human nature. I am non-separated from others, though I am not confounded to them, and though we aren't identical in the way we see everything. This fact shows, at its turn, that all the people are of same nature, and that the physical universe is common to us and it feeds, materially and spiritually, our human nature. But each one's conscience differs from another's, and also from the common physical universe. That's why, it doesn't suffice to reciprocally notice one another neither to notice ourselves in the body of the physical universe, in order to know about one another and in order to know the things' rationalities, but we must communicate to one another the thought and the understanding of the universe, with diverse contributions, in order to really know one another and to better understand the universe's rationalities and they common meaning, a meaning that is of an untold richness. I have in common with my fellow human everything from within me and from within the world, but I have also in an individual manner, as person, as each one of my fellow humans have too, for we are enriched together but without being confounded to one another." (Stăniloae 1993, 3: 27-28)

"The world isn't annulled because of Christ being absent from within it, neither the life from the world becomes "death" because of that. The world

and the life within world, they remain as a possible transparent for Christ environment; through the world and through the life it can be communicated to the man who believes in Christ: “the Light of the world”, as meaning of the world; the world and the life remains a possible path towards the full union with Christ. To the believer, Christ becomes as light of the world and of the life, unveiling him the real value of the world and of the life in the world, but only for Christ brings, to the world and to the man within world, a value which neither the world nor the man have it in themselves, but they are only able to receive it. To the believer, Christ banishes away the darkness from the world, namely from the life of the man living within world, or Christ makes the life of the man living within world to be a preparation for the eternal life in Christ, a preparation helped by Christ Himself. This is because without Christ the world is a world of the darkness and of the death. Therefore, when the world, within which Christ isn’t seen, it appears to us as darkened, and meaningless, when Christ is seen within the world, as it is due, it shows that is capable for being Christ seen through it, in order Christ to become the world’s luminous light. The Word of God created the world capable of being Christ made known through it. The Word of God Who created the world He keeps the world further in existence, with His power, but, if there is no real communication with Him, the world will be “death”. (Stăniloae 1993, 3: 48-49)

“God created the world through His Son, out of nothing, in order to fill the world up, through the man, with the happiness of the relation with God, and in order the man to make the world eternal, by deifying it. If a man refuses this purpose given by the Son of God - Who has made Himself man in order to make it easy for the man -, to that man the world remains meaningless. If the world had been out of divine essence, or if the world had been the ultimate reality, with its miseries and with its death, on the basis of an intrinsic law mastering him, the man wouldn’t have been able to elevate himself above a meaningless existence leading to death. Only if God is a Person-God of the love, having a being differing from the world’s being - namely a limitless godlike being -, and God created the man as the one who, through His wanted and free love, to unite himself with God and to use the world created by God on his level, for this union, only thus the man and the world could escape the miseries coming to them; this last variant takes place when the man refuses the union with God. The possibility given by God to the world, to be transparent for God so that the man could see God through the world, to see the embodied God into the eternal life, it isn’t accomplished when the man doesn’t see God through the world even in this life on earth. Then the man remains in “death”, despite developing a “scientific” thinking that can deceive him, as a false light.” (Stăniloae 1993, 3: 49-50)

“Through the resurrection of Christ, we have been shown that this world and this world’s history, they aren’t locked up in themselves, but they are a preparation for the eternal life, and they can be spiritually overcome. We’ve been shown the fact that the free mastery upon matter it isn’t shown only in wonderful and exceptional deeds.” (Stăniloae 1993, 3: 106)

“The godlike light will overwhelm the material matter of the resurrected bodies and it will make them to be noticed by others, in the future life, as being really present everywhere, through will and love, for they will be in the same light of Christ and they will be like the Christ’s body Who before His Ascent he appeared in diverse places. The possibility of being ones with others in the same body of Christ it means also the each one’s possibility to make the whole universe as content of his own self into Christ, together with all the other ones, though each one of them imprinting his own seal on it and, thus, enjoying what means each one for every other one, not only as personal love, but also a mode of seeing the universe and of seeing Christ as being present in all things, as springing out light, a light spiritually felt or seen as being His light, a light that elevated and consummates everybody’s light. The distances are surpassed by the ones who are in Christ’s light, namely within Christ Himself Who comprises all the things in the light of His body. All the one who will be fully dressed up in Christ, they will be united at the final judgment and then forever, by looking at Christ and by looking at one another. And the world as become a perfect organ, an organ transparent to the godlike light, transparent to His presence, but also an organ of the love amongst people and of their getting along, it will unveil its hidden beauties unseparated from the godlike and from the human beauties. The godlike light will show all the world’s beauties kept into darkness by the human passions, a darkness showing now, within world, rather the things which satisfy the man’s bodily and egotistic lusts.” (Stăniloae 1993, 3: 133-134)

“The saved human persons will be close to one another, and into Christ Who comprises the whole universe with the light of His body. The world will show its beauties which have been kept before, in darkness, by the human passions. Then, each human person liberated from the egotism narrowed through the bodily passions, he will extend, in the light of Christ, his sight over the whole universe, and he will deepen his sight into universe’s beauties highlighted by Christ’s light. While each person will see the universe’s richness and depth in the light of the resurrected body of the Creator Word, he will live in the spiritual intimacy of his own subject non-separated from the others’ subjects, the universe’s richness unveiled by the loving light of Christ, lives the same, but live by each person through Him, in the intimacy of His Person, not-separated through love from the intimacy as persons, of the believers. The whole world will become then transparent for Christ, unveiling its always enriching meaning, meanings important for

the communion amongst people and deepened through the Creator and Savior Word, in its meanings leading towards the godlike infinite. (...) The whole world will be shown as spiritual, no longer being a world of objects external to the persons, though won't be either a simple subjective reality. (...) Then the world will become incomparably fuller, a great work of art and, as such, a content of the person's soul of an untold beauty, to everyone. In that world the persons will live one another in their happy closeness and communion and in their reciprocal richness. The world will become then of a great beauty and a content of the clean communion, for the incorruptible bodies no longer will need the world for a consumption and for bodily pleasures, and that's why the people will no longer fight for dividing it, and so the world won't be them, any longer, cause for enmity and sinful feeling. How much communion is in a searching for a common deepening of a meaning of the existence! The world from then won't have anything to incite to fight for satisfying some individual lusts or of some egotistic passions, but the world will be revealed as an environment for clean love and for loving work of God as Person, or as means for clean and happy communion amongst people and between people and God, and the people will have as fully assimilated the world within their interpersonal love, in the world's pure wonder. The whole world will be then an increasingly enriched content, unveiling others and others depths of God, and expressing others and other nuances of its living into Him by the multitude of the human persons advancing spiritually, through the world's mediation, and through the communion amongst people, into God. That's why that world will be eternally new, and the people will be eternally young, being always in a beginning of joy and of knowledge, always wanting to progress within world. Those people's life won't be bored because of the monotony imposed by the repetition for the same rigid laws, namely it won't get old, like their bodies too, always full with a spirituality increasing its powers, it won't be led to decomposition. As in the life from before sin and death, the body was always new in its spiritual feelings, likewise will feel also into Christ." (Stăniloae 1993, 3: 135-137)

"The universe itself, with the insufficiencies of the satisfactions it can give us, and through the pains it causes to us, but also through the obvious perishable character of our life in universe, it urges us to transcend the universe, but we mustn't totally break with the universe as long as we live in it. That transcending is, on the other hand, a condition of the human being's spiritual strengthening. This means that the human being must ascend beyond universe, after he has used everything good the universe has given him, but he also has crossed through the temptations which the universe keeps him through, tied to it, and it brings him downwards. The human being must know the universe's importance as road which the human being ascends beyond universe. But the human being must have too, the strength to reckon the universe only as a road. It is dangerous reckoning the universe

as everything that you can get. It is something else to renounce to the universe you knew than to renounce to a universe you didn't know." (Stăniloae 1995: 121)

"The wonderful correspondences of the powers from within universe to the increasingly higher needs of the people, they can motivate us to consider the universe as an ultimate, or opaque, reality. In no case one can overlook the universe's insufficiencies. The dissatisfactions, the illnesses, and the death, they are proofs that the universe isn't the ultimate reality, and also of the fact that the universe hasn't remained in tight communication with the Creator. There is also the variant of considering that the universe has in itself everything we want, but we still do not know all universe's resources. But, despite all progresses in discovering new resources, these ones do not remove the universe's insufficiencies. That's why, it is more justified to reckon that the wonderful order of the things, matching the people's life in the present body, it urges the mind to transcend towards a wise and almighty Maker of the universe and Providence Provider: and the insufficiency of the universe in satisfying all the human being's aspirations, likewise, it urges to such transcending towards God as target, and towards the people who want to advance by preparing themselves for the communication with God Who will give them everything. The universe has the importance and also the insufficiency of a road which doesn't offer you, by itself the resting, but that keeps you in the toil of advancing towards resting, a toil that shows us that we must prepare ourselves too, for it. As such, the universe appears us like a road that we must walk on, and that we must cross over it at its end, which is the death, to the endless resting. And it is good the human being to see the world not only as useful to the body - because the body brings the human being to death - but to see it also as a road towards what is beyond universe." (Stăniloae 1995: 122)

"The material universe proves to be an environment of the transcending also by the fact that it is an environment for communications, either through the direct power of the spirit, or through simple of technical material means. Even through material or technical means, the people communicate their thoughts, their feelings, their wills, and their plans, though they still remain at distance, because of not being able to give to one another the whole their living power. But in both these forms, the material universe itself, it is an environment connecting the people spiritually. Like the people communicate spiritually through their bodies, likewise, or due to that, they communicate spiritually through the material universe. The spirit present within body, he extends his power upon universe too. But it is different the power exercised by the human being, at distance, through the godlike Ghost." (Stăniloae 1995: 123)

“When the human being understands the universe as only answering some strictly material needs, not only that the universe becomes opaque and it is covered by a mist impeding the spiritual sight, but the universe also become a means of division amongst people, each one trying to grab increasingly more of it, by treating the universe as a prey. This is because the body, seen as a purely material organization, cannot be communicated through anything else, but it can only be absorbed even more within the seen universe as non-transparent material matter. In such a case, the people no longer meet one another in the same understanding of what is shown through universe, as plan of individualizing existence, capable of providing a common enrichment, better said a communitarian enrichment, of the human beings from within universe.

In this case the universe is no longer a road and a transparent environment, attracting all people in common, but it is an ultimate and opaque prey, which each individual or group fight for biting an as big as possible chunk from.” (Stăniloae 1995: 124)

“The mankind’s falling, in the state of seeing the universe as a prey, it took place immediately after the beginning of universe’s existence, through the exclusive attachment to what “has a good taste and it is pleasant to the sight”, by reckoning that the universe consists only of this, likewise the whole knowledge about good and evil.” (Stăniloae 1995: 124)

“The human being mostly existed the connection with the source of his spiritual content, which held his body as incorruptible and immortal, and it determined the universe too, which no longer communicates its spiritual content to him, content which the universe is transparent to, to coved this content and to obey the process of corruption (Rom. 8: 20-22). The human being’s deeds, directed towards others, are no longer good deeds, or brotherhood, but they are evil deeds, full of enmity, or they are only apparently good. The exclusive connection of the human being through his body, with the universe, it makes the spiritual desert from within the human being to be extended within universe too, or it makes the universe to no longer be seen as transparent to a spiritual content (Rom. 8: 20).” (Stăniloae 1995: 124-125)

“The spiritual content from within man it hasn’t been totally lost but, partially, it has been perverted, and partially it has remained as a powerless nostalgia. This makes the man not to feel himself as satisfied within universe, except partially, in his body that has become mortal, and to wait for his soul’s true satisfying, after his death with the body, when he hasn’t totally lost the feeling of this spiritual content, and for himself as whole human being, to wait for the full satisfying in a mode of the universe’s existence, from after the end of the present mode of universe’s existence.” (Stăniloae 1995: 124-125)

“Only by transcending the present mode of universe’s existence, by hope, it can give the human existence a meaning.” (Stăniloae 1995: 125)

“The human being, as made for gathering the universe within himself, he must gather it not as an opaque universe, that is locked up in itself and it locks the human being up too, but he must gather the universe as one that he exceeds, unveiling the Creator in the universe’s transparency, and the universe’s capacity of placing the human being in connection with God. The human being must be of universe and he must exceed the universe too. The universe must be to the human being only a road he needs, bringing the human being to even more light. The human being isn’t “thrown within universe” as Heidegger said, but he is placed into universe as on a road which he advances towards God through, God being the target of this road, the man following to reach at God with everything he has learnt as good content, within universe, but also through the habituation of not seeing the universe as the ultimate reality.” (Stăniloae 1995: 125)

“To the human being’s transcending towards his fellow human and towards God, he is also served by the words the human beings tell to one another, about things, but in the mode which each one places inside the things what he has within, as superior to the things; impeding the transcending it has as cause the liar use of words, given that the lie comes out from the human being who is locked up within universe and within himself. The human being speaks for he is a person connected to another person.” (Stăniloae 1995: 125)

“Saint Maximos the Confessor clarified the meaning of human being’s life in universe. The human being is a pilgrim in universe, advancing in the increasingly clearer light irradiating from the Holy City, and not a convicted human being destined to get lost within universe. The human being lives in universe and in time, but he is also above universe and above time, being him elevated, in this sense, increasingly higher, and he elevating, at his turn, the universe, increasingly higher. At his death, the human being parts with the universe, but he takes with him everything he has gained as good spiritual content, or a transparent mode of universe’s existence. By doing so, the human being has prepared himself to have the universe with him, again, at resurrection, but in a transfigured manner. The human being is a meteoric being. The human being takes the entire universe towards the border between corporality and God. If somebody keeps the bread surplus for himself, that bread will get spoiled. By giving that surplus to the one in need, he gains that human being for God, but himself too, he is spiritualized and he fills up the bread’s matter with the spirit’s light, or, in other words, he fills up the bread’s corporality with God. That’s why, the Orthodox

believers, by bringing at the Church, everything they are going to give, as gifts, to the people, in order those things to be sanctified, they show the connection between sanctification and giving as gift. They believe, rightly so, that the coat they have given as a gift to a poor man, it waits for them at resurrection. It is affirmed here the perspective of the transfiguration of the entire universe, not to say about the imprinting of believers by the good deeds he has done, those deeds giving them a luminous countenance, or a countenance of glory. The Kingdom of God, or the Kingdom of the consummate communion, it will mean communicating together everything the human beings will have, as state which they are rePreparing themselves for even from here. If the human beings hadn't had the universe, on one hand, as responding to some identical needs, and on the other hand, as a gift which they can to give to one another, how would the universe has served to accomplishing this perspective? By this, the people form common notions too, in order to communicate their thoughts about their common universe, or in order to unveil the universe to one another, as a common content of their life. The One Who has given the human beings the universe as a common gift, He has also given them their common notions, or their capacity of composing those notions in order to speak about universe. The more the universe is increasingly common to them, by lovingly giving it to one another as a gift, the less they contradict on one another, and the less they cheat on one another by using words." (Stăniloae 1995: 125-126)

"In their state from before their falling, the human beings saw the universe as saint, for there were absent the egotistic and bodily passions within them. That's why, in order to sanctify the universe and the material things, we must tend to the detachment from the addiction to the things, by giving them, as gifts, to others. The things when given as gifts, they no longer are seen in a passionate mode. The most radical mode which the man sanctifies on himself in, it is the self-sacrifice. Thus, the universe is useful to our salvation, not so much by despising it, but rather by using the material things from universe as gifts towards others, or as means which we communicate through, our love for them. And we sanctify at maximum our life, not by renouncing to it because our disgust for it, but by using our life in order to increase the love amongst people.

By this, the universe gains again the transparency to God, which it had in the state before falling. If the universe has been given us by God as a gift for everybody, we mostly use the universe in this quality of it, by easily making the things as our gifts towards others, and by this we show that, actually, the things have been given by God to everybody. Then we see God beyond things, as their Giver to everybody. Then we transcend the things without reckoning their existence as inutile. God Who has given us the things as gifts for everybody, He teaches us by that, to use the things, at our turn, as gifts amongst us, and not to hide this role of the material things, as

mediators of love amongst us, a role imprinted by God within them, as things meant to pass, out of love, from person to person. Like God has shown His love for us and His will that there to be love amongst us, by giving us the material things as gifts for everybody, likewise we must show our love for one another, by using the material things as gifts amongst us. The material things, far from being opaque walls and causes of division and of hatred amongst us, as when they lose their character as bridge of God's love for us and of our love amongst us, in this case they accomplish their role which they have been given us with, by becoming means of brotherhood amongst us. By this, we make ourselves, in the same time, as masters upon the material things, namely we no longer are their servants. This is because the material things master upon us through our egotistic, but only apparent, domination upon things. By giving the material things as gifts, through them we unite ourselves with our fellow humans, by exceeding on ourselves; and we are united with God, through the material things, through the same exceeding. In this case, the material things become transparent to God, as their loving Giver, and we become too, as transparent to one another. When I look at a thing given me as a gift, by another person, I see that person through that thing. When I see the things as gifts given by God, I see God in those things. The need for giving the things as gifts, it is expressed by Christians by marking the sign of the cross upon the material things. This is for the cross, it means: renunciation, means restraint, means removal of passions, means liberation from passions, and means to be elevated to God. And in assuming the cross, we have the Son of God as role model of us. The cross means transcending upon the material things and upon ourselves, towards God, it means transcending from our own person towards another, as seen in the light of God. Only the cross, as restraint, and the reciprocal sacrifice out of love, only they can unite us in God. Through cross, Christ has shown us the whole His love: by impropriating his cross, we also show our cross to Him and to our fellow humans. A universe without cross, it would have been a non-transparent universe, an ultimate reality which we attach ourselves to, with egotistical avidity, as not having anything above the material universe. Through cross we give ourselves and the universe to one another, and to God. That's why the cross makes us and it makes the universe too, as transparent amongst us and to God. The cross makes the universe as transparent and easily to exceed, between human being and human being, by becoming they too, as transparent to God. The cross sanctifies the universe, and it sanctifies us, for nothing passionate defiles any longer, our reports with the universe; nothing egotistical locks us up any longer, within world and within ourselves, unlike in case we see ourselves and the universe as material and ultimate realities." (Stăniloae 1995: 129-130)

"The universe becomes transparent to God also through the insufficiencies of its resources in order to unlimitedly satisfy, as it was thought, the ever-

increasing needs of everybody. This shows the universe as created out of nothing and it shows the human being as representing a border too, to another human being, the people forbidding on one another in their attempt to extend, endlessly, their greediness. The spiritual communication and the greediness' limitation, they go hand in hand. This imposes to the human being a new motif for ascesis. On the other hand, the impossibility of providing the energies necessary to his new needs, it increasingly imposes, more than ever in the past, a work in common, as another urge to communion, intertwined with restraint and toil. The desire for satisfying its increased material needs, during time, by using new necessary energies, it makes, on the other hand, unusable some of the existence means which were previously easily accessed by people. This is a new warning given to the people towards restraining the too big need which the people have become accustomed to satisfy. The will for widening the borders which limit the people by and large, it highlights other limitations of the creation's possibilities. By all of these, it is shown the fact that the creation it allows a continuous development of the people on the spiritual plan, through the communion amongst them, and through the increasing of their union with God, but this development must be reconciled with a restraint of the bodily needs, that promotes, at its turn, the spiritual development. These are new meanings of the cross placed within creation." (Stăniloae 1995: 130)

"The Whole cosmos is shown as tied to us, not only for our existence in this material body, but also for our spiritual and eternal existence. We transcend the universe's state from now, but we do not annul the universe, but we use the universe as transfigured by the loving energy of the Holy Trinity working within us, towards our spiritualization and salvation. Through universe we ascend towards Christ, or we find Christ through universe, and through Christ we find the Holy Trinity. By this, the universe itself is being sanctified and it is made as means for our sanctification, or for our union with the Holy trinity and amongst ourselves. This shows us that during the whole our life, which we must use the universe in, we must transcend, on the other hand, the usual state of the universe in order the universe to become increasingly transparent to God, and increasingly filled up with God's power and light, and increasingly communicative of God's power." (Stăniloae 1995: 207-208)

"The Holy Trinity prepares us for, at the end of the universe's present way of existence, to receive the pouring of the Trinity's love, but also the entire cosmos to receive that love, in order all the things to come in communication with the Trinity and amongst themselves, in order all the things to be united within Trinity, with the Persons of the Holy Trinity. This is the eternal Kingdom of the Father and of the Son and of the Holy Ghost Whom all the ones who believed in, they will be made as sons of the Father and as brothers of the Son, full of Holy Ghost." (Stăniloae 1995: 208)

“By and large, the people must meet one another, while using the universe, amicably. They must help on one another in using the universe, and not to become divided. The people must join the personal use of the universe with the reciprocal help. Instead of making of the use of the universe a motif for fighting, let them make of this an occasion for manifesting and for increasing their love. All the people must live, in this concern too, as subjects, and therefore they cannot live except in reciprocal respect, on collaboration, in loving cherishing, and in reciprocal giving of the universe’s things. In order each human being to live on himself, and also in order to live on other as subject, it is necessary to live as a community of subjects, by admitting that each one needs other in using the universe’s things. This is because the universe cannot be mastered except by many people together. God Himself said at plural: “Grow up and multiply and fill the earth up and master it.” (Gen. 1: 28).” (Stăniloae 1995: 120)

“There is necessary a certain exceeding of the universe, but without attempting a total detaching from it as a whole. The universe, as objective reality, it is inferior to the human being, but in the same time it is necessary to the human being as such a reality. The universe participates too, to be noticed by the human being. As such, the universe urges the man to exceed the universe, but in the same time the universe ties the human being to itself. If the universe ties the human beings too tightly, it can also divide them, and that’s why, on the other hand, we mustn’t absolutize the universe in order the people to be able to truly be connected to one another, through universe.” (Stăniloae 1995: 120)

“The communication doesn’t consist only of making ourselves know and present to others, but also in self-giving, more or less, to others. They human beings give themselves, as gifts, spiritually, through the universe’s material means; by giving some of their material things, as gifts, to one another, the human being given to one another, as gift, a spiritual feeling, as when they give a glass of water or a piece of bread. Most often, the human beings imprint their work in the things they give as gifts; the bread they give as gift it bears within a work of the givers; the grapes likewise. That’s why, the gift the people give to one another, as things processed by them, are things which communicate spiritually the thought imprinted within them, and the feeling of attention and of love. Thus, the universe connects the human being through good deeds too: deeds of love, deeds of mercy, and deeds of cherishing. This is a new mode which the people transcend themselves in, one towards another, through the material universe.” (Stăniloae 1995: 123)

“If the world hadn’t been created, then it would have been existed by itself, and if the world had existed by itself from ever, all its insufficiencies would have been part of the it, namely everything we reckon as evil: the fight, the

enmity, the killing, they would have come out of the same essence of the world, as also what we consider as good: the friendship, the truth, the reciprocal understanding etc. In such a case the difference between those ones it would have been totally relative, or only in words.” (Stăniloae 1995, I: 24)

“If the world had been existing by itself from ever, then there wouldn’t have been existed a Creator of the world superior to the world Who has in Himself a true perfection, and Who can make us too, after our death, partaker to an eternal life, without the pains and the sighs caused to the people by living in this life, pains and sighs which the people inflict upon themselves, because they have broken their communion with God Who is the Source of the consummate and truly good life. If the world had existed by itself and without being created, the human beings would have appeared and disappeared one after another, definitively, after enduring, for a while, the life submitted to a meaningless agitation. In such a case everything would have been a meaningless unfolding, a purposeless one, one without explanation and lacking any light of the meaning, namely a blind movement.” (Stăniloae 1995, I: 24)

“If the world has been created by a superior Being, the One conscious and really consummate and eternal, then That Being must have had a reason to create the world. The world hasn’t come out of a blind, involuntary essence, because if that had been the case the world would have been necessary to that essence and the world’s imperfection would have belonged to that essence’s imperfection. In such a case wouldn’t have been anywhere a perfect reality, with an absolute power in itself, a power which the all-luminous conscience and the full freedom cannot lack from.” (Stăniloae 1995, I: 24)

“By being the work of a Tri-Personal God, or by being created through the word or through the rationality of a God-Person, the world bears within itself the imprint of the rationality. This imprint is being borne by the man too. And even more than that, while the world bears the imprint of a rationality, as an object, the man bears in addition to the imprint of the rationality as object to be known, also the imprint of a subjective rationality, or a knower rationality, showing himself by this as being in the image of the Word or of the Son of the Father, namely as a being placed through Them in a dialogue with the Father, together with the Son. So, the man is elevated in the internal dialogue of the Holy Trinity, the supreme dialogical and loving existence. Only this possibility of the man confers the man and the world a meaning: the world is a content of the dialogue between man and the God in Trinity, or, through the world the man grows up in understanding and loving God, the One Who gives the world, as gift, to the man, out of His love, in order Him to have the man as partner of a dialogue of the understanding

and of the love. The rationality imprinted within creation by the godlike Word, on the account of the man's knowledge, it makes the world as illuminated by a meaning, it makes the world itself as "light", a fact expressed in Romanian language by the word "lume" (Lat. *lumen*).¹ (Stăniloae 1995, I: 25)

"As the body becomes opaque, in same time with the body the world become opaque too, one noticing within the world only the repetition of the same laws. The world becomes transparent when it is seen as work created and upheld by a supreme loving Subject, as gift of His love for us. The world becomes transparent when, by seeing it as gift from God for all of us, we use the world's things as gifts amongst us. By this, the world appears to us, on one hand, as destined to obey us; on the other hand, we see ourselves as tied to the world, and on the other hand as attached to the world; on one hand, the world is inferior to us, while on the other hand, the world is valuable for the reports amongst us and even for our spiritual forming, and the world doesn't depend on us in its existence, duration, and organization. The world becomes a transparent road, through love, towards our fellow humans and towards God." (Stăniloae 1995, I: 44)

"The paradox of my relation with the world it consists, on one hand, of my need for the world, and on the other hand, it consists of the need of restraining my greediness for too many things from the world, by giving those things as gifts to others. Or, it consists of using the world in both senses. The more I use the world for another, by detaching myself from the world, the more I use the world for myself. For I need, from bodily perspective, too little, though it is good to me to tend to know the world, to spiritually possess the world until my end, in the whole world's indefinite extent. Only by bodily detaching myself from the world, I transfigure the world, by introducing within the world, through knowledge and through giving, the love for others, and through this I see God." (Stăniloae 1995, I: 46)

"The human being is amazed about the power given to him, for reaching, with the help of God and with the collaboration of his fellow humans, to master the world and to transfigure the cosmos, and to be elevated on the level of god by grace, but he also realizes the very narrow limits of his power, or his helplessness, when he reckons that, the power he has, it is from himself. This is for this power comes from renouncing to himself. The man was given the choice of using the power he has been given with, and that brings the illusion that he has his power from himself. The nature dominated by the human being, with the illusion that the human being can make anything he wants with the nature, it shows its limitation through pollution, through destruction caused by the human science and technique, through using the nature's energies in mode exceeding a certain measure,

and through the neuroses weakening the people, because of their estrangement from a peaceful live within nature.” (Stăniloae 1995, I: 46)

“The man can advance in mastering the nature but he still must remain within the nature’s limits. The man can also use another way of mastering the nature, by elevating himself above nature, through the power given him through his spiritual growth, by the union with God, and through the man’s humbleness.” (Stăniloae 1995, I: 46)

“Though in reciprocal dependence on the purpose of their valorization, between human being and world there is a value hierarchy. The human being holds the superior position in comparison to the world, through his conscience that discovers the values of the world, and through his freedom in organizing the world in diverse modes, sometimes alternatively. The world has the human being as its purpose, not through itself, but through a Subject placing the human being above the world, as subject using the world.” (Stăniloae 1995 I: 62)

“If I consider the created world as non-absolute - and I must consider it like that, given its insufficiency and its meaningless, if I consider the world as absolute - I will implicitly admit a Creator Who can remove the world’s insufficiency and Who gives the world a meaning. In this Lord Jesus Christ confirms me as hypostasis. Jesus Christ unites within Himself the Creator with the creation.” (Stăniloae 1995 I: 70)

“The Christendom admits both the God’s perfection and the universe’s insufficiency through itself its quality as created, but capable of rejoicing the consummation into God, if it wants to. This doctrine saves, by this, both the dignity of the freedom in the whole divine and human existence, and the real existence of the good and the fact that the good differs from evil.” (Stăniloae 1995: 22)

“The created universe hasn’t come to existence and hasn’t been lasting into existence without being somehow imparted with God. The universe hasn’t been created out of something; but neither the universe has been created out of God’s being, and neither out of something else. But that means that the universe owes its existence exclusively to God’s power, a power manifested in God’s work. Without God’s work it couldn’t have been possible to come to existence a universe differing from God. The universe exists and it lasts due to God’s power, but the universe isn’t itself the power of God. The exclusive power of God has created and it upholds the universe, as something differing from His being and from His power. The God’s power differs from any power’s power, by being able to create something out of nothing, and by being able to uphold that something in existence. Everything real within universe, it is the exclusive product of the God’s

voluntary power. The real exists, in this sense, out of the impartation with God. The God's almighty creator work is shown in the fact that it can bring something to existence out of nothing, or by not using anything. The limitless power of God has been shown in the fact that He has created something differing from Himself, and by not using any substance." (Stăniloae 1995: 24)

"The fact that the universe isn't a part of the God's being – and the universe's insufficiencies show us this –, it doesn't mean that the universe doesn't have a certain likeness to god, or that God doesn't have in his will for creating the universe, also a reason in the plenitude of His being. God has in the plenitude of His being, the capacity of creating the universe, and He creates the universe as an existence capable of being in a communication with Him, through the natural power which the universe was given with, by God, when the universe has been created. That's why, the Holy Fathers' teaching, though it affirms that the universe has been created out of nothing – and that the universe isn't a part of God's being –, it still reckons the universe as a masterpiece of God's almightiness and wisdom. So, though created out of nothing, the universe shows in itself the signs of the God's almightiness and wisdom, by reflecting them in itself or even because of reflecting them." (Stăniloae 1995: 28)

"The Holy Fathers affirmed that the universe had been created not only by God's kindness, in order the things to be resemblant to God in kindness, in their entirety, but the universe has been created also by God's wisdom, in order the universe to show that it has within a likeness to God's power." (Stăniloae 1995: 29)

"The universe, as shadow of the existence, it can be even lesser understood as standing in itself, the more it is called as shadow in the sense as image of the plenary existence; namely, in the shadow one can see the contour, partially inconsistent but still real, of the true and fully consistent existence of God. The shadow is, by that, a transparent environment and a proof of the godlike existence, a dependent and frail form of that true existence. But the shadow would have been vain, if it had been destined to always remain as a non-fully consistent shadow, or as unsatisfied with this non-fully real existence. If it had existed as such, eternally, it would have meant that God Himself projects it, necessarily, as an unsatisfactory completion to His narrowness. That's why the universe is, on one hand, a shadow of the Word, and on the other hand, the Word is in the universe in an increasingly inside manner, in an increasingly consistent manner, so that He is helping the universe to advance, if the universe wants it, within Him. And for that too, the universe has been given the time, as gift, in order to advance in this reality whose projection the universe is, and this advancing will come to an end when the universe will be filled up with the whole consistency of the

Word. So, the time has a positive function, related to the dynamic character of the universe, as shadow of God, in order the universe to advance towards the target of the full union with the universe's Prototype. The time has a positive function for the universe, but not an eternal function. If the creation hadn't lived any presence of the Word, as above universe and plenary existence, and Who attracts the universe towards Him, then the universe would have been, actually, "shadow and dream". And how could have existed, actually? In this state of accentuated separation from the Word, from the rationality maintained within universe by the godlike Rationality, it ends to be mastered by death, due to a voluntarily disorganized life and in the disharmony of all its parts." (Stăniloae 1995: 30)

"The Catholic theologian Herbert Mühlen drew, out of the creation's character as shadow, the conclusion that the creation, is by its nature itself, as *profane*. He identified the profane to the created and the sacred to the uncreated, namely to God's being. (...) We reckon that such a conception, it is influenced by the Catholic teaching about the sin as *the pure nature of the human being* and the human being's life into God as *supra-natural*. Instead, the Eastern Holy Fathers saw the "nature", in its quality as work of God, as "good"." (Stăniloae 1995: 30-31)

"One can see the Creation's whole in each component part, but all those wholes, they are united in a universal whole. The whole of each part and the whole of all the universe's parts, it is so efficient and it is so decisive to the parts' specificity, and to upholding the universe, that it is admitted not only that it is composed by the component parts, but also that it gathers and it keeps the parts together, and in the fact that it imprints them its specificity. This whole shows its power also in the fact that the species' individuals can adapt themselves to diverse changing external circumstances, receiving modifications, but not in order to be brought out of their species. (...) The whole universe is a whole composed by non-confounded and unchanging wholes, but which can be modified within certain limits." (Stăniloae 1995: 47-48)

"The universe is a universe of meanings, for it bears within the seal of the Word of God and the Ghost from the Word urging the human being to give thanks for his/her own existence and for the universe's existence, for, by seeing that he/she doesn't have those from himself/herself, he/she cogitates those as given, as gift, by the Father through the son. The human being and the universe cannot be except existences-of-meanings, for they are the image of the original existence-of-meanings, received by the Word from the Father. The human being must recognize on himself, and the universe, as gift from the Father Who is the supreme Origin, for the human being and the universe are the image of the divine being received by the Son, as gift. If there hadn't been a Father Who gave His being to the Son, the

universe wouldn't have been an image of this gift. If at the origin of all things, there hadn't been a Father Who gives His being as gift, to the Son, neither could have been the human being's and the universe's existence as a gift of love, but they would have been an emanation imposed by a law and it would have been meaningless a relation between the human being and the Giver of that existence." (Stăniloae 1995: 51-52)

"Without the Word and especially without the Word embodied as man Who to lead the people, over time, towards the love the Word has it for the Father, the time would have been meaningless. The time bears the seal of the Word and the time will be assumed by the embodied Word, in order Him to lead the time towards eternity, or towards the time's end, without being lost the good things gained over time, and that means leading the people, over time, towards becoming eternal into Christ. The universe not only that was created through the Word from before eternity, but it was also created for the Word who followed to embody Himself, in order to gather the universe in an eternal union with Him and with the Holy Trinity." (Stăniloae 1995: 56)

"The human being has been created in order his life to become the life of God-the Word, and the human being's life that unites the spirit with the material matter, by becoming the human life of God-the Word, the material universe too, to become His, as environment of manifestation of the godlike Person." (Stăniloae 1995: 56)

"(...) the man and the cosmos can be themselves reckoned as a natural Revelation." (Stăniloae 2003: 10)

"Therefore, the world as object it is only the means of a dialogue of thoughts and loving deeds between the rational supreme Person and the rational human persons, as also between the human persons." (Stăniloae 2003: 21)

"Far from hindering the development of the creation (seeing the meaning of the existence as communion with God and deification of the man, and seeing the universe as means of dialogue between God and men, o. n.), this faith ensures this developing towards infinite and in eternity, like the man aspires." (Stăniloae 2003: 21)

"This faith (Orthodox Christendom, E. l. t.'s n.), it expresses the incontestable fact that the world is made for a meaning, and therefore is the product of a Creator Who is a meanings giver, and that the world is led towards the meaning's fulfilling in Himself, and in order this purpose to be fulfilled the Creator Himself leads our being towards the closest possible union with Him." (Stăniloae 2003: 21)

“The need for world which the people have, and their capacity of disposing of world, it represents a temptation to the people, to become attached to the world, and to trust their creator powers. In the quality of embodied spirits, it also stays the greatness, but also the danger of the people’s falling. In dominating the effect, there it can be actualized a new force of the spirits. But these effects can also to close up the infinite horizons the human spirit is called towards. The difficulties the life into body is tied to, they can develop within man an own responsibility and the noble impulse of helping his fellow human with the deed, a responsibility and capacity the angels lack it, but they also can develop the egotism and the exaggerated worldly worry.” (Stăniloae 2003: 463)

“The Western man has reduced his report with the nature exclusively to a consumption report. In order to do that, he must transform himself in a piece of nature, understood as process of external transformation of the substances. Instead of elevating the nature from this state of decaying in sin – because it is decaying its desertion of any other content and its transformation in a monotonous mill of transforming the matter in an appetizing object, causing bodily lusts, sin, therefore – the Western man has made himself one with the nature. He tends towards merging with the nature in order to be, finally, satisfied.” (Stăniloae 2005: 66)

“The Eastern conceptions sees the nature not only as a bosom full with consumption goods, neither it sees the man’s purpose as a machine from grinding them down. The nature has also the purpose of being transfigured in window towards the supra-natural mysteries. It has a revelational purpose too, a purpose as ladder towards God; the man doesn’t discover this purpose not only by simply polishing his intelligence, but rather by his ethical elevation. The nature has an aesthetical function too, the aesthetic being meant to be joined to the ethical and religious purposes. It imposes a certain embarrassment of the man, and urge to put on spiritual values, for either in this act the man not to become an animal.” (Stăniloae 2005: 67)

“In the Orthodox icon and in the art of the Romanian people, there are indications for a sacramental conception upon the seen world, which bridles the lusts and imposes shyness before nature, compelling to the endeavor of liberating the nature from under the degrading powers, urging us to the true activism and the authentic heroism of the man, to that one saving the man from under the decayed nature; and for the culture expresses the most ideals of a people, those ones which that people can preach while standing uprightly, let’s ask ourselves, it doesn’t the time from today compelling us to

create a culture which to develop, finally, the indications of the Romanian spirituality, as the only ones saving for the mankind?" (Stăniloae 2005: 67)

Worry

“According to Heidegger, the worry is a structure comprising the entire man’s constitution. Through worry, the man is always “beyond himself” (Sichvorwegsein). The worry is a restless structure of the man’s dynamism, an existential structure, and it isn’t a static feature. In this man’s general characteristic of “being always before himself” it is manifested the phenomenon of the “fear” (Angst), another existential; structure of the man, which is fueled on one hand by the fact that the man is an existence taking part to the world, unsure of the possibilities which the world can provide us with, and on the other hand, by the sentiment that he is a being given to his own responsibility, having always to launch himself towards his future possibilities, namely towards the most characteristic possibility of his.” (Stăniloae 1992: 88-89)

“The worry’s engine is the fear and the man tries through worry to always accomplish his future possibilities related to the world that he is nailed in. Being part of the world, it essentially means being worried. The worry do not let the man free from its chains, not even for a moment, while the man lives: “Cura teneat, quamdiu vixerit” says a legend from mythology, which divides the man between Jupiter (the soul), Tellus (the earth), and the worry (the existence of earth).” (Stăniloae 1992: 89)

“Heidegger confessed that this interpretation of the man as worry, as also this phenomenological analysis of the worry, it came to him out of a trying of his for interpreting the Augustinian anthropology, namely the Hellenic-Christian anthropology.” (Stăniloae 1992: 89)

“The features of the worry are: 1) it is a fruit of the fear; 2) a fruit of the man’s intertwining with the world (of fearing the world); 3) and as permanent launching before himself; 4) because of the awareness that he is given to himself; 5) in order to accomplish his most characteristic possibility; but through worry 6) the man doesn’t search for and he doesn’t actually obtain the accomplishing of his most characteristic possibility, because of not springing out to himself as his intimate self, and therefore the purpose characteristic to the existence it has remained yet, hidden to him – this corresponding to the Christian anthropological conception.” (Stăniloae 1992: 89)

“The analysis that Heidegger done it to the worry, it isn’t a complete one, firstly because of the fact that the worry he focused upon it has some more characteristics, and secondly because of the Christendom knows another worry too, besides this worldly worry. The analysis of the worldly worry it misses three more elements: the addiction, the pleasure, and the pain; they are the essential spikes nailing the man to the world, and which the man feels the “In-der-Welt-sein” through, and which explain the man’s “fear” of the world. The addiction searches for the pleasure that ties the man to the

world. The addiction, intertwined with the pain, they determine the man to permanently launch himself before himself, in order to secure for himself the pleasure and to avoid the pain. And the worldly fear is a precisely determined fear: the fear of not lacking the pleasure in the future and of experiencing pain. Besides, this determines the man that, instead of unveiling "his intimate self" (das Selbst) and instead of searching for accomplishing his characteristic possibility, to remain through worry as fallen to the state of the general self (das Man) and to accomplish possibilities which are improper to him, or to fail – failure that isn't explained by Heidegger, for he overlooked the elements which could have explained it." (Stăniloae 1992: 89-90)

"The aspect well highlighted by Heidegger as effect of the worry it is the total or exaggerated enchainment of the man to the world, and his going down to a grey, improper, monotonous, enslaved, and superficial existence." (Stăniloae 1992: 90)

"By the fact that Heidegger sees as last explanation of the worry in the man's sentiment that he must accomplish "his most characteristic – possibility", a target missed by the worry as analyzed by Heidegger, as also by the fact that even the man who has retrieved his intimacy he still launches himself before himself in order actually to accomplish his most characteristic possibility, we can see that to Heidegger it shined such a worry for an instant, to which he still shied to name it as worry too. This is the man's "worry" for his eternal fate, the worry for salvation." (Stăniloae 1992: 90)

"The worry for salvation it opposes to the worldly worry. It is no longer the man's worry for his existence within world, and it no longer comes out of the addiction to the world's pleasures, and therefore neither is the fear of the world's pains. A contrary, this worry springs out where it is rejected "the whole worldly worry", for this worry it means the worry to be pleasant to God, and not to be pleasant to the world in order to become partakers to the world's pleasures and to be spared of the world's pains. This worry of being pleasant to God it grows up out of the responsibility that the man has for his true self, by satisfying the commandments of this responsibility; this worry is in the same time a continuous launching of the man over himself, towards the source of his eternal life, but it is a launching towards the height from beyond the world, and not downwards, towards the world, but it is a true self-surpassing. This worry it interprets at its turn a man's fear, but it is a fear of definitively ending in death, this fear being the only one able to escape the man from what he fears in the world. To the definition of this worry it doesn't belong anymore to the addiction to the world, as the absolute and the man's total appurtenance to the world (In-der-Welt-sein). The man continues be to within the world, but he is in the same time above

the world; on one hand, the man is in a necessary mode within world by the bodily side of his being; but on the other hand, the man is and he tends to be above world, or he is even within world as free and spiritual being, and therefore he is, in the world, unlike what the animals and the things are like. The world can take hold on the man, but not on the whole of the man's being. On one hand, the world takes hold upon the man; on the other hand, on an even greater measure, the world is at the man's disposition." (Stăniloae 1992: 90-91)

"The man must get rid of the worldly worry, in order to make on himself available to God. When the man has got rid of the worldly worry, he escaped the addiction, he has achieved the dispassion, and he has become free of passions and of world. The purification aims this liberation from worry, and not the liberation from worrying about God. Through the worry about God, or by fulfilling the will of God, it is being accomplished our authentic human being." (Stăniloae 1992: 91)

"Heidegger said that the man is always launched beyond himself by his worry. The man isn't fenced in the present instant, but on each instant the man goes beyond himself, he is ahead of himself through his worry, and so he has his horizon open. But Heidegger didn't tell that there is worry and worry. So, there is an egotistic worry, which the man preoccupies himself through, with the things needed by his selfishness. This is a worry rolling us further in egotism. This is the worry that doesn't really leads us further, but it moves us around in the closed circle of our interests. This is the worldly worry, the egotistic worry, which the Christendom reckons it as a sin, because of engaging the whole our attention and we are no longer able to think at the true infinite of the transcendent.

But there is also a worry of getting rid of egotism, and not a worry for maintaining ourselves in this closed by death life, but of keeping us on the plan of the eternity. There is a worry in the favor of egotism, and there is another worry for melting down the egotism within ourselves. This last worry looks not only forwards, but also backwards. But it doesn't look backwards in order to forget about present or future, in order to get petrified as Lot's wife did, but in order to contribute to the melting down of the egotism residues placed in the past on our way, so that we to be able in the future to work better, in order to be actually able to advance. The face of this worry, turned backwards, in order to remove the impediments, the egotism gathered as impediments on the way of the future, it is the repentance. Better said, the repentance looks also backwards, regretting the egotistic manifestations and habits, but the repentance looks also ahead, with the decision of no longer serving those. Through repentance we embrace in the same time the past, the present, and the future, by making out of the looking towards the past a force for the future. But the future is being revealed to us as advancing even further towards the luminous realm of the

love's kingdom, and therefore towards ever more love for God and for our fellow humans. The worry for myself, that Heidegger was preoccupied with, it is being transformed in care for loving God and the people. And as the repentance embraces not only the past, the present, and the future, but it embraces also our fellow humans, with the embracing of an ever fuller love. The love's repentance is advancing slowly, but strenuously, on the love's realms, according to the full of poetry image created by Saint Isaac the Syrian. And if it is so, the repentance isn't a matter of particular life, but it is a matter of the highest interest to the general destiny of the community. The repentance can largely contribute making the world more twinned, by consuming the egotism and by increasing the love's dough. The repentance can contribute in a great measure to accomplishing a real, theandric solidarity, inwardly and durably, amongst all the individuals of the human collectivity." (Stăniloae 1992: 112-113)

"The people take care of buying, while they still are in the market, also the things which to make them happy after the market closes. Heidegger highlighted how much the people are drowned in the worry for the things from the material universe, and how much the people lose their authentic existence because of that worry. But Heidegger didn't see as opposed to that worry except a fear of something mysterious. But that cannot liberate the man from his egotistic worries for himself, neither it can institute relations of brotherhood and of reciprocal and superior responsibility, causing of joy, amongst people. The human being can liberate himself, to a certain extent, from the burden of the opaque worries and he can get out from the feeling of "being thrown within the material universe", only by having the desire to live, on himself, with the hope that he doesn't exist "towards definitive death", and by believing that he lives towards resurrection for eternity." (Stăniloae 1995: 97)

"The alternative to fulfilling the human being's responsibility for himself and for others, it is that of taking the selfish and fearful worry for the passing life in the material universe, which the human being surely loses, but in this case the human being will receive nothing in exchange, if the care for his body darkens him inasmuch that he loses from his sight the eternity that he has been created for. Such a human being believes that he saves himself by taking care of his body, and not through his unlimited faith in God. Neither in such a case the human being can live without a responsibility; but he has chosen a false responsibility for his body, a comfortable, a pleasant, and a liar responsibility, that disrobes him of any strength and that separated him from other people, and makes him enemy with them. That false responsibility is followed by eternal death. That responsibility is no longer a responsibility in front of the supreme forum, the only one whom the human being is responsible to, and who can provide the human being, in exchange, with the eternal life. Being really responsible it means being

responsible in front of the supreme forum that can make the human being strong, or real. It is an all the greater responsibility as the human being knows what price he is going to pay for it: his eternal life.” (Stăniloae 1995: 98)

“Related to the worry it is also the fear for an unhappy future. So, through this too, the human being is open to the future. This too, it helps the human being to prepare for himself a happy future.” (Stăniloae 1995: 133)

Worshipping

“We owe Christ a sole worshipping: as God, for the worshipping is addressed to the Person - and Christ’s Person is one: the embodied Son of God. The worshipping is a part of a dialogue, and there is no dialogue except between persons. There cannot be dialogue between natures, be it s even the nature of a person, and even the nature of the Person of Jesus Christ. The Person in Christ is the embodied Son of God. He was worshipped as the Son of God by Apostle Thomas too: “My Lord and my God” (Jn. 20: 28). Jesus Christ showed Himself, on Himself, even in His humbleness, like “God, loving of people by nature, making, on Himself, by His birth out of woman, willingly, accessible to us. That’s why we bring to Him, as embodied too, a sole worshipping, together to the Father and to the Ghost too.” (Stăniloae 2006: 44)

“If we had given Christ two worshipping, we would have split Him in two persons. But how would we do that? If we wanted to split Him in two persons, because of not being us able to find a demarcation line between them, we would see through the mediation of the human person the godlike One, and this would mean that Christ hasn’t elevated us to the direct relation with God, but we have remained at the indirect relation with God through a man, as through the prophets from the Old Testament. Properly-said, in such a case, as person amongst the human persons, we would have own to Christ only the honoring due to a holy man, the worshipping granted to the Son of God it would no longer be directed towards the concrete person of Christ.” (Stăniloae 2006: 44)

“Leontius of Byzantium brought another reason too, for a sole worshipping given to Christ as to God. The One Christ is worshipped whole as God, by the fact that the One Hypostasis from Him being godlike, in Him it is hypostatized - and therefore deified - the human nature. If one had worshipped only a half of Christ as God, he would have cut the One Hypostasis, which is whole and God - and not only whole as man - in two, or one would have denied the whole His extension within the deified human nature. So, it would have been recognized only a halt of God. But this half it wouldn’t have been a true God.” (Stăniloae 2006: 44)

“The direct presence of Christ is too overwhelming in order not to be lived all the time. And this living of His presence by the believers, it takes the form of the worshipping. If we considered Him in a parallel manner, or if we considered Him in some moments as man, it would mean no to be lived all the time His overwhelming presence as God, but to be detached from Him the person of a simple man, who to be entirely regarded as a simple man, being Him given the consideration due to any man. But Christ isn’t, on half, a simple man, and by no means, it could be seen a half of Him as a simple man.

Though, by worshipping Him as God, we do not make abstraction of the fact that he is a man too. (Stăniloae 2006: 44)

“To this unique Subject (to Christ, t. n.) it couldn’t correspond, either from our part, a more or less concomitant joining of two kinds of worshipping, but a sole kind of worshipping which, by being keenly aware of the fact that Christ is wholly God, and this worshipping feels in the same time that God is neigh, as One Who has made, on Himself, man and accessible to the people. The worshipping brought to Christ as God, it doesn’t live Him as a far away and unimaginable God, but it lives Him like a God Who has come close to us and Who remains so forever and ever. This God understands us, He has made, on Himself, familiar to us, we can have towards Him a daring founded on the love he has shown by the fact that he has made, on Himself, man, and he has entered the relation with us as a man amongst us. But this daring doesn’t go so far than to reckon Him as a simple man, for if that had been the case, we wouldn’t have had in Him the proof of the extraordinary love of God for us, neither our love would have had that warmth we do not want to put any limit to. When addressing to Jesus, we tell Him: “Most-sweet Jesus, the beloved warmth, warm me up!”, but we do not forget to tell Him also: “Jesus, almighty, Jesus, most-glorified!” or, we tell Him: “Most-sweet Jesus” just because we know that the almighty Jesus has descended to us out of His love and he is able to be as sweet as no man can.” (Stăniloae 2006: 45)

“The Church exalts Jesus Christ in its doxologies, together with the Father and with the Ghost, ever since the apostolic period. Since then, the Church has been granting Him the appellative of: Lord - corresponding to Yahweh from the Old Testament (II Cor. 10: 13; Gal. 2: 5; II Pet. 3: 18 etc.). In the worshipping brought to Christ as to God, it is implied His equality and His unity with the Father and with the Holy Ghost. That’s why in all the Church’s doxologies He is exalted together with the Father and with the Holy Ghost. In the hymn from after the second litany from the Liturgy, we call Christ: “Being One from the Holy Trinity, together worshipped with the Father and with the Holy Ghost”. (Stăniloae 2006: 45)

“In his work *Worshipping in Ghost and Truth*, Saint Cyril develops the idea that we cannot enter to the Father, except as clean sacrifice. But we cannot transpose us, by ourselves, in this state of clean sacrifice. That’s why Christ accepted the state of clean sacrifice, for, by entering to the Father in this state, to introduce us too, gathered in Himself, whilst He is dwelling, Himself, within us.” (Stăniloae 2006: 58)

The Biography¹ of Priest Professor PhD Academician Dumitru Stăniloae

The greatest Orthodox Romanian theologian of all times, the priest professor PhD academician Dumitru Stăniloae was born on 16th of November 1903 at Vlădeni, Braşov County, and he dies on 5th of October 1993.

He studied at “Andrei Şaguna” High School from Braşov (1914-1922) and he studied at the Faculty of Letters from Bucharest (one year) and then at the Faculty of Theology in Chernivtsi (1923-1927), where he obtained the PhD in 1927. He was sent by the Archbishop Nicolae Bălan to specialization studies of dogmatic and of history of the Church, at the Faculties of Theology from: Athens (1927-1928), Munich, and Berlin (1928 – 1929), doing also documentation travels at Paris and Belgrade. Returned from studies he was appointed substitute teacher (1929), provisional teacher (1932) and after that, definitive holder (1935) of the department of Dogmatics at the “Andreiana” Theological Academy from Sibiu², where he functioned until 1946 (he taught also Apologetics 1929 – 1932 and 1936 – 1937, Pastoral Theology in 1932 – 1936, and the Greek Language (1929 – 1934). After the election of the rector Nicolae Colan like bishop of Cluj³, Priest Professor Dumitru Stăniloae was appointed rector of the Academy (1936 – 1946). Ordained deacon in 1931, priest in 1932, stavrophore dean in 1940; he was member of the diocesan assembly of the Sibiu Archdiocese and archdiocesan adviser, editor of the “Romanian Telegraph” Newspaper (between: January 1934 – May 1945). He will be transferred through appointment at the Faculty of Theology from Bucharest, at the department of Ascetics and Mystics (January 1947 – 1948); in the year 1948 when the faculty has became Theological Institute of University degree, Dumitru Stăniloae was assigned titular professor of Dogmatic and Symbolic Theology, with an interruption in the period of 1957 – 1963 while he was in detention in the communist prisons; Professor Dumitru Stăniloae comes back to the University in the period of 1965-1973; after his retirement he activated like consultant professor for doctoral studies.

Over six decades Priest Professor PhD Academician Dumitru Stăniloae undertook a multilateral scientific activity, especially in the domain of the Dogmatics, being considered one of the most important Christian theologian and thinker of the world. He published books, studies, and translations. He was appointed in diverse delegations of the Romanian Orthodox Church which visited other Churches: Germany (1970), Greece (1971), Coptic Church from Egypt (1971), Vatican (1971); he was delegated to the second Congress of the Professors of Orthodox Theology from Athena (1976); he participated to numerous consultations and theological conferences, organized by diverse Commissions of the Ecumenical Council of the Churches, in many countries; he

¹ This biography it is taken in its entirety from “Romanian Theologians Dictionary”, from:

<http://biserica.org/Who`sWho/DTR/S/DumitruStăniloae.html>

² A City which is the capital of the county with the same name: Sibiu, which is situated in the middle of Romania, and is a ancient academic centre, laic and theological.

³ A Romanian county situated in the Middle - West of Romania.

held conferences like invitee, at the faculties of theology from: Athens, Thessalonica, Paris, Strasbourg, Bonn, Heidelberg, Tübingen, Freiburg, Geneva, Oxford, at the Ecumenical Institute from Bossey in the U.S.A. and so on; Dumitru Stăniloae was part of the Romanian Orthodox Commission for the theological dialogue with the Evangelical Church from Germany, participating to numerous meetings in both countries. His rich theological activity put in the service of the Christian Church and its unity, it was appreciated by being granted many distinctions: “doctor honoris causa” of the faculty of Theology from Thessalonica (1976), of the “Saint Serge” Institute from Paris (1981), of the Faculty of Theology from Belgrade (1982), and of the University from Bucharest in (1992); the prize “Dr. Leopold Lucas” of the Evangelic University of Tübingen; the “Saint Augustine of Canterbury Cross” granted by the Primacy of England (1981) and so on.

Priest professor PhD Dumitru Stăniloae was correspondent member (1990), and then full member of the Romanian Academy (1992).

Index of Works of Priest Professor PhD Academician Dumitru Stăniloae

Books:

The Life and the Activity of The Patriarch Dosoftei of Jerusalem and His Connections with the Romanian Countries, Cernivtsi, 1929, 169 pages, (doctoral thesis);

The Catholicism from After the War, Sibiu, 1933, 204 pages;

Orthodoxy and Romanianism, Sibiu, 1939, 395 pages;

The Position of Mister Lucian Blaga towards the Christianity and Orthodoxy, Sibiu, 1942, 150 pages;

The Life and the Teaching of Saint Gregory of Palamas. With Three Translated Treaties, Sibiu, 1938, 250 + CXL pages;

Jesus Christ or the Man's Restoration, Sibiu, 1943, 404 pages (also in the Annual number XIX of the Theological Academy “Andreiane” 1942 – 1943, p. 5 – 406);

The Dogmatic and Symbolic Theology. Manual for the Theological Institutes, 2 volumes, Bucharest, 1958, 1008 pages (in collaboration with the professors Nicolae Chitescu, Isidor Todoran and Ioan Petreuta);

The Dogmatic Theology for the Theological Institutes, 3 volumes, Bucharest, 1978, 504 + 380 + 463 pages (considered “and ample synthesis

of the Dogmatic Theology of the Orthodox Church, with ecumenical openings, a pinnacle of the Romanian Dogmatic thinking, and a sure point of departure for new developments in the dogmatic thinking”);

The Moral Orthodox Theology for the Theological Institutes, volume III, The Orthodox Spirituality, Bucharest, 1981, 320 pages;

Spirituality and Communion into the Orthodox Liturgy, Craiova, 1986, 440 pages;

The Immortal Form of God, Craiova, 1987, 392 pages;

Studies of Dogmatic Orthodox Theology, Craiova, 1990, 705 pages;

Reflections about the Spirituality of the Romanian Orthodox People, Craiova, 1992, 162 pages;

Seven Mornings with the Father Stăniloae (Dialogues with Sorin Dumitrescu), Bucharest, 1992, 272 pages;

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Second editions:

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